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The Minor Poems of the
Vernon MS. no 2404

PART I.

THE TEXT EDITED

BY

CARL HORSTMANN.

(SIDE-NOTES BY F. J. FURNIVALL.)

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MINOR POEMS.

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I. La estorie del Euangelie.¹

fol. Ciii. b.

(A FRAGMENT.)

(Title :) I ceste liuere est escrit la estorie del Euangelie en engleis solum ceo ke ele est escrit en latin, et continue de la Anunciacion nostre seignour Ihesu crist. De la Natiuite benette. De sa Passion. De sa Resurexion. De sa Ascension e de sa Glorificacion. Et de soun Auenement a Jugement et de nostre presentement en cors en alme.

(Picture cut out.)

Sum-while ich was wiþ sunne i-bounde, And sunne me hath icast to grounde ; Bote, swete Ihesu, þi swete woundus . Leesed me haþ of harde stoundus.	4	Jesus, Thy
Whon I to þe tornde my þouht, Pynes to þole ne greueþ me nouht ; þy Deþ me haueþ of serwe i-brouht And loue to þe in me haþ wrouht.	8	death has made me love Thee,
þe to loue is al my blisse, Me longeþ sore þi woundus to kisse. Swete Ihesu, my þouht þou wisse, On þe to þenche þat I ne misse.	12	
ffole þouhtes me were woned to tille, ffeole tymes to don ille, In word, In dede, In wikked wille, Niht and Day, al me to spille :	16	
Bote whon I me vndurstod þat þou for me scheddest þi blod, ffolye to leue me þhouhte good And to þe, Ihesu, I tornde my mood.	20	and leave folly.
Bote ȝit I me bi-gon to drede þat he þat eggeþ mon to quede Wiþ sunfol þouht me wolde lede To wikked wille or fool dede.	24	

¹ Ed. before by me in *Engl. Stud.*, viii. 2.

I fix my thoughts on Thee.	þerfore my þouht on þe i feste ; ffor þer i wot to fynden reste— Of vehe loue þou art þe beste, þou art þe loue þat euere wol leste. Nis no mon, Ihesu, bote in þe In whom bi-houep us I-borwed be.	28
I would write of Thee,	þi loue to winne, i wolde fonde, 3if I me mihte wel vndurstonde, Sum þing of þe to write and rede, þer-þorwh of þe to winnen mede.	32
and tell Thy Gospel in English.	And heo þat scholden hit iheren, Of þe Gospel mowe sumwhat leren þat writen is þer-Inne of þe, On Englisch tonge þorwh swynk of me.	36
The Wise of old	Wyse men bi Olde dawes Bokes made of goode lawes, Hou me scholde hem wiþ rihte leden And wys to ben in alle heor deden ; And þei no-þing ne wusten of þe,	40
made Gods of stone,	But goddus heo maden of ston and tre, And þing þat ne mihte seo ne here ffor God heo honourede and heolde dere :	44
and of the Sun and Moon.	Sonne and Mone, Day and Niht, Sterre and al þat 3iueþ lyht, þat Goddus weren alle þei wenden, And God of heuene no-þing ne kenden.	48
Clerks wrote wonders	Of grete Clerkes also we fynde þat Bokes made of Beestes kynde, Of ffoul, of Ston, of Gras, of Treo, And al for Mon þeron to seo, Solace to haue and techinge, And hem to holde from fool lykyng—	52
of Beasts,	ffor whose hereþ of Beestes kynde Mony wondrus he may þer fynde, ffeole þinges seon and here Wher-þorwh he may him-self lere Hys lyf to lede wiþ more wynne, Good to do and hatyze synne.	60
and that the Hert, Adler, and Eagle	A wys mon seiþ þat bestes weren, Hert and Eddre, þeos þreo, and Ern,	64

þat heore lyf chaungede þorwh here kynde—		changed their life by nature.
ffor þus of hem I-write we fynde :		
þat kuynde ʒifþ vche mon eggyngc,		
Of vche good þing haue ʒeornyng.	68	
Bote beter þyng ne mai no mon fynde		
þan þe, lord of alle þyngc,		
þat Beest and ffoul and alle wiht		
At wille beoþ vndur Monnes miht.—	72	
I hesu louerd, þi loue to wynne		Jesus, grant me grace to sin no more.
ʒif me grace to bi-gynne,		
Loue me sende to fordo synne,		
þat al monkynde was bounden Inne.	76	
Ar Godus sone in þe Maiden alyhte,		Before Thou wast born,
Aʒeyn þe deuel we nedde no mihte ;		
ffor we weren vndur his mihte,		
Of good to don we loren þe silhte.	80	
þat tyme was sunne so ryf,		
In Old, In ʒong, In Mon, In Wyf :		
As sone as heo laften þe lyf,		men went to Hell when they died,
To helle heo wenden wiþ-outeʒ stryf.	84	
Habraham, Ysaak, and seint Ion,		
Dauid þe kyng, and Salamon,		
þidere heo wenden, euerichon,—		
Heo nedden þo no beter won.	88	
fforte Godus sone was don on Rode,		
þidere ¹ wente wikkede and goode,	¹ MS. þidere	
þe wikkede to pyne, wiþ dreri mode,		the wicked to be the devil's food,
þere to beo þe deucles foode ;	92	
Bote þulke soules swete		
þat here on lyue heore synnes leete,		
In freo prisun þenne was heore sete,		the good to live in prison.
To abyde þe biheste of þe prophete.	96	
Prophetes weren I-woned to grede :		
“Ow schal comen wiþ-oute drede		
þat flesch schal taken in Maydenhede		
And us to Ioye of pyne lede.”	100	
Whon God of heuene herde þis cry,		
Of Monkynde he hedde mercy :		
And ches a Mayde of gret ferly,		Then God
Clene in soule and in body.	104	

4. I. *The Gospel Story. Gabriel's Annunciation to Mary.*

sent Gabriel · To hire he sende a swete fere,
 þat him was swiþe leof and dere :
 Gabriel, wiþ swete chere,
 And hire gon grete on þis manere : 108
 to greet
 Mary,
 “ **H**eil, ful of grace, God is wiþ þe,
 A-Mong wymmen I-blessed þou be !”
 þe Maide was dred on him to seo,
 And þouhte what þis mihte beo. 112

(Here picture : Mary and angel.)

and tell her
 Jesus should
 be born of
 her ;
Þenne him spac þe Aungel fre :
 “ Marie, nouht ne dreed þou þe !
 A child schal beo boren of þe,
 Iesus schal his nome be. 116

He schal þe ffader of heuene qweme,
 In Dauid sete sitte and deeme,
 þe folk of Israel he schal 3eme
 And heore fon from hem fleme.” 120

þenne onswerde þat swete Mayde
 To þe Aungel Gabriel and sayde :
 “ Hou schal þis be ? nou3wher I ne leide
 Mi þouht to luste of mon vpbreide.” 124

þen þe Aungel hire herte dihte,
 And of þis gretynge hedde in-sihte :
 the Holy
 Ghost should
 allight in her,
 “ þe holy gost (he seide) schal in þe alilite
 And in þe worche wiþ his mihte. 128

and her Child
 should be
 God's son.
 þe chyld þat of þe schal beo bore,
 Godus sone he schal beon i-core ;
 He schal þe folk, þat herbi-fore,
 To blisse bringe, þat heo hedden forlore. 132

And þat þou þe soþe lere,
 þi nece Elizabeþ, lo here,
 þat is in elde feole 3ere,
 Heo haþ chyld take of hire feere. 136

þe sixte Moneþ now is anon
 þat heo haþ wiþ chylde igon—
 ffor to God of heuene, þat is on,
 Nis word of vnmihhte non.” 140

Mary
 Nolde Marie no lengore plede,
 þis wordes in hire herte heo sede :

- “Lo me her Godus Mayde;
 Wiþ me do God as þou hast sayde!” 144 assented,
- As sone as þis was in hire þouht,
 In hire was Monnes kuynde i-wrouht conceivd,
 And soþfast God was þerto i-brouht—
 Mon, þer-of ne dred þe nouht ! 148
- þe Aungel Marie God bi-kende
 And to him eode þat him sende.
 And sone aftur þat mayde wende and went to
Elizabeth,
 To Elizabeth, hire kuynde frende. 152
- Sone so þe Mayde Marie
 Entrede þe hous of ʒakarie,
 Elizabeth In prophecie
 þe Maide custe and þus gon crie : 156
- “A,” heo seide, “how may þis be
 þat my lordus modur comeþ to me?
 As sone as ich herde þe steuene of þe,
 þe Child in my wombe makede gle. 160
- ¶ A-Mong wymmen I-blessed þou be,
 And blessed beo þe fruyt of þe !” ¹ ¹ Here should follow v. 275 ff. who blest
her and her
Fruit.
- þer bilafte þat swete may
 Wiþ Elizabeth wel moni a day— 164
 Ne louede heo no foles play,
 Bote louede God and þonked ay.

(*Picture : Mary and Elizabeth.*)

- þenne þer was a swete metyng,
 Swete cluppinge and swete cussyng ! 168
- A Mayde þat bar þe lord of alle þinge,
 A wyf þat bar seint Ion in holy weddinge ! Elizabeth was
John the Bap-
tist's Mother,
- þis was seynt Ion for whom bi-fore
 His ffader hedde his speche for-lore, 172
 And to þe tyme þat he was bore,
 As þe Aungel seide bi-fore.
- ¶ ʒakarie was his ffadre name ; and Zaoha-
rias was his
Father.
 Gret mon he was and of good fame. 176
- Tyme com of þe seruyse,
 þat he don scholde in heore wyse :
 In þe temple he saih vp rise
 Bifore him a mon, and him gon agrise. 180

An Angel	H It was an Aungel, Godes sonde, þat gon at þe Auter stonde, And ʒakarie he com to fonde, Don his seruyse bad him not wonde.	184
told Zacharias	“ʒakarie,” he seide, “ne dred þou nouht! Bifore God þi bone is wrouht; þat þou hast him bi-souht, Schal in Elizabeth ben i-wrouht :	188
that he should have a child cald John,	A child þou schalt on hire winne, þat schal ben Ioye to al his kinne, I-blessed he beo hire wiþ-Inne; Ion he schal hote, clansere of sinne.	192

(Picture: *Zacharias and Angel.*)

who should prepare God's way.	A t his Burth-tyme me schal gamen & pleye : He schal greiþen godus weye, To þe folk he schal soþ seye And mis-bilene he schal doun leye.”	196
He doubted,	ʒakarie onswerde wiþ dreri chere : “Hou may þis ben on eny manere ? Boþe we beþ olde, ich and my fere, And forþ igon in feole ʒere.”	200
and was struck dumb.	þe Aungel seide : “ þis schalt þou se. And for þat þou leuest not me, þou schalt beo Doumbe, ich sigge þe, fforte þat child ibore be.”	204
	þe Aungel bi-lafte no lengore þore, Ne ʒakarie ne spac no more, Bote out he eode, sikynge sore— þe folk hedde wondur wherfore hit wore.	208
	Bote heo seiden alle by-dene þat he haþ sum wondur i-sene þat he so longe haþ i-bene In þe temple, as we wene.	212
But he tried,	ʒakarie þenne dude his dede, Nout for his fleschliche nede, But child to wynnen, ʒif he miht spede, And so of God to wynne meede.	216
	þat swete couple at þat metynge Of ffleschliche lust hedde no lykyng,	

- Bote holy wille and swete egginge
To Godus seruyse chyld forþ bringe. 220
- A child he won þorwh godus mihte,
þorwh Godus heste, and hedde insihte :
In Elizabeth þe holigost lihte
And þat child in hire dihte. 224
- Elizabeth ful glad was þo
þat heo gon wiþ chyldre go !
A-wey heo let al hire wo
þat heo hedde fourti 3er and mo.— 228
- Whon þat child scholde iboren be,
His frendes aboute of þe cuntre
Wiþ blisful chere, gamen and gle
Alle he comen þe child to se. 232
- ¶ Þenne seiden his frendes alle
3akarie heo wolden him calle.
þat herde þe Modur, þer heo lay,
And onswerde and seide : “ nay,
“ Mi leue frendes, doþ a-way !
Ion he schal hote, 3if I may.”
¶ Alle heo seiden þat þer nas non
In al heore kynde þat hihte Ion. 240
- To 3akarie þe word heo brouhte
And bad him sigge what he þouhte.
And he a table sone souhte
And þeron þe nome wrouhte. 244
- On þe tablet he wrot anon
þe childes nome, he wrot Ion—
“ God bi-fore he schal gon v. 247-8 should follow v. 196.
And to him torne mony on.” 248
- Wondur hedde þo al his kynde
Hou he mihte þis nome fynde.
Bote God his tonge let vnbynde ;
And he him louede wiþ al his Mynde. 252
- “ God,” he seide, “ i-blessed þou be,
þat of his folk wolde haue pite,
And his Merci haþ t-sent to me,
þat þis child schulde i-bore be ! 256
- ¹ And þou, child, schalt ben clept prophete,
þou schalt greiþe godus strete, and that the child should
- ¹ This stanza follows v. 266 in the MS.

Godus folk þou schalt . . . gete
 And hem teche heor sunnes bete. 260

preach to folk
 how to get to
 heaven.

þis speche to godus folk þou schalt preche,
 þou hem schalt þe soþe teche
 Hou heo schulle to heuene reche.”

.

(Picture: Birth of John.)

Mary stayd
 with Eliza-
 beth

Also as ich er seyde, þe Maide Marie 264
 Hire lyf ladde wiþ-oute folye
 Wiþ Elizabeth and hire cumpaygnye.

Wiþ hem þenne was heo þore
 þreo Moneþes, oþur more, 268
 Wiþ-uten sunne, wiþ-uten sore—
 Heo louede god, þat was hire lore.

(as Bede says)

As seiþ þe holy mon seint Bede :
 ffrom hire nece nout heo ne eode 272

till John was
 born.

Ar heo say fullliche in dede
 Elizabeth seint Ion fede.—

þenne heo þonked god, ful of blisse,
 þat he wolde seo hire mekenesse 276
 And hire a sone sende in swetnesse,
 To taken in hire monnes liknesse.

Then Mary
 said all men
 should call
 her blessed,

“ þerfore me schal al Monkynde
 Blisful telle in heore mynde, 280
 þat he wolde in me Mekenesse fynde,
 þat mihtful is to lame and blynde.

Of Merci he was leche
 ffrom kynde þat dredde his speche. 284

for God had
 exalted the
 lowly.

Of þe proude of herte he dude wreche,
 And dude þe Meke an heiȝ to reche ;
 þe hungri in god he made stronge,
 And þe riche he lette al swonge. 288

þe folk of Israel haȝ vndurfonge
 þe child þat heo abide longe ;
 ¶ Also him spac þe heuene kyng
 To Abraham and his ofspring.” 292

Whon Marie hedde i-seȝe þe dede
 Of þe child and al þe neode,

I. *The Gospel Story. Joseph's forbearance with Mary.* 9

þe Mayden hire bi-gon to spede And leue tok and hom heo eode.	296	
Whon heo com hom, Iosep to queme þat als his spouse hire hedde to 3eme, In his herte he gon hire deme, Hou heo mihte wiþ childe seme.	300	Joseph wonderd how Mary was with child.
Whar-of hit were, noþing he nuste, So as he neuere hire Mouþ custe Mid wille of sunno, ne neuer luste Hire Maidenhod fulliche vpbreste.	304	
And for in him nas no falshede, In word ne in þouht ne in dede, In his herte nas no drede þauh heo hedde ilore hire Maydenhede.	308	
And for he neuere ne sai3 wiþ eize þat heo to fool dede gon hire bey3e, Loth him was on hire to ly3e, Of ¹ fleschliche dede hire be-wrye.	312	He had never seen her do folly. ¹ MS. Of of
ffor wel he wuste, nas þer no speche, þorwh þe lawe of spousesbruche, Bote hire þe domesmon bi-teche, Sone of hire to take wreche.	316	
A3e þe lawe him lyked ille þat me scholde a Mayde spille. ffor-þi bi-fel hit in his wille þat Mayde lete and leuen hire stille.	320	He did not wish her kild.
(<i>Picture: An Angel appears to Joseph in his sleep.</i>)		
þO Ioseph in his herte wende Ho[u] þis scholde come to ende, A-slepe he fel, as god him kende, And to him his Aungel sende :	324	
“ Ioseph,” he seide, “ no-þing ne drede, Marie as þi spouse þou lede ; þat child in hire þo[u] schalt fede :	328	An Angel told him that
Hit is þe holigostes dede. þe holigost hire haþ beo mylde And Marie haþ i-brouht wiþ chylde ; God in hire haþ i-do vertu :	332	the Holy Ghost had childed her.
His nome þou schalt clepe Ihesu.”		Her son's name was to be Jesus.

Joseph left Mary a maid.	Whon Ioseph herde þis tyþinge, Marie he heold in clene weddyng And wiþ þe Maide in good lykinge Mayde bi-lafte to his endyng.—	336
	Bi hem þat weore bi-fore Ioseph wuste whon god scholde be bore	
	¶ þat tyme was miþ ¹	¹ Last words cut out with the picture on the front page.
After Cæsar's	Augustus Cesar wa	340
	In al þat lond nas	
	Ouer al þat lond w	
decree,	He criede his ban	
	To alle þat weren	344
	þat vndur him no	
	þat were of eny oþu	
	Whon Ioseph þus h	
Joseph took Mary to Bethlehem	Wiþ him tok þe Ma	348
	Out of Nazareth h	
	And to Bethlehem h	
	In Bethleem he tok his wonyng, ffor Marie was neih childyng, And for his kun and his ofspringe Weoren of Dauidþes hous, þe kyng.	352
	In Bethlehem hous he tok, Luytel and pore, as seiþ þe Bok, In an old cote and al to-falle— Nedden heo no bettere halle.	356
to a poor cottage.	Seint Ierom a Mayde kende In a writ þat he hire sende :	360
	þat [þat] Mayde won hire bred Wiþ hire nelde and hire þred.	
She earnd her bread by her needle.	Whon þat child was forþ brouht, Luytel heo hedde oþur riht nouht	364
	fforte leggen Inne þat Bern, But a luyte hei oþur vern ; Heo wounden him wiþ þat heo mihten gete, And leyden him, þer bestes etc.	368
Jesus was born in a barn, on hay and fern,		
and laid in a manger,		

(Picture : *Birth of Jesus.*)

Heo leyden him in Bestes stalles,
I-loke bi-twene two olde walles—

þenne was fuld þe prophecie		
þat bi-fore seide Ysayze :	372	as Isalah
þe Oxe and þe Asse hedde kennynge		
Of heore lord in heore stallynge.		
And Abacuc also haneþ i-seyd :		and Habba-
By-twene two bestes he scholde be leyd.—	376	kuk foretold.
So bi-fel þat ilke tyde		
þat in þe cuntre þerbisyde		
Herdes wakede in a Mede,		Herds were
Heore bestes and heore schep to fede.	380	
Sone to hem an Angel wende		
And to hem brouhte a swete tyþinge—		
Heo bi-gonne to ben in doute		
Of liht þat was þer hem aboute.	384	
þe Aungel seide : “ nouzt ze ne drede !		told by an
Ich wole ow telle a blisful dede :		Angel of
A child is boren for oure nede,		Christ's birth
þat schal his folk of pyne lede.	388	
And [þat] ich ou þe soþe bringe,		
þat ich ziue ow to tokenynge :		
In Bethlehem he liht, i-wounde		in Bethlehem
In cloþus, and in a Crubbe i-bounde.	392	in a crib.
¹ In a Crubbe he is leyd,		This stanza is corrupt.
As ich ow hadde er i-seid.		
He schal his [folk] of sunne bringe,		He shall be
As crist and lord of alle þinge.”	396	Lord of all.

(*Picture : An Angel appears to the Shepherds.*)

(*The other leaves of this Poem are wanting in the MS.*)¹

8 leaves
wanting in
the MS.

¹ The Index to MS. Vern. gives the following description of the poem: CIIII Of þe Anunciacioun ihesu crist. Of his Natiuite. Of his circumcisioun. hou he [was] offred to Symeon. Of þe passioun. Of þe resurrexioun. Of þe ascensyoun. Of þe sendynge of þe holi gost. Of þe comynge to þe day of dom. ¶ And oþere diuerse Stories of ihesu crist and of his modur; þe whyche [be] in diuerse paneles in peyntur, and euery panel had his scripture acordaunt þerto, þe whiche peynture his table suffisaunt.—Then followed: fol. CXI þe pyte of crist stondynge in þe sepulcre. þe scheld off þe fey. þe scheld of þe passioun. Diuerse orisones to þe fadur and to þe sone and to þe holy gost, whit peyntures. CXII Salutaciones to vre lady, wiþ peynture annex. CXIII 3yt salutaciones to vre lady. Then Misericere &c.

II. Verse Paraphrase of Psalm LI.

(From the Seven Penitential Psalms, by Rich. Maidenstoon.¹
Beginning wanting, supplied from MS. Digby 18.)

[*Miserere mei, deus, secundum magnam misericordiam tuam:*

1. Have
mercy on me,
O God!

Mercy, god, of my mysdede, [Penit. Psalms, v. 385.]
ffor þi mercy, þat mychel is.
Late þi pite springe & sprede,
And of þi mercy þat I not mys, 4
And aftir þi goostly grace I grede.
Now, dere god, þou graunte me þis,
That I may lyue in loue & drede,
And neuere eft to don amys! 8

Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

Do away
mine offences

And aftir þi mercies þat ben fele,
Lord, fordo my wickidnesse,
And helpe me forto hide & hele
þe blames of my freelnesse! 12
ʒif eny sterynge wolde me stele
Out of þe cloos of þi clennesse,
Wise þou me, in woo & wele,
And kepe me from unkyndenesse! 16

Amplius lava me ab iniquitate mea, & a peccato meo munda me.

2. Wash me
from sin.

More-ouere þou wasche me fro [my] synne,
And fro my filþis clense þou me;
Enserche my soule wiþoute & ynne,
That I no more defoulid be; 20
And as þin herte cleef atwynne
Wiþ deelful deef on rode-tre,]

[Vernon MS.
fol. Cxlii.]

So let me neuere werk bi-ginne, [Penit. Psalms, v. 407.]
Lord, but ʒif hit like þe! 24

Quoniam iniquitatem ego cognosco &c.

3. My sin is
ever before
me.

ffor al my wikkednesse i knowe,
And sunne is euere me aʒeyn.
þerfore let þi grace growe,
Ihesus, þat were wiþ Iewes slayn. 28
Riche and pore, heiʒe and lowe,
Smale and Grete, ich am certeyn,
At domes-day whon þou schalt bowe,¹
Of þi merci schul beo fayn. ¹ MS. D: whan beinus blowe. 32

¹ Ed. by Adler and Kaluza in *Engl. Stud.* 1887, X, p. 242 ff., from MS. Digby 18, with various readings from MSS. Rawl. A 389 and Ashm. 61; there are, however, several more MSS. In MS. Rawl. the poem is ascribed to Richard Maidenstoon, in MS. Digby to Rich. Hampole. The Psalm Miserere begins v. 385, MS. Vern. v. 407.

Tibi soli peccavi & malum coram te &c.

To þe only trespass haue I,		4. Against Thee only haue I sinned.
Wrouht wikkedliche a-zein þi glori,		
Wiþ wordus and wiþ tricheri.		
þou demest riht and hast victori :	36	
þefore þi blis nou beo-seche I ;		
ffor told hit is in moni stori		
þat hose criep to þi Merci,		
Is endelesliche in þi memori.	40	

Ecce enim in iniquitatibus conceptus.

Bi-hold hou in sunne i was conceyued		5. Behold, I was conceived in sin.
Of my Modur, as Men beon alle,		
And of my ffadur nouzt receyued		
Bote flesch ful ffrele and fayn to falle.	44	
Bote sepphe þi flesch, lord, was parceyued		
And for vr sake strauht on stalle,		
Was neuer sinful mon deceyued		
þat wolde to þi merci calle.	48	

Ecce enim veritatem dilexisti.

Lo, for þow hast loued riht,		6. Thou hast loved truth.
þe priue counseil of þi wit		
þou hast me schewed þorwh þi miht :		
Twei kuyndes beþ to-gedere I-knit,	52	
þral is fre and knaue is kniht,		
God is mon, as gospel writ.		
þif my soule in peril is piht,		
Merci, God, and help þou hit.	56	

Asperges me domine ysopo & mundabor.

Wiþ holi watur þou schalt me sprinke,		7. Thou shalt make me white as snow, and
And as þe snouh I schal be whit.		
ffor þauh my soule in sunne sinke,		
Wiþ weopyng watur I ¹ may ben quit.	¹ az. it. 60	
Dedly drauhtes þauh I drinke,		
Of repentaunce þif me respit.		
ffor on þi peynes hose þynke,		
In worldly welþe haþ no delyt.	64	

Auditui meo dabis gaudium.

To myn herynge þou schalt þiue		8. to have gladnesse.
Gladnesse, to glade bones meke.		

In loulnesse lere þou me to liue,
 Leoue lord, I þe by-seke. 68
 þe þeoues gult hit was forziue,
 On Rode-treo [his]¹ bones breke. ¹ MS. heore
 A serwful herte and clene i-schriue
 Saueþ soule and bodi eke. 72

Auerte faciem tuam a peccatis meis.

9. Turn Thy
 face from my
 sins.

ffrom my sunnes þou torne þi face,
 Put al my wikkednesse a-way.
 Gret is my gult, grettoe þi grace,
 And elles fayleþ al vr fay. 76
 Sunnes fele þat me deface
 Makeþ þat I ne con not say,
 But crie Merci whon I trespace—
 Ichot þer nis non oþur way. 80

Cor mundum crea in me, deus.

10. Make in
 me a clean
 heart.

Make in me, god, myn herte clene,
 þat rihtful gost in me þou rewe.¹ ¹ r. newe
 ffrom seuen sunnes¹ þou make liit schene, ¹ r. sunnes seuen
 Wher so þou go I may þe suwe. 84
 Allas þi tormentes for tene,
 þi bodi blak, þi bones bluwe!
 Mekeful lord, þou make hit sene
 Wip-Inne myn herte, þat hidous hewe. 88

NE proicias me a facie tua & spiritum sanctum t.

11. Cast me
 not out from
 Thy face.

Cast me not out from þi visage,
 Tac not from me þyn holi gost!
 To bi-holde þat feir Ymage,
 Of alle murþus hit is þe most. 92
 A blisful brid was brouht in Cage,
 Cauht¹ and Cud in cueri cost, ¹ al. coup
 Whon þou weore drawen in tendre age
 To driuen adoun þe fendes bost. 96

Redde michi leticiam salutaris tui.

12. Give me
 the Joy of
 Salvation.

Of heleþe zif me ioye and blisse,
 And strengþe me wip þi spirit chef,
 And al my fyue wittes wisse,
 þat I may loue þat þe is lef; 100
 And as þou miht my langour lisse,

pou brouhtest mon to gret bonchef,
So let me neuere þi Merci misse
Whon I am gret wiþ gostly greef. 104

Doccebo iniquos uias tuas : & impi.

þe wikkede i schal þi weies teche,
þe sunfule schule to þe conuerte. 13. I will
pou sunful soule, beo war of wreche, teach the
And þenk hou¹ crist is hed and herte, ^{1 r. ou} 108 wicked Thy
Brete, bak and bodi bleche, ways.
Hou hit was bete wiþ scourges smerte.
To rewe on him I wolde areche,
Allas þer may no ter out sterte ! 112

Libera me de sanguinibus, deus, deus.

Deliuere me from blameful blod,
Almihti god, lord, myn heleþe : 14. Deliver
þen schal my tonge wiþ mylde mood me from
Apertly schewe þi seli selþe. 116 blood-guilti-
þi rihtful blod ran doun of Rod, ness !
To wasschen vs from vr flescly fulþe,
And mony a storm aþeyn þe stood
To wissen vs from þis worldly welþe. 120

Domine labia mea aperies & os meum.

Mi lippes, lord, pou schalt vndo,
And my mouþ schal þi preisung spelle : 15. Open
þi merci and þi miht also Thou my
Parfyt[li] may no tonge¹ telle. ^{1 r. no tonge may} 124 lips !
ffor whon we dedly sunne do,
þi riht vs dampned anon¹ to helle ; ^{1 at. demerþ doun}
But whon we sese and con sei ho,¹ ^{1 sei ho, i. e. stop.}
þi Merci is vr wasschyng-welle. 128

Quoniam si voluisses sacrificium dedissem.

Weore sacrifice to þi likyng,
I hedde hit ȝiue wiþ herte fre ; 16. If Thou
But, certeynly, no such þing likedst sacri-
As in him-self plesaunt may be. 132 fice, I would
þi-self were offred, a child ful ȝing, give it Thee.
And afturward on Rode-tre,
Whon of þin herte þe blod con spring :
þefore myn herte I offre to þe. 136

Sacrificium deo spiritus contribulatus.

17. The sacrifice of God is a grieved spirit.

To God hit is a sacrifice
 A greued gost þat serweþ sore,
 An huyble herte wol not despise,
 Whil repentaunce may hit restore. 140
 I haue forloren¹ þi seruice ^{1 MS. R. forleten}
 And luitel i-lyued aftur þi lore ;
 But i repente nou and aryse :
 Merci, god, I wol no more. 144

Benigne fac domine in bona voluntate.

18. Build Thou the walls of Jerusalem!

Wiþ meke wil do to syon,
 Ierusalem walles þat þei weore wrouht.
 Ierusalem, as seiþ seint Ion,
 Is¹ holy churche þat erreþ nouht. ^{1 MS. In} 148
 Two testamentes cordyng¹ in on ^{1 al. acordeþ}
 þe walles were to-gedere i-brouht,
 Whon him-self was Corner-ston
 þat Monkuynde haþ so deore about. 152

Tunc acceptabis sacrificium iusticie.

19. Then shalt Thou accept the service of Righteousness.

þenne schaltou sacrifice accepte
 Of rihtfulnesse [&] truþe entere,
 And calueren after þi precepte
 þei schul beo leyd on þin Autere. 156
 On Caluarie a calf þer crepte,
 Crist on Cros, boþe clene and clere.
 ffor teres þat his Modur wepte,
 He schylde vs alle from helle fere ! 160

III. *þer biginneþ an orisun of þe trinite.¹*

Father, Son, and Holy Ghost,

FAdur and Sone and Hologost,
 Lord, to þe I crie and calle,
 Studefast god of mihtes most,
 My sunful lyf is steken in stalle : 4
 I preye þe, lord, þat þou þe¹ haste ^{1 MS. me}
 Me to helpe, þat I ne falle,
 And mak my soule clene and chaste
 Of dedly sunnes and vueles alle. 8

help me!

¹ The same in northern dialect in MS. Thornton, ed. by Perry, *Religious Pieces in Prose and Verse*, E. E. T. S. 1867, No. 6, p. 75 ff.

Lord, haue Merci of my synne,
 And bring me out of al my care ;
 Euele to do wol I nou¹ blynne, ^{1 P T} couthe neuer
 I haue I-wroult a³eynes þi lawe¹ : ^{1 r.} lare 12
 þou rewe of me [boþe] out and Inne,
 And hele me of my woundes sare ;
 Lord, þat al þis world schal winne,
 Hele me ar i fonde and fare. 16

FAdur in heuene þat wel¹ may, ^{1 P} all
 I preye þe, lord, þat þou me lede
 In rihte weyes of stable fay ;
 At myn endyng whon I haue drede, 20
 þi grace ich aske [boþe] niht and day,
 And 3if me merci of my misdede.
 Of myn askyng sei not nay,
 But help me, lord, at al my nede. 24

Swete Ihesu, for me was boren,
 þou here my preyere loud and stille,
 ffor pyne þat me is leid bi-foren
 Ofte i sike and wepe my fille. 28
 Ofte so haue I ben for-sworen
 Whon I haue don a³eynes þi wille,
 Suffre neuere þat I beo loren,
 Lord, for myne dedes ille. 32

HE holygost, i preye to þe
 Niht and day in good entent,
 Of al my serwe cumforte me,
 þin holi grace þou me sent,¹ ^{1 P} be to me sent 36
 And schild me, 3if þi wille be,
 ffrom dedly sunne, þat I ne beo schent,
 ffor Marie loue, þat Maiden fre,
 In whom þou lihtest, verreyment. 40

Ipreye þe, ladi Meoke and mylde,
 þat þou preye for my misdede,
 ffor [þe] loue of þi swete childe,
 As þou him sauh on Rode blede. 44
 Euer3ite haue I ben wylde,
 Mi sunfol soule is euere in drede :
 Merci ladi, þou me schilde,
 And helpe me euere at al myn nede. 48

Have mercy
on my sin!

Father,
lead me in
the right
way!

Jesu, let me

not be lost!

Holy Ghost,

comfort me,

and shield
me from sin!

Mary mild,

help me in
my need,

- M**erci, Marie, Mayden clene !
 þou let me neuere In sunne dwelle,
 Preye for me þat hit beo sene,
 And schild me from þe pyne of helle. 52
 ffor certes, ladi, riht wel i wene
 þat al my fomen maiȝt þou felle.
 ffor-þi my serwe to þe I mene,
 Wiȝ ferful mod my tale i telle. 56
- B**I-þenk þe, ladi, euere and ay
 Of alle wimmen þou berest þe flour ;
 ffor sunfol mon, as I þe say,
 God haȝ don þe gret honour. 60
 Receyne my preyere niht and day,
 Whon I þe be-seche in eny a Our ;
 Help me, ladi, so wel þou may,
 Me bi-houep þou beo my conseilour. 64
- O**ff counseil, ladi, i preye to þe
 Niht and day, in wele and wo ;
 Of al my serwe *cumforte* me,
 And beo my scheld *azeynes* my fo. 68
 ffor, certes, ȝif þi wille hit be,
 Al my fo-men maiȝt þou slo.
 Help me, ladi hende and fre,
 þou take þat þe is fallen fro. 72
- A**t myn endyng þou stonde bi me
 Whon I schal henne fonde and fare,
 Whon þat I quake and dredful be,
 And al my sunnus I rewe hem sare. 76
 As euere myn hope haȝ ben in þe,
 þenk^t þeron, ladi, and help me þare,
 ffor [þe] loue of þat swete tre
 þat Ihesu spradde [on] his bodi bare. 80
- I**hesu, for þat ille¹ stounde ^{1 P ilke harde}
 þat þou woldest on Rode blede,
 At myn endyng whon I schal founde
 þou haue merci of my misdede, 84
 And hele me of my dedlich wounde,
 And help me in þat muchele nede ;
 Whon deȝ me takeȝ and bringeȝ me¹ to grounde,
 þen schal i, lord, þi domes drede. ^{1 om. me} 88
- protect me from the pain of Hell,
- accept my prayers,
- comfort me,
- stand by me at my death!
- Jesu also,
- help me when I die,

L Ord, for my sunnes to do penaunce,	
ffor my dedes ¹ þou graunte hit me	¹ P Be-fore my dede
A ¹ space of verrey Repentaunce	¹ P And
In serwe of herte, I preye to þe.	92
In þi merci is myn affyaunce ;	
Of my folye þou haue pite,	
þat þou of me ne take veniaunce,	take not vengeance on me,
Lord, for þi benignite.	96
L Ord, as þow art ful of miht	
And as þou alle þinges wost,	
My lyf amende, my dedes riht,	¹ This verse added on the margin.
¹ ffor mari loue þat maiden chost, ²	² P chaste
And bringe me sone in to þat liht	bring me to
Wip-ouen ende þer ioye is most,	
On þe to seo þat swete silt,	sight of the Trinity!
ffadur and Sone and Holigost. AMEN.	104

IV. *A confession to Ihesu crist.*

S wete Ihesu crist, to þe	
A gulti wrecche Ich zelde me	I have sind
ffor sunnes þat ichaue ido	
In al my lyf hider-to.	4
In Pruide, in Envyc, In lecherye,	in all the Seven Sinns,
In Sleuþe, In Wrappe, In Gloteny,	
In al þis worldus Couetyse,	
Ichaue isunged In alle þyse.	8
I -broken Ichaue þi Comaundemens	against the 10 Command- ments,
And not iserued þe to queme :	
Lord Merci, ar þe dom is deme.	12
T O ofte ichaue in my lyue	
Isunged in my wittes fyue,	and with all my Five Wits.
Wip Eres I-herd, wip Eizen siht,	
Wip sunful speche day and niht,	16
Wip Honden I-hondlet, wip feet I-go,	
Wip Neose i-smullet eft also,	
Wip herte sunfulliche i-þouht,	
Wip al my bodi vuel I-wrouht :	20

And of alle my folye
 Merci, lord Ihesu, Ich crye.

Al-pauh ichane i-sunged euere,
 Lord, i ne forsok þe neuere, 24

But I never
 forsok Thee,
 Lord.

Ne oþur god ne tok i none,
 ffadur of heuene, but þe one.

And þerfore, lord, i þe biseche
 Wiþ rihtful hertliche speche, 28

Ne zif þou me none mede
 Aftur my sunfule dede.

But aftur, lord, þi grete pite
 Ihesu lord, asoyle þou me, 32

Jesu, send me

And send me ofte, ar I dye,

sorrow of
 heart,

Serwe in herte, and ter in eize,
 ffor sunnes þat ichaue i-do

In al my lyf hider-to. 36

And let me neuere eft biginne
 To do no more dedly synne,

So þat I at myn endyng-day
 Cleue of synne dye may, 40

Wiþ Schrift and Hosul at myn ende ;

that my soul
 may go to
 bliss.

So þat my soule mowe wende
 In to þat blisful Empyre

þer þat þou regnest lord and sire. 44

Mary, Mother
 of Mercy,

Swete ladi seinte Marie,
 fful of Alle Curtesie,

Modur of Merci and of pite,
 Myn hope, myn help is al in þe. 48

Wel ich wot, ibore þou were

In help of al vs wrecches here ;

And wel ich wot þat alle þing
 þi sone wol don at þi bidlyng. 52

beseech thy
 Son to have

Bi-sech þi sone lef and dere
 ffor me synful wrecche here ;

Bi-seche him, for þe loue of þe
 þat he haue merci of me ; 56

mercy on me,

And help me at myn ende-day
 ffrom þe foule fendes affray.

BI-seche also þe flour of alle,
 my friends, þi sone, for my friendes alle, 60

- þat he hem kepe wiþ his grace
ffrom alle perels in vche place,
And 3ef hem god lyf and god ende,
And Ioye whon þei schul heþene wende ; 64
And also alle cristene men. and all Christian men.
God lord *Ihesus*, Amen AMEN. 66
- S**eint Michel and seint Gabriel
And alle þe *Angeles*¹ also wel, 1 MS. Angls
Preyþ for me to vre ladi,
þat *Ihesus* of me haue merci. 70
Pray also for me ye, Michael, Gabriel, and all Angels,
- H**oli Patriarkes and *prophetes*,
Alle i preye ow and bi-seches :
Preyþ for me to vre ladi,
þat *Ihesus* of me haue merci. 74
ye Patriarchs and Prophets,
- P**eter and Poul, þe *Apostles* alle,
Alle i beo-seche ou 3erne and calle :
Preyþ for me to vre ladi,
þat *Ihesus* of me haue merci. 78
ye Apostles,
- S**eint Steuene and seint Laurens
And alle gode *Martires* þat þoloden *turnens*,
Preyþ for me to vre ladi,
þat *Ihesus* of me haue Merci. 82
ye Martyrs,
- S**eint Martin and seint Nicholas
And alle gode confessours þat euer was,
Preyþ for me to vre ladi,
þat *Ihesus* of me haue merci. 86
ye Confessors.
- S**einte Katerine and seinte Mergrete
And alle þe *virgines* gode and swete,
Preyþ for me to vre ladi,
þat *Ihesus* of me haue merci. 90
ye Virgins,
- S**einte Marie Maudeleyne,
To þe I preze and eke pleyne :
Preyþ¹ for me to vre ladi, 1 r. Prey
þat *Ihesus* of me haue merci. 94
Mary Magdalene,
- A**lle Halewen þat euere were,
þat beoþ *crist* lef and dere,
Preyþ for me to vre ladi,
þat *Ihesus* of me haue merci. 98
and all Saints ;
pray for me to our Lady.

V. *A prayer to þe five woundes.*

Jesu, let Thy	I hesu crist, my lemmon swete, þat dizedest on þe Rode-tre, Wiþ al my miht i þe be-seche, ffor þi woundes two and þre,	4
love be fixt in my heart as	þat also faste mot þi loue In to myn herte ficched be As was þe spere in to þin herte Whon þou soffredest deþ for me.	8
fast as the spear was in Thine!	I hesus þat dizedest on þe Rode ffor þe loue of me And boulttest me wiþ þi blode, þou haue Merci of me :	12
Jesu, have mercy on me!	What me letteþ of eny þing ffor to loue þe, Beo hit me lef beo hit me loþ, þow do hit a-wey from me, AMEN.	16

VI. *A preiere to bre ladi.¹*

Mary, Mother,	M arie Modur and Mayden : Euere wel þe be ! Modur and Mayden mylde : Marie, þenk on me ! Modur boþe and Mayden : Was þer neuere non To-gedere, ladi Marie : But þi-self al-on.	4
keep me from sin,	¶ Marie Mylde, þat Modur art : And mayden hol and clene, To-day me schilde and euere : ffrom serwe and herte-tene; Marie, out of synne : Euere kep þou me, And from þe deuceles cumbrement : And out of his pouste.	8
send me spiritual food.	¶ Marie ful of Merci : ffor þi Ioyes fyue Help me now and euere : To lyuen in clene lyue ; And for þe deo[^l]ful ¹ teres : þou lettest vndur þe Rode, Send me in my lyue : Grace of gostly fode, ^{1 MS. deoful} Wher-wiþ I may my soule : Vche day her feden ; And of bodily godus : Mi lyf also wiþ leden.	13

¹ A similar poem in short verse, from a MS. of the 15th cent., see in Wright, *Rel. Ant.* II. 212. In the MS. the poem is written in half-lines ; the colons (:) were added by me.

HElp me, swete ladi : And alle frendes myne,
 And schild us here from alle vr fos : And from
 helle-pyne ; 16

Swete ladi of heuene : Schild us from worldus
 schame,

Mary, shield
 me and my
 friends from
 the Devil's
 wiles,

And from þe deueles wyles : And from wikkede fame,
 Nomeliche from dedly sunne : And from vilenye,
 And from alle-maner folk : Of wikked Cumpaignye. 20

Swete ladi Maiden : Godus Moder Milde,
 Azeynes þe fendus turnes : þou vs euere schylde,
 þat no wikkede þing : Neuere vs do dere ;
 ffrom sunne, ladi, euere : þou saue vs and were. 24

and from sin.

¶ In alle tymes, ladi : Boþe day and niht ^{1 MS. my}
 Help us, seinte Marie : Wiþ al þy¹ meyn and miht.
 I preye þe for my frendes : And eke also for me,
 þat we moten here : Amendet beo þorw þe ; 28

As mest vr soule is nedful : And also to vr lyue,
 Marie, mak hit so : Wiþ us, for þi Ioyes fyue.

LAdi, for myn Enemys : I preye þe also,
 þat heo in þis lyue : Moten her do so 32
 þat heo neuer in synne : Ne in wrapþe dye ;
 Swete ladi Marie : Herteliche I þe preye.

I pray thee
 also for my
 foes ;

And for alle þulke : þat ben in elene lyue
 I preye þe, Marie : ffor þi serwes fyue ; 36
 Euere whil heore lyf laste : þer-Inne þou hem holde,
 Boþe whil þei ben zonge : And eke whil þei ben olde.

for all of pure
 life,

FOR alle þo, ladi, i preye þe : þat ben in dedly synne ;
 Suffre hem neuere for no þing : þat þei dye þer-
 Inne ; 40

and all in
 deadly sin.

Swete ladi Marie : Heom wisse euere and rede,
 And do hem amenden, ar þei dyen : heere heore
 misdede.

MArie, for þi Ioyes : þat blisful weren alle,
 Let me neuere here : In dedly sunne falle ; 44
 Preye þou þi deore sone : Ihesu heuene-kyng,
 He graunte me soþfast schrifte : Hosel and god
 endyng,

Pray thy dear
 Son to grant

And for his precious blod : And his holy grace
 In heuene-riche wiþ him-self : þat I mowe hauen a
 place. 48

me a place in
 Heaven,

Marie, as my trust : Enterliche is in þe,
 ffor þi leoue sones loue : þeos preyers graunt
 þou me ; 50
 and ever-
 lasting bliss.
 And beo myn help studefast : To gete me þat blisse
 þat euermore schal lasten : Wiþ-ouen eny misse AMEN.

VII. *I preyer at þe leuacioun.¹*

Welcome, Lord, In fourme of Bred !
 In þe is þoþe lyf and Ded,
 Ihesus is þi nome. 3
 þou þat art In Trinite,
 Lord, þow haue Merci of me
 And schild þou me from schome. 6
Heil Ihesu, godus sone,
 Holigost from heuene i-come,
 Kyng þou art i-Coren ; 9
 Heil mon of most miht,
 Godus sone þat art so briht,
 Of Marie þou were boren. 12
Heil god, best þe be,
 heil Blosme vpon tre,
 Heried beo þi sonde ! 15
 Heil fruit, heil flour,
 Heil be þou Saueour
 Of watur and of londe. 18
Heil kyng, heil kniht,
 heil mon of most miht,
 Prince in þi Trone, 21
 Heil Duyk, heil Emperour,
 Heil beo þou governour
 Of al þis worldus wone. 24
Heil flesh, heil blod,
 heil mon of mylde mod,
 Heil beo þow kyng ; 27
 Heil God ffeirest,
 Heil beo þou, bern best,
 þow madest alle þyng. 30

Welcome,
 Jesus, in form
 of Bred !

Hail Thou
 Son of God,

Thou Saviour
 of the world,

Thou flesh
 and blood,

¹ Title in the Index : Sixe salutacions to þe trinite in tyme
 of þe leuacioun of godis body.

H eil Rose vppon Rys, heil mon of most pris, ffor us þou were ded ;	33	
Heil God ful of miht, Godus sone þat art so briht, In fourme þou art of bred.	36	God's Son in form of bread.

VIII. *A preyer at þe leuacioun.*¹

I þe honoure wiþ al my miht In fourme of Bred as i þe se, Lord, þat in þat ladi briht, In Marie Mon bi-come for me.	4	I honour Thee, Christ, in form of bread.
Þ i ffleseh, þi blod is swete of silt, þi Sacrament honoured to be, Of Bred and Wyn wiþ word i-diht ; Almihti lord, I leue in þe.	8	
I Am sunful, as þou wel wost : Ihesu, þou haue merci of me ; Soffre þou neuere þat I be lost ffor whom þou diþedest vppon þe tre, Ac þorwh þat ladi of Merci most Mi soule þou bringe in blisse to þe ; Repentaunce to-fore mi deþ, Schrif[t] and Hosul þou graunte me, Wip ffadur and Sone and Holygost, þat Regneþ God In Trinite. Amen.	12 16 18	Have mercy on me, for whom Thou diedst !

IX. *þe fyue Joyes of vr ladi.*

H Aue Ioye, Marie, Modur and Maide, As þe Angel Gabriel Message to þe saide And brouhte þe tiþing þat crist wolde in þe aliht. Help us, ladi, þorw þi miht To habben his blessyng.	3 6	I. At Gabri- el's message to thee.
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¹ Title in the Index : An orysoun to godes body at þe leuacioun.

II. At the Birth of Jesus.	<p>HAue Ioye, Marie, for þou were Glad of Ihesu þo þou him bere, And¹ wiþ-outen pyning ;</p>	<p>1 r. al? 9</p>
	<p>fful þou weore of Godus grace. Help me, Ladi, to seo þi face, ffeirest of alle þyng.</p>	<p>12</p>
III. At His Resurrection.	<p>HAue Ioye, Marie, feole siþe, ffior Ihesus a-Ros from dep̄ to lyue In a morwenyng,</p>	<p>15</p>
	<p>þe þridde day þat he was ded. Ladi, schild us from þe qued And from his wikked tysyng.</p>	<p>18</p>
IV. At His Ascension.	<p>HAue Ioye, Marie, for þou seȝe þat Ihesu crist to heuene steiȝe In to his wonyng,</p>	<p>21</p>
	<p>And euere þou seȝe him at þi wille. Help us, ladi, þat we ne spille, þorwȝ þi beo-seching.</p>	<p>24</p>
V. At Thy Coronation in Heaven.	<p>HAue Ioye, Marie, þow were vp fet And bi Ihesu crist I-set þer þat he is kyng ;</p>	<p>27</p>
	<p>Qween he made þe wiþ Croune. Help us, ladi, þorwh þi bone, And to blisse us bring. Amen.</p>	<p>30</p>
	<p>¶ ffadur and sone and holiȝost, Al þat is and nis þow wost, And art wiþ-oute bigining :</p>	<p>33</p>
Lord, grant us endless joy!	<p>Lord, for þi Modur loue Graunt vs þe Ioye þat is aboue, þat neuer haȝ endyng. Amen.</p>	<p>36</p>

X. An orison to god.¹

Lord, let me will what Thou likest,	<p>LOrd, my God al Merciable, I þe bi-seche wiþ herte stable þat I mouwe euere wilne þat þing þat most may beo to þy lykyng,</p>	<p>4</p>
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¹ Title in the Index : An orysoun to god þe fadur.

And wysliche folewen euere þi wille, Sikerliche knowen and folfulle þe louereden of þi nome and blis, Mi stat ordeynen as þi wille is.	8	
Al þin askyng and þi wille Euere do me, lord, folfille ; As me may most in soule nede þi wissyng help to spede.	12	and fulfil Thy will.
Mi wei to þe beo siker and riht, And harde i-fastnet wiþ þi miht, þat I in weole þe þonke so And euere beo pacient in wo, þat I ne falle neuer mo	16	Make me patient in woe,
In nouþur of hem boþe two ; Ne þat I neuere glad ne be But in þing þat lykeþ þe, Ne serwe neuere bote for þing þat torne þe to mis-lykyng,	20	
Ne þat I neuere desire to plesen No mon falsliche ne displesen Bote þe, deore lord, al-one, ffor no drede of monnes mone.	24	and desirous to please Thee only.
¶ Al erþliche þing beo vyl to me, Lord, for þe loue of þe, And alle þinges þat þyne be Leof and deore mak hem me, And þou al-one, Almihti kyng, Out and ouer al oþur þyng	28	
Euer beo most in my lykyng, And wiþ me derworþest ouer alle þing.	32	
¶ Alle Ioyes beo nuyous to me þat ben, lord, wiþ-uten þe. In alle trauayles þat ben for þe Euer-more al my lykyng be. Restes alle þat ne ben in þe, Anuy and trauayle beo þei to me.	36	Let my plea sure be in works for Thee.
Euere myn herte to þe þou dresse, Mi sunne to clanse wiþ serefulnessse.	40	
Boxum me make wiþ-oute feyning, And glad wiþ-uten ryotyng,	44	Make me obedient and

	Serwful wiþ-uten þat luþer last To maken of my-self out-cast, Meur wiþ-uten greuoushed, And Murie wiþ-uten wyldehed,	48
truthful,	Sop wiþ-uten falshed Or eny oþur doublehed Of fikel word wiþ double entente To bleenden þat þe sawe mente ;	52
trustful,	Dredful wiþ-uten wonhope, And trust wiþ-uten ouer-hope ; Min eueneristne to vndurnyme so þat þer ne beo no feynyng to,	56
and an ex- ample to all.	And wiþ-uten eny pruyde Hem to edefyen in alle tyde, In word, ensauple, and in dede, To alle gode from alle quede ;	60
	Vmble wiþ-uten 3ein-siggyng, Suffraunt wiþ-uten grucchyng. Waker herte 3if þou me Euere, lord, a-bouten þe,	64
	þat neuer non oþur curiousete Ne led my herte fromward þe. 3if me herte so noble and fre þat no fals loue hit drawe fro þe.	68
Give me a noble and	3if me herte þat neuermore fayle, Ne bi ¹ conqueret in no trauayle.	= be
	¶ ffreo herte, lord, 3if me wiþ wynne, þat vuel delyt naue kalange Inne.	72
rightful heart,	¶ Rihtful herte 3if me also þat no wrong wit ne enclyne to. ¶ Lord, ffadur of alle Merci, I þe bi-seche hertely	76
skill to know Thee aright,	Cunnyng, þe to knowe ariht Wiþ bisi sechinge day and niht, Wiþ ¹ þat I kunne fynde,	¹ r. wit?
	Mi þewes in þi lykng bynde ; Perseueraunce þe to abyde, 3if me, lord, in vche a tyde,	80
hope to em- brace Thee fast,	Wiþ hope trewe and studefast, þat þe, lord, ay bi-cluppe fast ; ¹	¹ some vv. wanting? 84

þorwh penaunce þat I mowe do
 þi pyneful [l]yf¹ mowe lykne to ; ^{1 MS. pynefully}
 ¶ And whil me lasteþ lyues space,
 Gode werkes vsen þorwh þi grace, 88
 þyne Ioyes vsen and wiþ þe wone
 In þi glorie, wiþ ffadur and sone. Amen. 90
 and life with
 Thee in glory.

XI. *An orison to br lord Ihesu.*¹

LOrd, Swete Ihesu crist : Haue Merci of me, Jesu, have
 þat out of heuene come : In to eorþe for me,
 And of þe Mayden Marie : Boren were for me,
 And on þe cros suffredest : Bitter deþ for me. 4
 Of Merci I þe bi-seche : þat mest of mihtes may, mercy on me t
 Swete Ihesu my cumfort : Mi solas and my play ;
 Of alle vices me deliuere : And of pruide, I þe pray, 7
 þat I may þe louen as lord : And knowen for God verray.
 fful muchel ouhte i þe to louen : In stable treuþe I ought to
love Thee.
 and fay,
 Whon þou were god and art : And schalt ben euere
 and ay,
 Com in to eorþe for my loue : To take my kuynde of For me Thou
tookest flesh,
 clay,
 In þe world to wyne¹ vs wele : þou suffredest men
 worchen þe way. ^{1 MS. wymes} 12
 In þe world, as I seide er : In bodi, fflesch and Bon,
 Hunger and ffurst heddestou boþe : In hot and Cold to suffredest
hunger, and
 gon,
 Blod and watur þou swattest boþe : And Teres Mony on,
 And seþþen for þe loue of vs : þi deþ þen hastou tan.
 fful hard and deolful was þi deþ : Hose hedde hit in painful death,
 þouht, 17
 Whon þat þi blessede bodi : þat neuere no sunne
 wrouht,
 Among þis false Iewes : þi-seluen hast hit brouht,
 And seþþen wiþ þi blessed blod : ffrom bale þou hast us
 bouht. 20

¹ Title in the Index : An orysoun to god þe sone. In the MS. the poem is written in half-lines.

wast crown with thorns,	A Crowne of þornes vppon þin hed : þei setten scharp and fresch,	
naild hand and foot,	Heo þe nayleden hondes and feet : Boþe þorwh bon and flesch ;	
spear-thrust.	A spere þorwh þi syde stong : þyn herte was ful nesch, Whon þe blod and watur sprong : þat vs of synne wesch.	24
Let me not be damnd.	þerfore, Ihesu, I preye þe : þat ful art of pite, ffor my sunnes þat ichaue don : Let me neuere dampned be ;	
I have broken Thy behests ;	But graunte me <i>grace</i> in to myn herte : Ihesu in Trinite, Of stable treuþe and rihtwys werkes : Loue and Charite. fful ofte ichaue þe wrapped : And broke þi Comaunde- ment,	29
but, Iesu, hear me,	Wip al my fyue wittes : In lyf þat þou me hast lent, Vnwisliche hem dispendet : And not in good entent, Boþe þorwh myn owne wille : And opure entisement. 32 Bote, swete Ihesu, woltou me here : wip schrift ichaue þe souht :	
forget me not,	In mony werkes, as I seide ere : Vuele ichaue I- wrouht, Non of hem schal ben vupunissched— : þeron is al my þouht ;	
bring me and my friends	I take me al to þi Merci : ffor loue for-ȝet me nouht. 36 Wip Mylde mod and sikyng sore : I be-seche þe ffor my ffrendes, Ihesu crist : As wel as for me. On domes-dai whon þou schalt demen : Scheuh us þi face freo,	
to bliss in Paradise.	And bring vs in to paradys : þer endeles blisse schal beo. Amen.	40

[XII. *An orison to br lady.*¹]

Mary, let me	H Eil beo þou, Marie: Mylde qwen of heuene! ^{1 r. neuene} Blessed is þi Nome : And good hit is to nemene. ¹ To þe i Make my mone : I prey þe, here my steuene, And let me neuere dye : In non of þe sunnes seuene. 4
not die in sint	

¹ So the title in the Index. In the MS. the poem is written in half-lines.

L Adi seinte Marie : Qween Corteis and hende !
ffor þe Ioye þat þou were Inne : Whon god his
Angel dude sende,

And seide þat þe holygost : Schulde in þi bodi lende,
þou bringe me to þat blisse : þat is wiþ-outen ende. 8

Ioyful was þin herte, ladi : —þerof haue I no drede—
Whon Ihesu crist was boren of þe : ffeirest of alle
: þede, For Jesu's
love,

And þou were Maiden biforn : And astur, as we rede.

Marie, for þe loue of him : Help us at al vr nede. 12 help us in our
need,

Swete ladi, þou rewe on me : And mak myn herte
clene,

Bring us out of sunne : þat doþ us traye and tene ; bring us out
of sin!

Wo hit vs byginneþ : In werkes as we han sene ;
Schild us from þe peynes : þer non may oþur mene. 16

L Adi ful of grace : Ioyful was þi chere
Whon Ihesu crist from deþ vp ros : þat was þe
lef and dere.

Marie, for þe loue of him : þat lay þyn herte so nere, Mary,
Bring us out of synne and serwe : While þat we aren
here. 20

L Adi ful of muche miht : þat mylde art of mod !
ffor his woundes fyue : þat Ronnen alle on blood,
ffor þe loue of swete Ihesu : þat dyede on þe Rod,
Get me heuene blisse : Ladi feir and god. 24 get me
heaven's
bliss ;

L Adi seinte Marie : Corteis, feir & swete !
ffor loue of þe teres : þat for þi sone þou lete
Whon þou seze him hongen : Nayled honden and fete,
þou sende me grace in eorþe : Mi sunnes forte bete. 28

IN counseil art þou best : And trewest in eueri nede,
To sunfol men ful prest : In sauple of good dede,
ffor loue of þi deore sone : þou seze on Rode blede, 31
þou help us nou and euere : And schild us from mis-dede. help us now
and ever!

L Adi seinte Marie : So Rose in Erber rede,
To þe i erie and calle : To þe I make my beode :
þou help me at myn ende : Whon I drawe to þe dede,
And let me neuer falle : In bondes of þe quede. 36

L Adi, for þe ioye : þat þou þi-self were Inne Lady, who
art with
Christ,
Whon þou seze Ihesu crist : ffour of al mon-
kinne,

Steih in to his riche : þer Ioye schal neuer blynne, 39
Of Bale þou beo my bote : And bring me out of synne.

bring me to
that bliss,

L Adi, for þat Ioye : þat þou to crist weore tan
In to þe blisse of heuene : Wiþ Aungeles moni an,
And set bi swete Ihesu crist : In ffel, in flesch and bon,
þou bringe me to þat blisse : þat neuer schal beo gon. 44

L Adi ful of grace : þat heize sittest in trone,
Loue of alle blisse : Send þou me my bone :
Ihesus to louen and drede : My lyf to amenden sone,
And comen to him þat hende : þat weldeþ Sonne and
Mone. 48

that light,
where joy is
ever new.

F Or þi Ioyes fyue : Ladi feir and briht,
ffor þi clene Maidenhod : And for þi muchele miht,
þou 3if me miht and grace : To come to þat liht,
þer Ioye is euere newe : And day wiþ-uten niht. 52

L Adi seinte Marie : 3if þi wille ware,
As þou art ful of Ioye : And I am ful of care,
Schild me from synne and schome : þat I falle no mare,
And send me hosul and schrift : Ar I heþene fare. 56

A. M. E. N.

[XIII. *A confessioun of loyrschip in oryson.*¹]

God, all-
maker,

G od þat al hast mad of nouht,
ffor loue of mon þat þou hast bouht ;
Wher in þe world so þat i be,
Wiþ al myn herte I þonke þe : 4

I thank Thee

¶ þat þou me madest on of þyne,
And bouhtest me wiþ bitter pyne.
I þonke þe, lord, wiþ good entent
Of wit and grace þou hast me sent. 8

for all Thy
goodness.

¶ Wiþ al myn herte and mylde moode
I þonke þe, lord, of alle gode.
I preye þe, lord, þou graunte me miht
Wiþ al myn herte to loue þe riht. 12

I pray Thee

¶ I preye þe, lord, out and Inne
þat þou me schilde from dedly synne ;
I preye þe, lord, þat þou me wisse
And bring me to þi muchele blisse. Amen. 16

bring me to
Thy bliss.

¹ So the title in the Index.

[XIV.]

[Another Prayer to the Virgin Mary.]

M arie Modur, Qwen of heuene,	Queen of Heaven,
þenk on me and here my steuene!	
Marie Meke and Mylde of mood,	
ffor loue of þat holy Rood, ¹ . . . ¹ r. blood? orig. 2 vv. om.?	4
Marie, þat þou seze on Rode	
Whon þou bi þi sone stode,	
Marie, þat Ran out of his syde	
fforte falle þe fendes pryde,	8
Marie, 3if me knowyng of my synne,	
And let me neuere die þer-Inne;	let me not die in my sin.
Marie, schild me from vueles alle,	
And let me neuere in fondyng falle.	12
Marie, prei for me þi sone	
þat myn herte euere on him mone,	
Marie, to louen him ouer alle þyng	
Wip herte trewe to myn endyng.	16
Marie, i preye þe Meke and Mylde,	
ffor loue of þi swete childe,	
Marie, my scheld beo a3eyn þe fende	Mary, pity
Whon I schal out of þis world wende.	20
Marie, of myn ende is al my drede,	
Of my sunnes and of my misdede:	
Marie, forþi þou rewe on me,	
þat I þorwh þe may I-saued be.	24
Marie, Mi ffrendes, quike and dede,	
þou hem wisse and þou hem rede,	and my friends too.
Marie, In to þat holy blis	
þer Ihesu crist him-seluen is.	28
Marie, at my deþ whon I schal fare	
Out of þis world, droupe and dare,	
Marie, help me þenne as on of þyne,	Mary, bring
And bring me out of serwe and pyne,	32
Marie, in to blisse, wip þe to wone,	me into bliss with thee!
ffor Ihesu loue, þi deore sone. AMEN.	

[XV. *Prayer for the Seven Gifts of the Holy Ghost.*]

God, give me the seven Gifts of the Holy Ghost;	G Od þat art of mihtes most, þe seuen 3iftus of þe hlogost I preye þat þou 3iue me,	3
	þat I may þorwh þe grace of hem Wynne þi loue and <i>of alle men</i> , ¹ <small>¹ By another hand on erasure.</small> And euere to qweme þe.	6
1. Pity,	L Ord, for þe 3ifte of pite 3if me grace sunne to fle, 3if hit beo þi wille ;	9
2. Dread,	And þorwh þe 3ifte of drede also Euere godnesse forte do, And neuere to don ille.	12
3. Wit,	I N wit, louerd, wys me make, Worldus pruyde euere forsake, ffor þi woundus fyue.	15
4. Strength,	3ift of strengþe graunte þou me, Out of sunne euer to be, Whiles icham a-lyue.	18
5. Insight,	I N-sihte 3if þou me also þe to knowe, in weole and wo Wheþer þat i beo Inne.	21
6. Counsel,	3ift of counseil put in me Euere for to serue þe Clene wiþ-oute synne.	24
7. Wisdom.	S Ende me wisdom, forte se Mi wrecchednesse and my frelete Now and eueri day ;	27
And at my end send me to Joy!	So þat at my lyues ende To þat Ioye þow me sende þat lasteþ now and ay. A m e n.	30

[XVI. *A Confession for negligence of þe dedes of mercy.*]¹I have not
fed the
hungry.**L**ord, I 3elde me gulti
þat I neuere fedde þe hungri,¹ So the Title in Index.

Lord, as þou bede me ;	3	
I 3af no drinke þe þhursti,		I have not given drink to the thirsty,
Wif wille ne wif bodi :		
Merci, lord, I crie þe.	6	
Þ E naked, lord, I ne haue not clad		clad the naked,
To my pouwer, as þou bad,		
Nouþur wif dede ne wille ;	9	
Ne sek folk ne cumforted I :		comforted the sick,
þefore, lord, mak me sori		
þat I haue don so ille.	12	
D ede bodies haue I graue non,		buried the dead,
But heold despyt of vchon		
Wher þat I hem sawe.	15	
In myn herborwh herborwhed I non,		housd the poor,
Pore Mon ne Pilgrym, of flesch and bon,		
To folfulle þe lawe.	18	
P risones þat harde i-bounden lay,		visited those in prison.
I ne visitede hem Niht ne day :		
Lord, for-3iue hit me,	21	Forgiue me, Lord!
And alle oþur wikkedhed,		
þat I may comen aftur my ded		
And wonen euere, lord, wif þe. Amen.	24	Let me dwell with Thee!

[XVII. *An orysson for sauynge of þe fyue wyttes.]¹*

L O[r]d, sunged haue I ofte		I have sind in
In my fyue wittes, wif wille and þouzte :		
In Lecherouse sihtes,	3	1. sight,
Wif myn Eres herd wikkede sawes		2. hearing,
Of myn Euencristne a-3eyn þe lawes,		
Boþe day and nihtes.	6	
In tast haue I had gret lykyng		3. taste,
And passed mesure In Mete and drink :		
Lord, for-3iue hit me ;	9	
And þat ichaue sunged in smellyng,		4. smelling,
And also, lord, in synful felyng,		5. feeling.
3if þi wille be. A M E N.	12	

¹ So the Title in Index.

[XVIII. In orison for negligens of þe X
Comaundemens.]¹

	I Nwardliche, lord, bi-seche i þe, Al my trespas for-ziue þou me : þat I haue broken þi Comaundemens Azein þi wille and þi defens.	4
1. I have not loved God or	I haue not loued þe ouer alle þyng And worschiped as my lord, my kyng ; Min Euencristen ne loued I nouht As my-self, in wil ne þouht.	8
my fellow- Christian.	þi nome not nempned in worschupe, Bute ofte-sipes in Idelschupe.	
2. I've taken Thy name in vain.	In holi-dayes haue I wrouht, To holychurche eode I nouht.	12
3. I've not kept Holy Days,	ffadur and Modur worschupet haue not I, But azeyn hem don vnboxumly.	
4. or honourd father and mother.	Men haue I slawen wiþ my wille, And Bakbited hem boþe loude and stille.	16
5. I've slain men in will, and back- bited them,	Wiþ wrong ichaue had muche þyng, Boþe of zifte and of stelyng.	
6. haue stolen,	Boren ichaue fals witnesse And seldene i-don Rihtwysnesse.	20
7. born false witnesse,	In lecherie haue I sunged ille Ofte-sipes azeynes skille.	
8. sind in lechery, and	I-chaue coueyted more þen me hihte Mi neihzebores god wiþ vnrihte,	24
9. coveted my neighbours' goods	His wyf, his seruauant, his oþur þyng. ffor-þi, Almihti heuene-kyng,	
10. and wife.	ffor-zif me now, and alle men þat haue broken þi comaundemens ten.	28
Forgive me!		

¹ So the Title in Index.

[XIX. *Patris Sapiencia*,¹ sive *Horae de Cruce.*] *Matins of the Passion.*

P*atris sapiencia, veritas diuina
deus homo factus est hora matutina,
A notis discipulis cito derelictus,
A Iudeis traditus, venditus, afflictus.*

v. *Adoramus te, criste, & benedicimus tibi,
Quia per crucem tuam redemisti mundum.*

[Oremus] *D[omi]ne Ihesu criste, fili dei viui, qui pro nobis reis passionem in cruce ad mortem pie sustulisti, ob nostram vitam redimendam: In iudicio futuro animabus nostris & in hora mortis nostre succurrere digneris; prestando viuis misericordiam & gratiam, defunctis veniam & requiem, ecclesie pacem et concordiam, & peccatoribus vitam & gloriam sempiternam. Qui visis & regnas deus per omnia secula seculorum. amen.*

E*rliche in þe morwenyng: Ihesu þe Iewes gunne take,* *At early mori, the Jews took Christ,*
His frendes and his diciples: Hedden him sone forsake;

þei blyndfelden him and Boffeteden: And al niht heold him wake: *blindfolded and buffeted Him.*

And al soffrede swete Ihesu: ffor monkunne sake 4
þat sorwe.

How may I for-ȝete Ihesu: At Euen or at Mor[w]e?
v[ers.] Crist, honoured mote þou be,
þat bouhtest al þe world on tre! 8

or[emus.] Lord Ihesu, godus sone: þat synful mon *Jesus, Son of God,*
wolt not tyne,

¹ So the title in Index. The Latin text is ed. in Daniel Thes. Hymnolog. I. p. 337. In the MS. the Engl. poem is written in half-lines. Another poem on the same subject, in MS. Miscell. Lit. 104, Bodl., fol. 50 (temp. Edw. III. or II.), has been edited by Morris, *Leg. of the Holy Rood*, p. 222. It is this, as given by Morris:

Hic incipiunt matutine de passione domini nostri ihesu cristi.

Antiphona: *Patris sapiencia ueritas diuina, &c.*

Vers. *Adoramus te criste &c.*

Or. *Domine ihesu criste fili dei uiui pone passionem crucem et mortem tuam &c. Amen.*

¹Swete ihesu cryst, goddis sone of lyue,
þin passion, þin croys, þin ded, þin wondes five

¹ In the beginning a stanza must be wanting.

Bi-twenen vr soules and þi dom : Puttest þe in hard pyne :
 þi Cros, þi Deþ now and euere : And at vre endyng-tyme
 Graunte liuynde men : Grace and Merci þyne ; 12

To dede, reste and pardoun ;

To Churche, pes, loue in londe ; : To sunful, contricioun.
v[ers.] Cristes passion, heuene kyng,
 Bring us to blisse þat is wiþ-uten endyng. 16

*H*ora prima ductus est Ihesus ad pilatum,
 ffalsis testimoniis tradunt accusatum,
 In Collo percuciant manibus ligatum,
 Vultum dei conspuunt, lumen deo gratum.

*v. Adoramus te, criste, & benedicimus tibi,
 Quia per crucem tuam redemisti mundum.*

At prime crist þe Iewes : Bi-fore Pilat gunne drawe,
 ffalslich þei him a-cuiseden : Wiþ mony a wikked
 sawe ; 18

þei spitteden in his feire face : þe men wiþ-uten lawe,
 Ne wolde þei neuere blinne : Til þei hedde him slawe. 20
 Ihesu, my dere lemmon,

Blo for-bled was þi bodi : þi brihte Rode was al won.

v. Crist, honoured mote þou beo,

þat bouztest al þe world on treo. 24

*or. Lord Ihesu, godes sone : þat sunful mon wolt
 not tyne,*

Bi-twenen vr soules and þi dom : Puttest þe in hard
 pyne :

grant the
 living,
 mercy ;
 the dead,
 pardon ;
 sinners,
 repentance !

At Prime,
 the Jews
 accused
 Christ before
 Pilate,

and spat in
 His face,

Jesus, Son of
 God,

Beelde us (!) houre sinful soules in¹ þin iugement, ¹ M. &
 Nou and in tyme of ded þat we ne be y-schent. 4

[D]eyne to zeue myt an grace to hem þat moten lyuen,
 And to dede¹ reste, here sinnes þou for-yyue ; ¹ M. dare
 To holi chirche and kyndom loue and pes þou sende,
 And to vs wreche sinful, lif wyt-uten ende ; 8

þat leuest kyng god and man wyt-uten endingge,
 ffader and sone and holy gost to þulke bl[i]se us bringge.

Ad primam horam.

*H*ora prima dominum ducunt ad pilatum &c.

v. Adoramus te &c. or. Domine ihesu criste.

At prime *ihesus* was y-lad pilatus by-fore,
 Many false witness on hym were i-bore, 12
 Hiis schines were y-beten, hiis honden weren y-bonden,
 Hiis face hy gonne on spete—lyt of heuene þey fonde.

þi Cros, þi deþ nou and euere : And at vre endyng-tyne
 Graunte liuinde men : Grace and merci þyne ; 28 grant the living, grace ;
 the dead, rest ;
 the Church, peace.
 To dede, reste and pardoun ;

To Churche, pes, loue in londe : To sunful, contricioun.
 v. Cristes passion, heuene kyng,
 Bring us to blisse þat is wiþ-outen endyng. 32

“**C**rucifige” *clamitant hora terciarum ;*
Illusus induitur veste purpurarum,
Capud eius pungitur corona spinarum,
Crucem portat humeris ad loca penarum.

v. *Adoramus te, criste, & benedicimus tibi,*
Quia per crucem tuam redemisti mundum.

At vndurne to do Ihesu on cros : loude gunne þei erie, At Undern, the Jews beat Christ with scourges,
 And beoten him naked wiþ scourges : Whil þei milhte drie, 34

And crowned him wiþ þornes : þe blod ron in to his eize ; crownd Him with thorns, and made Him bear His cross to Calvary.
 And siþen maden him bere þe cros : To þe Mount of Caluarie 36

On his bac for-bete.

ffor drede of deþ men milhte seo : þe blod þat he gon swete.

v. Crist, honoured mote þou be,
 þat bouztest al þe world on tre. 40

or. Lord Ihesu, godus sone : þat sunful mon wolt not tyne, Jesu, Son of God,

Bitwenen vre soules and þy dom : Puttest þe in hard pyne :

þi Cros, þi deþ now and euere : And at vre endyng-tyne
 Graunte lyninde men : Grace and Merci þyne, 44 grant the living, mercy ;
 the dead, pardon ;
 sinners, repentance !
 To þe dede, reste and pardoun ;

To churche, pes, loue in londe : To sunful, contricioun.
 v. Cristes passion, heuene kyng,
 Bring us to blisse þat is wiþ-outen endyng. 48

Ad terciam horam, amen [leaf wanting]

Crucifige clamitant hora terciarum

v. *Adoramus.* or. *Domine ihesu criste.* 1 M. day on wde
 At hondren “do ihesu on rode¹” þe giwes gonne grede,
 In schorn he was i-wonden in purpil-palle wede. 16

• • • • •
 On his schulder he bar þe crois to þe piningge.

H*Ora sexta cristus est cruci conclauatus
Et est cum latronibus pendens deputatus,
Pre tormentis siciens felle saturatus ;
Agnus crimen diluit sic deificatus.*

v. *Adoramus te, criste, & benedicimus tibi,
Quia per crucem tuam redemisti mundum.*

At Mid-day
(the 6th
hour), He
was naild on
the Cross.

Mary and
John stood
by Him.

At Midday Ihesu hondes : þei nayleden to þe Rode,
Bi-twene tweye þeues : þei him hengen as wode ;
þei þeuen him galle and Eysel : Ihesu þat blisful fode.
Serewful were boþe Marie an Ion : þer þei bi him stode,
As folk þat were mad. 53

Whose þenkeþ on Marie serwe : May he neuere be glad.
v. Crist, honoured mote þou beo,
þat bouhtest al þe world on treo. 56

Jesu, Son of
God,

or. Lord Ihesu, godes sone : þat sunful mon wolt
not tyne,
Bi-twennen vr soules and þi dom : Puttest þe in hard
pyne ;

grant the
living, grace ;
the dead,
rest ; the
Church,
peace ; sin-
ners, repent-
ance !

þi cros, þi deþ nou and euere : And at vr endyng-tyme
Graunte liuinde men : Grace and Merci þyne, 60

To þe dede, reste and pardoun ;
To churche, pes, loue in londe : To sunful, contricioun.
v. Cristes passion, heuene kyng,
Bring us to blisse þat is wiþ-ouTEN endyng. 64

H*Ora Nona dominus cristus expirauit,
"Heli" clamans spiritum patri comendauit,
Latus eius lancea myles perforauit.
Terra tunc contremuit, & sol obscurauit.*

v. *Adoramus te, criste, & benedicimus tibi,
Quia per crucem tuam redemisti mundum.*

Sicut oculi ancille in manibus domine sue [&c.]

Hora sexta ihesus est cruce conclauatus

v. *Adoramus te. or. Domine ihesu criste filij.*

At midday was ihesus crist y-naild to þe rode
Bi-twixe tweye þeues he hongid for houre gode. 20
ffor þurst of stronge pine y-fuld he was wy[t] galle.
þe holi lomb¹ so god y-wrout þer buizt houre sinnes alle.

Deus in adiutorium.

¹ M. Ve holl louird

Hora nona dominus ihesus expirauit.

v. *Adoramus. or. Domine ihesu criste filij.*

At Non þer þerlede Ihesus herte : Longius, a Blynd
kniht ; 65
He wupte his Eizen wiþ his blod : þorwh þat he hedde
his siht.

At Noon,
Longius
pierst Jesus'
heart.

þe corþe quok, þe stones clouen : þe sonne les his liht,
þe dede a-risen of heore graues : In tokene of godus
miht 68

The Earth
quaked, the
Sun darkt,
the Dead
arose.

þat us on Rode bouhte.

þe soules þat weren in helle : Ihesus sone out brouhte.
v. Crist, honoured mote þou be, 72

Christ freed
the souls in
Hell.

þat bouztest al þe world on tre. 72
or. Lord Ihesu, godus sone : þat sunful mon wolt
not tyne, Jesu, Son of
God,

Bi-twene vr soules and þy dom : Puttest þe in hard pyne :
þi cros, þi deþ nou and euere : And at vr endyng-tyme
Graunte liuynde men : Grace and Merci þyne ; 76

grant the
living,
mercy ;
the dead,
pardon ;
sinners, re-
pentance !

To þe dede, reste and pardoun ;
To churche, pes, loue in londe : To¹ sunful, contricioun.
v. Cristes passion, heuene kyng, 1 MS. wiþ
Bring us to blisse þat is wiþ-uten endyng. 80

DE Cruce deponitur hora vespertina,
ffortitudo latuit in¹ mente diuina. 1 MS. &
Talem mortem subijt vite Medicina !
Heu, Corona glorie iacuit sub spyna.

v. *Adoramus te, criste, & benedicimus tibi,*
Quia per crucem tuam redemisti mundum.

At Euensong Ihesus was taken : Doun of Rode-treo.
Marie bi-heold hire deore sone : ffor wepyng miht
heo not seo ; 82

At Evensong
Jesus was
taken from
the Cross.

At none houre louerd crist of þysse lif he wende, 23
He gradde "hely," þe holi gost to his fader he sende.
A knyht wit a kene spere þerlede his syde.
þe herþe quakede, þe sonne bi-com swart, þat erer schon
wel wide.

Deus in adiutorium.

De cruce deponitur hora uespertina

v. *Adoramus. or. Domine ihesu criste filij.*

At euensong he was i-nome a-doun þat dere us hadde
ibouzt, 1 MS. hys his
His mytte, his¹ stre[n]gþe lotede in heiþe holi þout. 28

“A, sone,” heo seide, “wiþ þe fader : of heuene is þi
pouste,

Mary foretold
His Resur-
rection.

But þou schalt rise from deþ to lyue : As þou er seidest
me, 84

Boþe God and Mon ;

þorwh¹ þat deþ is blisse ibouzt : þat loren was þorwh
Sathan.” ¹ MS. Wher þorwh

v. Crist, honoured mote þou beo,

þat bouhtest al þe world on treo. 88

Jesu, Son of
God,

or. Lord Ihesu, godus sone : þat sunful mon wolt
not tyne,

Bi-twene vr soules and þi dom : Puttest þe in hard pyne :

þi Cros, þi deþ now and euere : And at vre endyng-tyme

grant the liv-
ing, grace ;
the dead,
rest ;
sinners, re-
pentance!

Graunte liuinde men : Grace and Merci þyne, 92

To dede, reste and pardoun ;

To churche, pes, loue in londe : To sunful, Contrissioun.

v. Cristes passion, heuene kyng,

Bring us to blisse þat is wiþ-uten endyng. 96

H*Ora completorij datur sepulture*

Corpus cristi nobile, spes vite future ;

Conditur Aromate—complentur scripture.

Iugis sit memoria mortis sue iure.

v. *Adoramus te, criste, et benedicimus tibi,*

Quia per crucem tuam redemisti mundum.

At Compline,
Christ was
anoyned and
buried.

At Complin Crist was enoynt : And buried in a ston.
Pilat bad his frendes : þer scholde leue non ; 98

He sette knihtes him to kepen : þat he a-wey nere don :

He rose to
life,

And 3ut he ros to lyue : ffor hem euerichon 100

Of þo,

and appeard
to many.

And schewede him to þe¹ Maudeleyn : To peter and
mony mo. ¹ overlined.

Swech deþ he under-feng, hele of alle wo.

Alas þe crowne of worschepe to lowe hy leide þo.

Conuerte nos deus salutaris noster.

Hora completorii datur sepulture

v. *Adoramus. or. Domine ihesu criste.*

He was y-zeue to beryng ate laste tyde,

Cristes body noble, hope of liue to byde, 32

In-oynt he was wyt aromat, holi writ to fulle.

3oruful meynde of his deþ bee in myne wille. Amen.

- v. Crist, honoured mote þou beo,
 þat bouhtest al þe world on treo. 104
 Lord Ihesu, Godus sone : þat synful mon wolt not
 tyme,
 Bi-twenen vr soules and þy dom : Puttest þe in hard
 pyne :
 þi Cros, þi deþ nou and euere : And at vr endyng-
 tyme
- Graunte liuinde men : Grace and Merci þyne, 108
 To dede, reste and pardoun ;
 To Churche, pes, loue in londe : To synful, Con-
 tricioun. grant the living,
mercy ;
the dead,
pardon ;
the Church,
peace ;
sinners, Con-
trition !
- v. Cristes passion, heuene kyng, 111
 Bring us to blisse þat is wiþ-ouTEN endyng. Amen.—
- Þ**E Pope Ion haþ graunted : A ful feir pardoun Pope John
 To alle þat siggen þis Matyns : Wiþ good deu-
 cioun :
- A 3er in purgatorie : Of Remissioun, has remitted
a year's Pur-
gatory to all
who say this
Mattins.
 So þat heo ben clene i-schriuen : Wiþ verrey Con-
 tricioun, 116
 þorwh Grace.
- God sende us lyues fode : And in heuene a place.
 AMEN.

[XX. *Veni Creator Spiritus*,¹ englisht.]

*V*eni, creator spiritus,
 mentes tuorum visita,
 imple superna gracia
 que tu creasti pectora.

Cum, lord vr makere, Holigost,
 þe pouhtes of þyne forte sene ;
 þe hertes þat þou þi schaftus wost,
 fful hem of þi grace by-dene. 4

*Q*ui paraclitus diceris,
 donum dei Altissimi,
 fons viuus, ignis, caritas,
 et spiritalis vnccio.

Holy Ghost
our Maker,

¹ So the Title in Index.

our Comfort, Clept art þou cumfort, and euer schalt be,¹
 And 3ift of god þat al good sent,
 Quik welle, ffuir, and Charite,
 And also gostly Oynement. 8

¹ This v. in MS. written
in half lines.

T*u septiformis munere,
 dextre dei tu digitus ;
 Tu rite promissum patris,
 Sermone ditans guttura.*

þou art in 3ifte seuenfold,
 Godus riht hond ffinger art þou ;
 As us bi-het ffader al-wold,
 Richesse of word¹ þou 3iuest inouh. ¹ MS. world 12

God's right-
hand finger,

A*ccende lumen sensibus,
 Infunde amorem cordibus,
 infirma nostri corporis
 uirtute firmans perpeti.*

liht thy
light in our
wits,

Lord, in vr¹ wittes tend þi liht,
 And in vr hertes þi loue sende ;
 Vr bodi febleness þorwh þi miht
 Strengþe hit euere wiþ-uten ende. 16

¹ MS. bi

H*ostem repellas longius,
 pacemque dones protinus ;
 ductore sic te preuiio
 uitemus omne noxium.*

and keep the
Devil from
us!

Put fer from us þe fend, ur fo,
 And send us soþfast pees anon,
 þat we þorwh þe þat laft (!) us so
 Blenchen sunnes euerichon. 20

P*er te sciamus, da, patrem,
 noscamus atque filium,
 te utriusque spiritum
 credamus omni tempore.*

Make us
know the
Father and
the son,

Of þe ffadur 3if us witing,
 And of þe Sone knowyng also,
 Siker be-leeue and riht tokenyng
 þat þou art god of boþe two. 24

D*vdum sacrata pectora
 tua replesti gracia :
 dimitte nunc peccamina
 et da quieta tempora.*

Holi hertes sum-tyme was þou fuldest, lord, þorwh grace þyne :		
ffor-ʒif now gultus and trespas,		and forgive
And ʒif us reste in alle tyme.	28	us our sins!
S it laus patri cum filio, Sauncto simul paraclito, nobisque mittat filius carisma sauncti spiritus. Amen.		
ffader and Sone and Holigost be		Trinity, send
Worschiped ¹ as þei mowe beo most,	¹ MS. Worschipest	
And send us schrift for his pite,		us the gifts of
þe ʒiftus of þe holygost. Amen.	32	the Holy Ghost!

[XXI. *The Sweetness of Jesus.*]

¹ T hesu, þi swetnesse whose miht hit se		To Jesus'
And þer-of haue a clene ¹ knowyng,	¹ <i>al. clere</i>	swetness,
Al eorþly loue bitter schulde be		
But þin al-one, wiþ-ouren lesyng.	4	all earthly love is bitter.
I preye þe, lord, þat lore lere me :		
Aftur þi loue to haue longyng,		
And sadly set myn herte on þe,		
In þi loue to haue most lykyng.	8	
S O lykyng loue In eorþe non is,		
In soule whos couþe him soþly se ;		
Him to loue were mucche blis,		
ffor kyng of loue called is he.	12	He is King of Love.
Wiþ trewe loue I wolde i-wis		
So faste to him bounden be,		
þat myn herte weore holly his,		
þat no þing lykede me but he.	16	
ʒ If I for kyndenes schulde loue mi kinne,		I ought to love Him, because He cares for me as a father.
þenne me þinkeþ in my þouht		
Bi kuynde skil I schulde bi-ginne		
At him þat haþ me maad of nouht :	20	

¹ Same poem in MS. Lamb. 853, ed. by Furnivall, *Hymns to the Virgin and Christ*, p. 8. E. E. T. S. 1867 ; in MS. Thornton (best MS.), ed. by Perry, *Rel. Pieces*, 1867, N. 8 ; and in MS. Rawl., A. 389, 104. The poem was originally composed in the North.

His semblaunt he sette my soule wip-Inne,
 And al þis world for me he wrouht;
 As ffader he fondeþ¹ my loue to winne, ^{1 r. fonde}
 ffor to heuene he haþ me bouht. 24

He cares for
 me as a
 mother.

AS Modur of him I make mynde,
 þat bi-foren my burþe to me tok hede,
 And siþen wip Baptym wesche þat kynde¹ ^{1 P. strynde}
 þat suyled was þorwh Adam dede; 28
 Wip noble mete he norsched my kynde,
 ffor wip his flesch he dude me fede—
 So good a foode may no mon fynde,
 To lastyng lyf he¹ wol us lede. ^{1 al. it} 32

He is Brother
 and Sister to
 me.

MI Broþur and Suster he is wip skyl,¹ <sup>1 This v. written
 in half lines.</sup>
 ffor he seide and leret þat lore :
 Hose wrouhte his fadur wil
 Broþur and Suster to him þei wore; 36
 Mi kuynde he tok also þer-til.
 fful trewely trust I him þefore.

He¹ þat wol neuere lete me spil, ^{1 al. þat he}
 Wip¹ his Merci salue my sore. ^{1 al. But wip} 40

¹ **P**E loue of him passeþ, i-wis, ^{1 This stanza om. in P.}
 Al eorþly loue þat may beo here :

My love is
 God and
 Man.

God and Mon, my spouse he is—
 Wel ouhte I wrecche to loue him dere! 44
 Boþe heuene and eorþe holliche is his,
 He is a lord of gret powere,
 And called he is þe kyng of blis—
 His loue me longeþ for to lere. 48

He has
 bought my
 love full dear.

Afftur his loue bi-houeþ¹ me longe, ^{1 P. me burde}
 ffor he haþ myn ful dere about :
 Whon I was went from him wip wronge,
 ffrom heuene to eorþe he me souht, 52
 Mi wrecched kuynde for me he fonge
 And his nobley sette at nouht,
 Peynes he soffrede and pouert stronge,
 Aþeyn to blisse or he me brouht. 56

To make me
 free,

Whon I was þral, to make me fre
 . Mi loue from heuene to erþe him ledde ;
 Mi loue al-one haue wolde he,
 þefore he leyde his lyf in wedde. 60

- Wip my fo he fault for me,
Woundet he was and bitterly bledde,
His precious blod ful gret plente
fful piteuously for me was schedde. 64 Jesus shed
His blood.
- H**Is sydes blo and blodi were,
þat sum-tyme were ful briht of ble ;
His herte was perced wip a spere ;
His wyde woundes were reuþe to se. 68
- Mi Raunsoun, I-wis, he payed þere
And 3af his lyf for gult of me.
His deþ most beo to me ful dere¹ 1 P. His dulefull dede
burde do me dere
And perce myn herte for pure pite. 72 For my sin
He gave His
life.
- F**Or pite myn herte most breke a-two,
To his kyndenesse 3if I tok hede :
Enchesun I was of al his wo,
He suffrede ful harde for my misdede ; 76
- To lastinde lyf þat I schulde go,
He suffrede deþ in his Monhede.
Whon his wille was to lyue also,
He ros a-3eyn þorwh his godhede. 80 Then He rose
and went up
to Heaven.
- T**O heuene he wente wip muche blis,
Whon he [had] vencust his batayle.
His baner ful brode displayed is,
Whon so my fo wol me assayle. 84
- Wel ouhte myn herte [þen] to ben his,
ffor he is þat frend þat neuer wol fayle ;
No þing wol he haue, i-wis,
But trewe loue for his trauayle. 88 He is a friend
who never
fails.
- P**us wolde he¹ for me fiht, 1 al. my spouse
And for me was he woundet sore ;
ffor my loue his deþ was diht—
What kyndenesses miht he do more ? 92
- To 3elden his loue haue I no miht,
But loue him trewely I schulde þerfore,
And worche wel¹ wip werkes riht 1 P. his will
þat he haþ lered wip louely lore. 96 I cannot re-
pay His love ;
but I ought
to love Him.
- H**Is louely lore wip werk¹ folfille 1 al. werkes
Wel ouht I, wrecche, 3if I were kynde,
Niht and day to worche his wille,
And euermore haue þat lord in mynde. 100 I ought to do
His will ;

but ghostly
foes torment
me.

Bote gostly fos greuen me ille,
And my frelete[s]¹ maken me blynde : ¹ *at. frele flesch*
perfore his merci I take me tille,
ffor beter bote con I non fynde. 104

I betake me
to His mercy.

Beter bote nis non to me
þat þen to his merci trewely me take,
þat wiþ his flesch haþ mad me fre
And me wrecche his child wolde make. 108

Jesu, for Thy
sweetness,

I preye þat lord for his pite,
þat he for sunne neuer me forsake,
But 3if me grace from synne to fle,
And him to loue let me neuer slake. 112

lead me into
Thy bliss!

Ihesu, for þe swetnesse þat is in þis,
Haue Mynde of me whon I henne wende ;
Wiþ studefast trouþe my wittes wis,
And, lord, þou schilde me from þe fende ; 116

ffor þi Merci for3if me mi mis,
þat wikkede werk my soule ne schende ;
And led me, lord, in to þi blis,
Wiþ þe to wone wiþ-outen ende. Amen. 120

[XXII. *A Prayer to Jesus.*]

Jesu,
God and
man,

IEsu, þat art heuene kyng,
Sothfast God and mon also,
3if me grace of good endyng,
And hem þat I am holden to. 4

who hast
bought me
with Thy
blood,

Ihesu lord, þat madest me,
And wiþ þi blisful blod hast bouht,
ffor-3if þat I haue greued þe
Wiþ word and wille and wiþ þouht. 8

draw my
heart from
fleschly lust.

Ihesu, in whom is al mi trust,
þat dizedest on þe Rode-tre,
Wiþ-drauh myn herte from flesches lust
And from worldly vanite. 12

Jesu, Father
Almighty,

Ihesu crist, to þe i calle
þat art fjadur ful of miht,
Kep me clene, þat I ne falle
In fleschly sunne as I haue hilt. 16

Ihesu, for þi blisful blod Bring þe soules in to blis ffor ¹ whom I haue had eny god, ffor-ziue hem þat þei han don amis.	1 r. ffo	20	save all my well-doers,
Ihesu, for þat worþi wounde þat wente to þin herte-Rote, ffor ¹ sunne þat haþ my soule bounde þi blisful blod mot beo my bote.	1 r. ffo	24	
Ihesu, for þi woundes smerte Of feet and of þin hondes two, Mak me Meke and louh of herte, And þe to loue as I scholde do.		28	make me love Thee as I should;
Ihesu, for þe deoful teres þat þou weptust for my gilt, Heere and spede my pore preyeres, And saue me þat I ne beo spilt!		32	hear my prayers!

[XXIII. *Psalterium b. Mariae.*¹

By ALBERTUS MAGNUS.]

(With the first Verse of every Psalm and Canticle.)

Beatus vir qui non abiit in co[n]silio impiorum et
in uia peccatorum non stetit et in cathedra
pestilencie non sedit. Beginning of
Ps. 1.

AVe uirgo uirginum, parens absque pari,
Sine viri semine digna fecundari:
ffac nos legem domini crebro meditari¹

Et in regni gloria beatificari. 1 refers to Ps. 1, v. 2.

Heyl Mayden ouer Maydenes vchon, Modur wip-uten pere, Wip-uten knowyng of Mon A worþi chyld þow beere: Mak vs vr lordus lawes kepe And ofte to haue in mende,	1	4	Hail, Maiden- mother!
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¹ Title in Index : Of euery psalme of þe sauter þe furste vers. The Latin Quatrains, however, frequently refer to other verses of the psalm, or to other parts of the Bible quoted by the commentators as illustrative of the psalm. The Latin poem is mentioned in Mone, *Latein. Hymnen des Mittelalters*, 1854, II. p. 252, but still unprinted; other MSS. are at Darmstadt (No. 2242) and Munich (Tegernsee 2005).

In to kyngdom of Ioye to lepe,
Beo blessed wiþ-outhe ende. 8

Ps. 2.

Quare fremuerunt gentes, et populi meditati sunt
inania?

Aue, cuius viscera natum ediderunt

*Cuius ad interitum gentes fremuerunt :
Audi uoces supplicum qui te pie querunt,
Mali causas remouens que nos inuenerunt.*

Hall, thy
womb!

Heil þe entrayles o whom 9

Brouhten forþ a sone

At whos deþ boþe alle and som
ffolk grucche bi-gone : 12

Heore¹ deuoute voices al-way ^{1 r. here}

þat sechen þe here in grounde ;

Euel causes remoue a-way
þat vs here han I-founde. 16

Ps. 3.

Domine, quid multiplicati sunt qui tribulant me?
multi insurgunt aduersum me.

Aue virgo, speculum sauncti celibatus,

Cuius est ex utero puer nobis natus

Qui compassus mortuo, morte soporatus¹ ^{1 refers to Ps. 3, v. 5.}

Morte mortem terminat, expiat reatus.

Hall, Mirror
of heavenly
life!

Heil, Mayden and Mirour 17

Of holy heuenly lynyng,

Of whos wombe wiþ honour

Is boren a child, vr kyng, 20

þat hedde compassion of þe ded,

Wiþ his dedliche slepyng

Wiþ deþ [deþ]¹ he termyned, ^{1 om.}

Vr gult away wassching. 24

Ps. 4.

Cum inuocarem exaudiuit me deus iusticie mee, in
tribulacione dilatasti michi.

Ave nati filia, parens genitoris,

Preter modum¹ generans consueti moris : ^{1 MS. mortem}

Nos ad statum reuoca vite melioris,

Quos tam diu tenuit vanitas erroris.¹ ^{1 refers to Ps. 4, v. 2.}

Hall,
Daughter of
thy Son!

Heil douhtur of þe sone, 25

Modur of þe getere,

Hauyng child aþeynes old wone

Oþur elles comuyn manere : 28

Calle us azeyn in to þat staat
 þat is of better lyuyng,
 ffor us haþ holden longe al maat
 Vanyte of erryng. 32

V*erba mea auribus percipe, domine; intellige clamorem meum.* Ps. 5.

*Aue que*¹ *nos redimens ab Egipti luto* ¹ MS. qui

*Subvenire*¹ *satagis vicijis imbuto:* ¹ MS. subvenite

*Tu nos bene*¹ *protegens voluntatis scuto*² ¹ r. bone

Coronatos gloria colloces in tuto. ² refers to Ps. 5, v. 11.

Heil þou, buggyng us azeyn 33 Hail, Mary,
 Out of Egyptes cley, our Redeemer!

In vices wounden to helpe, certeyn,
 þou art redi al-wey: 36

þou defendyng us wel riht

Wij þe scheld of wil,

Vs Corouned in blisse briht
 Set sikerly wij skil. 40

D*omine, ne in furore tuo arguas me, neque in ira tua corripas me.* Ps. 6.

Aue vite ianua, salus penitentis,

Respice miseriam anime languentis;

Ne in ira senciam uocem arguentis,

Me peccatis exime simul et tormentis.

Heil, louelich zate of lyf, 41 Hail, lovely
 Hele of þe forþinkyng: Gate of Life!

Bi-hold þe wrecchednesse so rif

Of soule þat is serwyng; 44

þat in wrappe I ne feel

þe vois of repreuyng,¹ ¹ MS. repreyning

Clanse me from sunnes eueridel
 And eke from tormentyng. 48

D*omine deus meus, in te speravi; saluum me fac* Ps. 7.
ex omnibus persequentibus me, & libera me.

Aue mater vnica, cura nostre spei,

Tuis queso meritis sis miserta mei,

Vt ab enigmatibus huius speciei

*Plena plene perfruar*¹ *visione dei.* ¹ MS. perfruat

Heil Modur, þou onliche 49 Hall, Head of
 Hed art of vr hope: our Hope!

- þorw þi merites specialiche
 Haue merci on me mope, 52
 þat from alle þe liknesse
 Of þis lyuyng heer
 I may haue wiþ fulnesse
 þe siht of god so cler. 56
- Give me the
 sight of God
 with Thee!
 Ps. 8.
- D**omine deus¹ noster, *quam admirabile est nomen*
tuum in vniuersa terra! ^{1 MS. dominus}
Aue virgo regia, summa gaudiorum,
Per quam rex mirabilis, dominus eun[c]torum,
Reuocat inmeritos in spem filiorum,
Quos proscreibt multiplex causa uiciorum.
- Hail, royal
 Maiden!
- Heil kynges Mayden, swete þing, 57
 Somme of ioyes I calle,
 Bi whom þe wondurful kyng,
 Lord þat is ouer alle, 60
 Calleþ us a-ʒeyn wiþ-oute deseruyng
 In to his sones hope,
 þat aren ofte put in to flemyng,
 In vices whon we ben crope. 64
- Ps. 9.
- C**onfitebor tibi, domine, *in toto corde meo, narrabo*
omnia mirabilia tua.
Aue thronus gracie, Mater Ihesu cristi,
Que solu concipere virgo meruisti:
Confitebor domino quem sic genuisti,
Quod nec nomen virginis mater amisisti.
- Hail, Throne
 of Grace!
- Heil feir trone of grace, 65
 Modur of Ihesu crist,
 þat to conceyue in þi space
 Onliche Mayden deseruedist: 68
 I schal knowleche to þat lord
 þat þou so dust¹ bi-gete, ^{1 = dudest}
 þat þou þe name in dede ne word
 Of Mayden and Moder ne lette. 72
- Ps. 10 V (11).
- I**N domino confido; *quomodo dicitis anime mee,*
transmigra in montem sicut passer?
Aue virgo virginum, per quam transmigratur
Super unum moncium in quo victimatur
Vepre tentus aries,¹ vnde redimatur ^{1 cf. Gen. 22, v. 13.}
Prodigus qui rediens veniam precatur.

- Heil Mayden ouer oþur met, 73 Hail, Maiden
Beo whom is mad passyng above all
Vppon on of hulles gret others!
In which is don offring, 76
þe weþer holden wiþ a Brer,
Whuche was a-zeyn biggyng
Of þe wastour þat was in wer, 80
fforziuenes þat com askyng.
- S***aluum me fac domine, quoniam defecit sanctus, quoniam diminute sunt veritates a filiis hominum. Ave mater domini, mater inquam ave, ffac ut cristi baiulem iugum presuaue, Quo beatitudinis particeps octaue*¹ ¹ refers to the title of the psalm. *Liberari merear prime matris ave.* Ps. 11 (12).
- Heil Modur of vr lord, 81 Hail, Mother
þit I sey Modur heil! of our Lord!
Cristes þok in dede and word
To bere mak me not fayl; 84
þat I of þe eiþteþe blisse
Beo parciner me borwe,
To beo diliuered and euer misse
Vr furste modur sorwe. 88
- V***squequo, domine, obliuisceris me in finem? vsquequo auertis faciem tuam a me? Ave uirgo nomine matris insignita, Graciarum fertili dote*¹ *premunita:* ¹ MS. doce
*Purga mentis aciem, quo sit expedita, Ne vmquam obdormiat in morte sopita.*¹ ¹ refers to Ps. 12, v. 4. Ps. 12 (13).
- Heil Mayden feir of face, 89 Hail, Maiden
Worschiped wiþ nome of Moder; fair, and
So plentiuous I-douwed wiþ grace Mother!
Was þer neuer non oþer: 92
Purge þe scharpnesse of vr þouht,
So þat hit beo sped,
And þat hit to longe ne slepe nouht
In slep of sunful ded. 96
- D***icit insipiens in corde suo: non est deus. Ave templum graciae, templum sanctitatis, Templum sancti spiritus, tronus maiestatis:* Ps. 13 (14).

*Salua me, per gratiam salua queso gratis,
Vt sortiri ualeam regnum cum beatis.*

- | | | |
|--|--|-----------------------------------|
| Hail, Temple
of the Holy
Ghost! | Heil temple of grace most,
Temple of Sauntite,
Temple of þe holygost,
Trone of þe Maieste : | 97

100 |
| Mary, save
me! | Saue me, be grace me saue,
I preye þe nou, freliche,
þat I mowe þe kyngdom haue
Wij seintes þat ben godliche. |

104 |
| Ps. 14 (15). | D omine, quis habitabit in tabernaculo tuo ? aut quis
requiesset in monte sancto tuo ?
<i>Aue tabernaculum regis manu fortis,
Per quam cristus particeps factus nostre sortis,
ffractis seris,¹ uectibus & inferni portis</i> ^{1 r. eris v.}
<i>Nos a morte reuocat, triumphator mortis.</i> | |
| Hail, Taber-
nacle of the
strong King! | Heil tabernacle Cleer
Of kyng strong in honde,
Beo whom crist is maad parciner
Of vre lot her in londe,
þat brak þe bondes and þe loke
Of helle foule 3ates,
Called us fro deþ þer we weore stoke,
Victor of deþ algates. | 105

108

112 |
| Ps. 15 (16). | C onserua me domine, quoniam speraui in te. d[ixi]
domino: deus meus es tu, quoniam b[onorum]
meorum non eges.
<i>Aue tronus gratie Regi preparatus,
Ex qua nobis prodiit felix aduocatus :
Nostra sit hereditas cristus ex te natus¹</i> ^{1 cf. Ps. 15, v. 5.}
<i>Conseruetque seruulos, condonans reatus.</i> | |
| Hail, Throne
of Grace! | Heil, of grace þou art trone
Arayed for a kyng,
Of whom sprong forþ for us vchone
An Auoket lyking :
Crist nou beo vr heritage,
þat of þe is boren,
And kepe his seruauns in alle age,
þat þei beo not for-loren. | 113

116

120 |

Exaudi, domine, iusticiam meam, intende deprecationem meam. Ps. 16 (17).

Aue solis ciuitas, in quam introiuit Rex regum et dominus, qui te concupiuit: Hail, City of the Sun!

Per te nos exaudiat sibi quos vniuit,

*Suo vultu sacians quibus esuriuit.*¹ ¹ cf. Ps. 16, v. 15.

Heil of Sonne þe Cite, 121 Hail Mary, City of the Sun!

In to whuche he¹ entrid ¹ MS. þou

Kyng of kynges, lord of pite, þe whuche þe coueyted. 124

Beo þe now he us here, þulke þat he haþ oned; e

And þat he fulle hem wiþ his chere þat he þrustyng be-mened. 128

Diligam te, domine fortitudo mea: dominus firmamentum meum & refugium meum & liberator meus. Ps. 17 (18).

Aue virgo virginum, de qua mediator

Ad nos venit, hostium vetus triumphator:

Hostes nostros conterat fortis expugnator

Et fiat per gratiam glorie collator.

Heil of Maydenes Mayden clene, 129 Hail, Maiden of maidens!

Of whom a Mene of diuis¹ ¹ = device

Com to vs wiþ-ouen wene, Victor of olde Enemys: 132

Vr Enemys he al to-tere, ffihtere þat is so strong, And beo grace beo he ʒiuere Of Ioye þat lasteþ long. 136

Celi enarrant gloriam dei, et opera manuum eius annunciat firmamentum. Ps. 18 (19).

Aue solis regia, de qua verus exit

Veri solis radius, fraudes qui detexit

Hostis & versucias quibus nos illexit;

Ouem querens perditam, gregi quam reuexit.

Heil kynges sone (!) briht, 137 Hail, Sun of the King!

Of whom goþ forþ vche while

þe verrey sonnes bem liht, þat huydeþ al þe gyle 140

Of vr fon, and queyntises most,
 þat drawn vs in to veyn;
 Seching þe scheep þat was lost
 To bringe to folde a-zeyn. 144

Ps. 19 (20).

Exaudiat te dominus in die tribulacionis, protegat
 te nomen dei Iacob.

*Aue plena graciae, speciosa tota,
 Virgo prudens, humilis, sine sordis nota:
 Nostrum sacrificium suscipe deuota,¹ 1 cf. Ps. 19, v. 3.
 Mores nostros ordinans, affectus & uota.*

Hail Mary,
full of grace!

Heil ful of grace, eke 145

Speciouse at al,
 Mayden wys and þerto Meke,
 Wip-uten fulþe gret or smal: 148

In alle maner vr¹ sacrifice ^{1 MS. of vr}

Deuouteliche take þou now,
 Ordeyne vr Maners on þi wyse,
 Desires and eke a-vow. 152

Ps. 20 (21).

Domine, in uirtute tua letabitur rex, & super salutare
 tuum exultabit uehementer.

*Aue salus hominum, digna salutari,
 Salutare pariens, sola carens pari:
 Nostra spes & gloria sit in salutari,¹ 1 cf. Ps. 20, v. 5.
 C[uius] participio credimus beari.*

Hail, Healing
of Mankind!

Heil hele of monkynde, 153

Worpiful to beo gret,
 þou bar hele vs alle helynde,
 Sauncz pere þou art set. 156

Al vr hope and eke vr blis
 In hele beo vs be-tid;
 þerof to haue part wip-uten mis
 We leeue to beo blessed. 160

Ps. 21 (22).

Deus deus meus, respice me: quare me dereliquisti?
 longe a salute mea verba delictorum meorum.

*Aue cuius uterus uermem procreauit
 Qui sub-mordens hederam Ione desiccauit; ¹ 1 cf. Ps. 21, v. 6,
 and Jon. 4, 6-7.
 Dum quod legis littera clausum conseruauit,
 In apertum proferens nobis propalauit.*

Hail thou,
whose Son

Heil whos wombe sikerly 161

Brouht forþ a worm þat dred,¹ ^{1 r. died?}

þat vnder-bityng priuely
 þe Iuy of Ione dried ; 164
 Whon þe lettre of þe laue
 þat al þing in clos keped,
 Aperteliche wijþ open sawe
 To vs forsoþe he schewed. 168

Dominus regit me & nichil michi deerit : in loco Ps. 22 (23).
 pascue ibi me collocavit.

*Aue Iesse virgula graciaram donis
 Habundanter predata : tu correccionis
 Virga sis, & baculus consolacionis,*¹ ¹ cf. Ps. 22, v. 4.
Quo nos criste pascuis collocet in bonis.

Heil þou 3erde of Iesse, 169
 Wijþ giftus of grace
 Maad riche wijþ plente ;
 Of correccioun in vche place 172

þou art staf, and eke 3erde
 Of consolacioun,
 þorwh whuche crist, þat is nouzt ferde,
 Vs sette in pasture boun. 176

Domini est terra & plenitudo eius, orbis terrarum & Ps. 23 (24).
 vniuersi qui habitant in eo.

*Aue terra glorie, terra non arrata,
 Rore tamen gracie plene fecundata,
 fructum ferens cuius est gustu recreata
 Proles Ade veteris, diu captiuata.*

Heil lond of blis, 177
 Eorþe nouht hered,
 Wijþ þe deuh of grace i-wis
 ffulliche for euer wered, 180

Beryng fruit of whos sauour
 Reformed was verreyliche
 Olde Adames sone, þe furste synnour,
 þat holden was wrecchedliche. 184

Ad te, domine, leuavi animam meam ; deus meus, Ps. 24 (25).
 in te confido, non erubescam.

*Aue cuius gloriam boant vniuersi,
 Per quam sursum redeunt in profundum mersi :¹
 Per te fiat, domina, ne semel conuersi ¹ MS. merci
 Redeant ad uomitum sibimet aduersi.*

- Hail thou,
whose bliss
all folk pro-
claim!
- Heil on whos blisse certeyn 185
Alle crien and ben not feynt,
Be whuche gon vp a-zeyn
In depnesse þat weoren dreynt : 188
þorwh þe, ladi of delyt,
Heo þat ben conuerted ones
Torn þenne a-zein not to vomyt,
As hound þat hap eten bones. 192
- Ps. 25 (26). *I*udica me domine, quoniam ego in innocencia mea ingressus sum : & in domino sperans non infirmabor.
Aue Mater, populi prospice defectum,
Et maternum filijs exhibens affectum
Mores nostros ordina, tollens imperfectum,
*Vt pes noster tendere queat in directum.*¹ ¹ cf. Ps. 25, v. 12.
- Hail thou
Mother!
- Heil Modur, bi-hold þou 193
Defautes of þe peple,
Modres affeccion schewh þou now
þi sones þat ben feble ; 196
Ordeyn þou vr maners so,
Weyuyng inparfyt þing,
þat vr fot mowe þen go
Streiht forþ wiþ-uten lettyng. 200
- Ps. 26 (27). *D*ominus illuminacio mea & salus mea: quem timebo ?
Aue mater domini suos protegentis,
Qui cateruas hominum fregit in trecentis :¹
Queso nos respicias oculis attentis,
Procul pellens tenebras erumpnose mentis.
- Hail, Mother
of our Pro-
tector,
Christ!
- Heil modur of þat lord al on
þat his men doþ defende,
þat wiþ þre hundred ouercom
Gret cumpaignies and schende : 204
I preye þe, ladi, vs bi-holde
Wiþ þyn eȝen clere,
Derknesses fer fro us folde
And kepe vr þouhtes here. 208
- Ps. 27 (28). *A*d te domine clamabo, deus meus ne sileas a me :
ne quando taceas a me & as[similabor] d[escen-
dentibus] in lacum.
Aue virgo domini mater illibata,
Cuius est ex utero caro deodata,
- ¹ MS. increcentis.
cf. Ps. 26, v. 3,
et Jud. 7, 6-14
(application made
to Gideon).

*Caro carnem liberans, caro mori nata,**Caro que reffloruit morte triumphata.*¹ ¹ cf. Ps. 27, v. 7.

H eil Mayden of a lord, Modur saunꝝ tecche I-þriue,	209	Hail, Maiden and Mother spotless!
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Of whos wombe þorwþ Godus word fflesch to god was ʒiue ;	212	
---	-----	--

þat flesch dilyuered flessche, þat flesch boren was to dye,		
--	--	--

þat flesch reffloured þat was nessche, Of deþ þat hedde Maystrie.	216	
--	-----	--

A fferte domino filij dei, Afferte domino filios arietum.		Ps. 28 (29).
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*Aue per quam filius fratres adoptauit,**Quos & dei filios recte nominauit.**Eant ergo filij quos ad se vocauit,**Agnos Innocencie ferant quos mandauit.*

Heil be whom godus sone, i-wis, Breþeren him wolde purchase,	217	Hail, thou by whom Christ adopted us!
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To beo clept godus sones of blis Be rihte In vche place.	220	
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Goþ nou sones deuoutelye þat he haþ called him to, Offreþ þe lombes of Innocensye, ffor he comaundet so.	224	
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E xultabo te domine, quoniam suscepisti me, nec de- lectasti ¹ inimicos meos super me. ¹ MS. dilatasti		Ps. 29 (30).
--	--	--------------

*Aue tabernaculum cristo dedicatum,**Supra Matres optinens sola principatum,**Nostris aptans usibus saccum veteratum*¹ ¹ cf. Ps. 29, v. 12,
Gen. 37, 31.*Propter nostra vulnera gratis vulneratum.*

Heil tabernacle of crist Halewed worþily,	225	Hail, Tabernacle of Christ!
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Of alle Modrus i-wist To haue þe pris only :	228	
---	-----	--

Mak us redi ¹ to vr vs		¹ MS. [¶] redi, r. greiþe?
-----------------------------------	--	--

þe olde sacke verreyly þat for ur woundes as refus Was wounded wilfully.	232	
--	-----	--

I N te domine speraui, non confundar in eternum : in Iusticia tua libera me.		Ps. 30 (31).
--	--	--------------

*Aue nostrum gaudium, nostra fortitudo,
Cuius est dulcedinis magna multitudo:
In te nostra sit sita spei certitudo,
Cuius piis laudibus libere desudo.*

Hail, our Joy
and Strength! Heil vr Loye of worþinesse, 233

And vr strengþe þerto,
Whos noble swetnesse
Is muchel and gret also : 236

In thee,
Mary, is my
hope.

In þe beo myn hope i-set
Sadly, in certeyn,
ffor in þin heriing nou I swet
ffreoliche and nouȝt in veyn. 240

Ps. 31 (32).

*Beati quorum remisse sunt iniquitates, et quorum
tecta sunt peccata.*

*Aue cuius utero deus est deorum
ffactus homo, tollere spinas delictorum.
O beatus vterus, & beati quorum
ffecit se participem factor seculorum !*

Hail thou,
in whom God
was made
man !

Heil of whos wombe verrey 241

God is of goddus alle
I-maad mon, to don a-wey
þe þornes of synne and falle. 244

A, blessed is þat wombe so sad !
And þei ben blessed also
þat god haþ partyng-felawes maad,
To dwelle wiþ him euer-mo ! 248

Ps. 32 (33).

*Exultate iusti in domino : rectos decet laudacio.
Aue per quam reuocat dominus eiectum, ^{1 MS. Que,}
Que[m]¹ a solo patrio peregre profectum²
Medicus dum reperit vicij infectum, * MS. pro grege perfectum
Morbi causas abstulit simul & effectum.*

Hail thou,
by whom God
recald us out-
casts !

Heil bi whom God called a-zeyn 249

Hem þat weoren out cast,
þat from his ffadur seete certeyn
Went forþ in gret hast, 252

Leche, þat monkynde þat was mad
Parfyt, he fonde infecte,
Causes of sikenes þen he forbad
And cke þerof þe efecte. 256

Benedicam dominum in omni tempore : semper laus eius in ore meo. Ps. 33 (34).

*Aue mater pariens fructum benedictum,
Tactu cuius soluitur Eue maledictum,
Que transgressa temere tangens interdictum
Transtulit in posteros ulcionis ictum.*

Heil Modur bringinge forþ	257	Hail, Mother of the fairest Fruit!
þe feireste fruit i-founde,		
þe touche of whuché was so muche worþ		
þat Eues curs was vnbounde,	260	
þe whuche trespaced folilyche,		
þat was forboden touchyng,		
þe strok of veniaunce sikerliche		
Laft to hem þat were comyng.	264	

Iudica domine nocentes me, expugna inpugnantes me. Ps. 34 (35).

*Aue per quam dominus apprehendens scutum¹
In extento brachio propulit astutum ;¹ cf. Ps. 34, v. 2.
Qui de scuto¹ proprio comiscendo lutum¹ r. sputo
Ceco lumen homini reddidit acutum.*

Heil beo [whom] þe lord of liht	265	Hail thou, by whom Christ defied his foe!
A scheld tok priuely,		
And in his hond I-streyht ariht		
Put of his enemy ;	268	
þat of his owne propre cheld (!),		
Mengyng þerwiþ cley,		
As moni men þo bi-heold,		
Maad a blynt mon se ¹ al-wey.	¹ MS. so 272	

Dixit iniustus ut delinquat in semet ipso ; non est timor dei ante oculos eius. Ps. 35 (36).

*Aue templum gracie, tronus deitatis,
Torrens affluencie, domus vbertatis :¹ cf. Ps. 35, v. 9.
Per te solam reddita spes est desperatis :
fluctuantis Anchoram rege nostre ratis.*

Heil temple of grace,	273	Hail, Throne of the God- head!
Trone of þe godhed,		
Plenteuous ryuer in vche place,		
And eke hous of freohed :	276	
Beo þe, hope is 3olde a3eyn		
To hem þat hedde dispeir :		

- Gouerne þe Anker in certeyn
Of vr floteryng schip in Eir! 280
- Ps. 36 (37). *N*Oli emulari in malignantibus, neque zelaueris
facientes iniquitatem. ¹ cf. Ps. 36, v. 9.
Aue carens simili, nusquam malignata,¹
Dignitatis titulo triplicis¹ ornata: ¹ r. duplicis
Virgo mater diceris; iungis¹ separata, ¹ MS. iunge
Es vtrumque, docet hec fides oculata.
- Hail, peerless
and sinless
One! Heil þat hast non lyk to þe, 281
Wiþ vwei neuer ouer-come,
Of þreo maner of dignite
Wiþ title maad feir and nome: 284
Maiden and Modur þou art told,
Disseuered ioy[n]e[st]¹ þou goodlye; ¹ MS. ioye
þou art boþe two, as we be-hold—
Vs techþ vr feiþ at eþe. 288
- Ps. 37 (38). *D*omine, ne in furore tuo arguas me, neque in ira
tua corripias me.
Aue sancti spiritus fecundata rore,
Conseruato pariens castitatis flore:
Queso fac ne arguat iudex in furore
Quos a morte proprio redemit cruore.
- Hail thou,
faird with
dew of the
Holy Ghost! Heil wiþ deuh I-mad feir 289
Of þe holigost, parde,
þou beryng child wiþ-ouren leir
Kept flour of chastite: 292
Mak þou þat he us not missey,
þe Iuge, in no woodnesse,
þat he bouht wiþ his blood verrey
ffrom deþ, boþe More and lesse. 296
- Ps. 38 (39). *D*ixi: custodiam vias meas, vt non delinquam in
lingua mea.
Aue cuius filio psalmus decantatur,
Et eiusdem habitus in quo figuratur
Qui terrena transiens¹ in hoc delectatur ¹ cf. Ps. 38, v. 7.
Si uel mentis gressibus capud consequatur.
- Hail thou
whose Son is
praised! Heil of whos sone deuoutely 297
A psalm is songe wiþ cure,
And of his habit ful sotily
In whuche is suche figure 300

Whos, laft þis world outerly,
 Dilyteþ him to take heed
 Wiþ steppes of good þouht holy
 To suwen crist, vr hed. 304

Expectans expectaui dominum, et intendit michi. Pa. 39 (40).
Aue tabernaculum regis inpollutum,
Per quam soluit dominus ope destitutum :

Tuis iuua meritis sponte prouolutum
*In lacum miserie & in fecis lutum.*¹ ¹ cf. Ps. 39, v. 2.

Heil tabernacle of kyng 305 Hail, Tabernacle of the spotless King!
 In-pollute, wondur clen ;

þorwh þe þe lord of alle þing
 þat hedden non help leosed men : — 308

Help þorwh þi worþinesse
 Him þat is woundun al-wey
 In þe lake of wretchednesse
 And in þe fulþe of cley. 312

Beatus qui intelligit super egenum & pauperem :¹ Pa. 40 (41).
in die mala liberabit² eum dominus. ¹ MS. pauperum
Aue solis³ ciuitas quam dauid erexit, ² MS. liberauit
³ MS. solus

De qua sol iusticie nube tectus exit,
Qui de summis pauperum causas intellexit
Et egroto similis egros non despexit.

Heil of Sonne þe cite 313 Hail, City of David's sun!
 þat dauid reised on ende,

Of whom þe sonne of riht, wuste
 Wiþ cloude, hit gan forþ wende ; 316

To þe causes of pore and meke
 ffrom heuene heede he tok
 And made him lyk to þe seke
 And sek folk nouht forsok. 320

Quemadmodum desiderat ceruus ad fontes aquarum, Pa. 41 (42).
ita desiderat anima mea ad te, deus.
Aue de qua prodeunt vbertatis riuu,

De qua in-undans profluit aqua fontis uiui :
Peto, mater, ueniam, qui per sordes¹ iui ; ¹ MS. sordis
ffac ut fontem siciam magis quam sitiui.

Heil from whom¹ gon ay forþ ¹ MS. whon 321 Hail thou Source of the
 Riuceers of plente rif,

- Of whom floweþ of gret worþ
 þe watres of welle of lyf. 324
 Modur, ich aske nou þi merci :
 Bi fulþes haue I gon ;
 Aftur þat welle mak me þursti
 Oftur þen I haue don. 328
- Ps. 42 (43). *I*udica me, deus, & discerne causam meam de gente
 non sancta, ab homine iniquo & doloso erue me.
Aue cuius thalamo iudex est egressus
Causas qui determinat, vindicat ex[c]essus ;
Per quem mentis oculus tenebris oppressus
Discat vt in lumine ponat suos gressus.
- Hail, thou
 Mother of
 our Judge!
 Heil from whos chaumbre her 329
 A Iuge is forþ passet
 þat determineþ vr causes cler
 And punisscheþ hem þat trespasseþ ; 332
 Beo whom of vr þouht þe e3e,
 Wiþ derknes þat is ouer-fet,
 Mow lerne þenne wiþ liht in hy3e
 His steppes forte set. 336
- Ps. 43 (44). *D*eus auribus nostris audiuiimus, patres nostri an-
 nuncianerunt nobis.
Aue cuius filius prouehit egentes
Et affligit¹ improbos in nos insurgentes :² ¹ MS. affugit
Pie queso dirigat nostras in se mentes, ² cf. Ps. 43, v. 8.
Reprimendo turbinum motus iminentes.
- Hail, thou
 Mother of our
 Rescuer!
 Heil whos worþi sone 337
 Bringeþ forþ needful, certeyn,
 And proude puiteþ in tribulacione
 þat risen vs a3eyn. 340
 þat al vr þouhtes in to him
 He dresse, I þe preye,
 And refreyn of tempest grim
 þe sturinges in þis weye. 344
- Ps. 44 (45). *E*ructauit cor meum verbum bonum ; dico ego opera
 mea regi.
Aue per quam genitor verbum eructauit,
Verbum quod hominibus se contemperauit,
Qui¹ dei & hominum federa dictauit ¹ r. Quod
Et pro nobis moriens mortem relegauit.

- Heil be whom biȝetere 345 Hail, thou
 A word sum tyme forþ sende, Mother of
 Word þat to men here our Teacher!
- Him-self tempred and bende; 348
 þe wluche of god and of man
 Endited feire þe bonde,
 And for us alle diede þan
 And deþ put out of londe. 352
- D**eus noster *refugium & uirtus, adiutor in tribulacionibus que inuenerunt nos nimis.* Ps. 45 (46).
Aue tabernaculum domini virtutum,
In quo sumens dominus nostre carnis lutum,
Vt captiuum redimat ope destitutum,
*Arcum fortis conterit & comburit scutum.*¹ Ps. 45, v. 9.
- Heil of þat lord þe tabernacle 353 Hail, Taber-
 þat is of vertue al-way, nacle of the
 In whom he tok wiþ-oute obstacle Lord of
 Of vr flesch þe Clay, 356 Virtue!
- To Bugge aȝein þe wrecched wiht
 þat non hope felede;
 Of þe strong he brak in filht
 þe bouwe and eke þe schelde. 360
- O**mnes gentes *plaudite manibus, iubilate deo in uoce exultacionis.* Ps. 46 (47).
Aue cuius filius regnat super gentes,
Cuius psallunt nomini manibus plaudentes.
Iubilemus igitur attollendo mentes,
Indefesso capiti cristo adherentes.
- Heil whos sone so gent 361 Hail, Mother
 Ouer folk regneþ, parfey; of the King
 To whos name men verrey[me]nt of Folk!
- Syngyng wiþ hondes pley. 364
 Make we nou Ioye wiþ al vr list,
 Vr þouhtes an heiz resyng
 To vr noble hed crist,
 To him euer cleuyng. 368
- M**agnus dominus & laudabilis nimis, in ciuitate Ps. 47 (48).
 dei nostri, in monte sancto tuo.¹ r. eius
Aue virgo generans regem sempiternum
Quique noster deus est, deus in eternum,

*Qui pro nobis moriens spoliat auernum,
Solum nos faciens scandere supernum.*

Hail, Mother
of the Ever-
lasting King!

Heil Maiden bringinge forþ wiþ mood 369

þe euerlastinge kyng,

þe whuche is vre god so good,

God wiþ-ouen endyng; 372

þat for us whon he dude dye,

Al to-spoyled helle,

To his ffadur trone on hize

To make us styte to dwelle. 376

Ps. 48 (49).

Audite hec omnes gentes, auribus percipite omnes qui
habitatis terram.

Aue nostrum gaudium, nostre spes salutis,

Per quam cecis redditur lux, & sermo mutis :

Nobis innocencie uestibus exutis

Redde queso gratiam statumque salutis.

Hail, our Joy,
and Hope of
Salvation!

Heil vr Ioye þat art certeyn, 377

And eke hope of ur hele,

Bi whom to blynde is 3olde a3eyn

Siht, and word to doumbe at mele : 380

To us naked in þis place

Of clopes of innocencie,

We preye þe gete us nou grace

And staat of vertues hy3e. 384

Ps. 49 (50).

Deus deorum dominus locutus est, et uocauit terram.

Aue salutarium summa gaudiorum,

Saluatorem generans & deum deorum,

Qui misertus miseris & consors eorum

Culpas lauans pertulit penas peccatorum.

Hail, Sum of
Honour!

Heil summe of honour, 385

Of heleful ioyes i calle,

þou brouhtust forþ vr saueour,

God of goddus alle, 388

þat on wrecches hedde Merci

And wox heore felawe anon,

Wasschynghe heore gultus witerli

And tok vr peynes him on. 392

Ps. 50 (51).

Miserere mei deus, secundum magnam misericor-
diam tuam.

*Aue uirgo generans, nostri miserere,
Lanquescentis animi morbos intuere;
Tu miserta miseris et compassa vere,
Morbi causus auferens mentibus medere.*

Heil Maiden Mylde and meke, 393 Hail, Maiden mild!

On Monkuynde haue Merci,

Eueles of soules þat beo seke

Bi-hold þou witerly; 396

Of wrecches haue Merci verrey

And eke Compassioun,

Causes of vueles doynge a-wey

To hele þouhtes beo boun. 400

Quid gloriaris in malicia, qui potens es in iniquitate? Ps. 51 (†2).

Aue uas mundicie continens vnguentum,

Veteris malicie comprimens fermentum:

Cordis nostri comprime motum turbulentum,

Tue nobis gracie conferens augmentum.

Heil vessel of Clannesse 401 Hail, Vessel of Purity!

Holdyng Oygnement I-nouh,

Of þe olde wrecchednesse

Holdyng doun sourdough, 404

þe mouinges þat ben troublus

Of vr herte refreinyng,

þiuinge¹ of þi grace to vs ^{1 r. þiue?}

Euer-more echyng. 408

Dixit insipiens in corde suo: non est deus. Ps. 52 (53).

Aue nostri generis presens ad tutelam:

Audi quam effundimus gemitus loquelam:

Tu corrumpti¹ nescia tolle cor[r]uptelam ^{1 MS. corrumpe}

Et morboris mentibus adhibe medelam.

Heil þat euer art present 409 Hail, ever-present Defender!

Vr kuynde forte defende:

Here ur speche wiþ good entent

þat we forþ to þe sende: 412

þou þat wost no corrupcioun,

ffrom us do hit a-wey,

To seke þouhtus loke þou beo boun

Medicyn to do verrey. 416

Ps. 53 (54).

Deus, in nomine tuo saluum me fac, & in uirtute
tua iudica me.*Aue cuius filius patri coequalis**Nobis se contemperans factus est mortalis.**Nos experientia doceat realis**Quod in eius nomine saluemur a malis.*Hail, Mother
of the Son
equal to His
Father!

Heil whos sone glorious, 417

To his ffadur eueene,

Hap¹ comformed² him to us ¹ MS. þat ² MS. confermed

I-maad of dedly steuene : 420

Nou beo we tauht spiritually

Beo experience¹ Real, ¹ MS. experimence

þat in his nome ful sikerly

Saued we ben from eueles alle. 424

Ps. 54 (55).

Exaudi, deus, oracionem meam, et ne despexeris de-
precazionem meam; intende michi et exaudi me.*Aue secretarium exaudicionis,**Nostre verba suscipe deprecacionis**Nosque tue gracie predotatos donis**Ad diuine transferas pacem visionis.*Hail, Hearer
of our
Prayers!

Heil þou holy sacrarie, 425

Vr askynges euer heryng,

Vr¹ wordus þou take deuoutly ¹ r. þe

Al-wei of vre preying; 428

Vs also þat of þi grace

Wiþ 3iftus maade riche ariht,

Of pees translate to þe place

Of heueneliche siht. 432

Ps. 55 (56).

Miserere mei deus, quoniam conculcauit me homo :
tota die inpugnans tribulauit me.*Aue Mater venie, potens misereri :**In tuorum numero fac nos recenceri,**Et cum ventilacio¹ ceperit haberi,* ¹ MS. ventulacio*Iram nobis tempera iudicis seueri.*Hail, Mother
of Forgive-
ness!

Heil Modur of for3ifnesse, 433

Mihti to haue merci :

Make us be founde þorwh þi godnesse

Among þi seruauns herti; 436

And whon þe wynewyng schal be-ginne

To parte euel from good,

Tempre þou þen to us wiþ þi ginne

Of wraþþe þe Iewes¹ mod. ¹ = jage's 440

M*iserere mei deus, miserere mei, quoniam in te confidit anima mea.* Ps. 56 (57).

Aue nostri generis potens adiucata :

Miserere miseris, misereri nata ;

*Nos qui per te canimus solui iudicata,*¹ ¹ MS. medicata

Per te solui petimus : solue postulata.

Heil, for þou art of monkynde 441

An Aduoket mihti :

Haue merci, and haue in mynde

Of wrecches þou haue merci ; 444

We þat syngen þat bi þe

þat iuged is to paye,

We asken alle vnbounde to be,

To¹ pay þat asked is ayze. ¹ r. þou 448

S*I uere utique iusticiam loquimini, recte¹ iudicate filij hominum.* Ps. 57 (58).

¹ r. recta

Aue que iusticiam semper es locuta,

Cuius ope demonum fraus est imminuta :

Senciat & sapiat per te plebs adiuta

Libertati pristinae quo[d]¹ sit restituta. ¹ MS. quo

Heil þou þat rihtwysnesse 449

Hast i-spoken al-way,

þorwh whos help þe queyntnesse

Of þe fend is lutled ay ; 452

þat þe peple holpen beo bi þe,

ffeeþe þei hit in certeyn,

þat to þe furste liberte

þei beo restored a-zeyn. 456

E*ripe me de inimicis meis, deus meus, et ab insurgentibus in me libera me.* Ps. 58 (59).

Aue mater nesciens in delicto thorum,

Ad quam clamat iugite[r] turba filiorum :

Nos a malis eripe, quos a uia morum

Detorquere satagit tractus viciorum.

Heil modur þat nost sikerliche 457

Trespas don abedde,

To whom þe peple bisiliche

Crieþ and longe haþ gredde : 460

Hail, sinless
Mother!

Lyuere vs from eueles euerichon,

Whuche from good maner

Vs to wiþ-drawe is bisy mon

þe drauht of vices her.

464

Ps. 59 (60).

Deus, repulisti nos & dest[r]uxisti nos, iratus es et
misertus es nobis.

Aue per quam deitas carne palliata

Idumeam¹ visitat corrigens errata : ¹ cf. Ps. 59, v. 9.

Tibi, mater, iugiter psallat plebs renata,

Dei participio per te sociata.

Hail, Incar-
natress of
God!

Heil beo whom þe godhed

465

In vr flesch was laced,

So Idumeam he visyted

To mende þat hedde trespaced :

468

To þe, Modur of worschipe,

Syngeþ peple þat cristen is,

þat to Godus felaschipe

þey mowe beo ioyned in blis.

472

Ps. 60 (61).

Exaudi, deus, deprecationem meam, intende ora-
cioni mee.

Aue lux exposita loco preminente,

Lux illustrans omnia radio patenti :

Nos a malis omnibus serues in presenti,

Lumen verum conferens nubilose menti.

Hail, fur-
shining
Light!

Heil, þou hast sent forþ liht

473

In place most principal,

Liht euer schynynge briht

Wiþ open bem ouer-al :

476

Kep us from vuel þat us haþ souht,

Whil þat we dwellen here,

þiuynge to vre derke þouht

Verrey liht and clere.

480

Ps. 61 (62).

Nonne deo subiecta erit anima mea ? ab ipso enim
salutare meum.

Aue per quam deitas peregre profecta

Visitauit exules, nube carnis tecta :

Nostra per te deo sit anima subiecta,

Ad soluendas domino grates circumspecta.

Hail, Mother
of the God
with us!

Heil beo whom þe godhed

481

Went forþ a-pilgrimage

And þe flemed visyted,
Huled wiþ fflesch of age : 484

þorwh þe vr soules to God, ladi,
Soget beo þei and meke,
To þonke vr lord ful hertily
Ay to¹ beo bisy eke. ¹ r. þei? 488

D*eus deus meus, ad te de luce vigilo.* Ps. 62 (63).

*Aue vite pabulum, virginum lucerna,
Quam plus ditat ceteris gracia superna :*

*Pietate filijs subueni materna,
Sanctitatis adipe sacians interna.*

Heil, þou art code of lyf, 489 Hail, thou
Food of Life!

And Maydens eke lanterne ;
Whom bi-foren oþur riche and rif
Haþ maad þe grace of heuene : 492

Help þi sones of þi godnesse
As Modur of pite,
ffullyng hem of þi fatnesse
Of inward saunctite. 496

E*xaudi, deus, oracionem meam cum deprecor : a* Ps. 63 (64).

timore inimici eripe animam meam. ¹ MS. quam

Aue virgo generans per quem¹ defecerunt

Hij qui velud gladium² linguas acuerunt³ ; ² MS. gladij

Qui tendentes laqueos, in quos inciderunt, ³ cf. Ps. 63, v. 3.

Ex defectu proprio nobis p[r]ofuerunt.¹ ¹ MS. posuerunt

Heil Maiden, him forþ bringynge 497 Hail, Maiden
Mother of
Christ!

Be whom al þei dude fayle
þat hedden tonges of scharpynge
As¹ swerd þat kerueþ Mayle ; ¹ MS. And 500

þei maden panters for oþur men
And fullen in to þe same ;
Of heor oun defaute þen
To vs þe profyt came. 504

T*E decet ymnus, deus, in syon, et tibi reddetur* Ps. 64 (65).

uotum in Ierusalem.

Aue per quam deitas, carnis indumento

Tecta, curat morbidum gracia fomento :

Queso fac ut centupli gaudens incremento ¹ MS. valli non

Habundare valeam vallium¹ frumento.² ² cf. Ps. 64, v. 13.

Hail, thou in
whom God
took flesh!

Heil þorwh whom godhed i-wis 505

Of vre flesch tok cloþinge,

fforte helen us of seknis

þorwh his grace helpyng. 508

þat i mou, Ioyng, prei i þe,

An hundredfold of encrece and hete,

Haue plentiuouse charite

Of þe valeye of whete. 512

Ps. 65 (66).

I*Vbilate deo omnis terra, psalmum dicite nomini eius,
date gloriam laudi eius.*

Aue virgo generans plebis salutare,

Cuius laudes resonent celum, terra, mare,

Qui naturam hominis uolens exaltare

Moriendo uoluit mortem terminare.

Hail, Mother
of our
Saviour!

Heil Mayden, bringyng forþ 513

Of folk þe helþe, parde,

Of whos heryng sounen in worþ

Heuene, Erþe and Séé, 516

Him þat al monkynde

Wolde en-haunce wel hiþe,

And so for us eke dýng

Put out deþes eiþe. 520

Ps. 66 (67).

D*eus misereatur nostri & benedicat nobis: illuminet
uultum suum super nos & misereatur nostri.*

Aue per quam miseris deus miseretur,

Per quam¹ nostri generis scelus aboletur: ¹ r. quem?

Per te sic miseria nostra releuetur

Vt in finem gaudio uero permutetur.

Hail, Channel
of Mercy!

Heil þorwh whom God haþ muynde 521

On wrecches and haþ merci,

þorwh whom al Monkynde

Clansed is þat was gulti: 524

Beo þe al vr wrecchednis

So beo releued a-wey

þat in to þe ende of¹ ioye and blis ¹ r. wiþ?

hit beo chaunged verrey. 528

Ps. 67 (68).

E*xurgat deus & dissipentur inimici eius, & fugiant
qui oderunt eum a facie eius.*

Aue de qua natus est triumphator mortis,

Deus ex te particeps factus nostre sortis,

*Qui captiuos eruens ab inferni portis
Reddat nos consorcio celice cohortis.*

Heil of whom boren was her 529 Hail, Mother
He þat deþ ouercom, of Death's
Conqueror!

God of þe vr parciner
Was maad and vre lot nom. 532

He þat wrecches wiþ worschip
Lyuered fro 3ates of helle,
Restore vs to þe felaschip
Wiþ heuenlich folk to dwelle. 536

S*Aluum me fac deus, quoniam intrauerunt aque
usque ad animam meam.* Ps. 68 (69).

Aue stella fulgida, stella salutaris,

Stella de qua prodijt radius solaris :

Mentis pelle tenebras, nec nos paciarius

*Absorberi fluctibus procellosi maris.*¹ ¹ cf. Ps. 68, v. 16.

Heil þou sterre schynyng briht, 537 Hail, Star of
the sea!

Of vr hele þou art sterre ;
Sterre from whom went forþ riht
þe Sonne-Beem, our herre : 540

þe derknesses of vr þouht
Make þou a-wey to fle ;
þat we be swolewed, suffre þou nouht,
Wiþ tempestes of þe sée. 544

D*eus in adiutorium meum intende, domine ad adiu-
uandum me festina.* Ps. 69 (70).

Aue vallis humilis, in quam cum descendit

Deus verus, Abrahe semen apprehendit,

Et sic adiutorium miseris inpendit

Conterendo laqueos hostis quos tetendit.

Heil valeye of humilite, 545 Hail, Valley
of Humility!

In whom whon þer doun cam
Verrey God þat tok of þe
þe seed of Abraham, 548

On such maner he 3af helpyn[g]
To wrecches þat weoren in wer,
þe panters al to-brekyng
þat vre Enemy made heer. 552

I*n te domine speraui, non confundur in eternum ; in
iusticia tua libera me & eripe me.* Ps. 70 (71).

Aue vite ianua, speciem¹ virtutis, ¹ r. species?
Protectorem genexans ope destitutis:
Nostrum sis refugium, nostre spes salutis, ¹ cf. Ps. 70, v. 3 ff.
Per quam dure soluitur iugum seruitutis.

Hail, Gate of
Life! Heil ȝate of lyf wiþ honour, 553

Of vertues þou art spice,
 Bringyng forþ þe protectour
 To helpes þorw vice; 556

Thou art our
Refuge.

þou art refuyt to eueri age,
 Hope of hele i-founde,
 þorwh whom now of bondage
 þe harde ȝok is vnbounde. 560

Ps. 71 (72).

D*eus, iudicium tuum regi da, et iusticiam tuam
 filio regis.*

Aue celi pluuiia vellus iroratum, ¹ cf. Ps. 71, v. 6.
Indumentum preparans regi purpuratum,
*Qui se nostri generis gerens aduocatum
 ffecit¹ finem litibus, finem perbeatum.* ¹ MS. fferit

Hail, thou
Rain of
Heaven!

Heil, of heuene þou art reyn, 561

And fleos wiþ dewh i-wet,
 Cloþyng of purpre þou art, certeyn,
 To þat kyng arayed and met, 564

þat him-self to vr kuynde
 Schewed him so Aduoket,
 Of alle stryues made an ende,
 In blisse vs forte set. 568

Ps. 71, 9 ff.

¹*Aue cuius filio gens ab Oriente
 Trina trino detulit, stella precedente;*
*Sic iunctura fidei duos u[n]iente,
 Liberauit pauperem deus a potente.* ¹

¹ This stanza refers to
 Ps. 71, v. 9—12, but is
 headed in the MS. by
 Ps. 72 (Quam bonus),
 and so the next Qua-
 trains till Ps. 78 have
 the wrong heading.
¹ cf. Ps. 71, v. 12.

Hail, thou to
whose Son
the 3 Kings
gave gifts!

Heil [to] whos sone gent 569

þreo kynges fro þe Est
 Comen feire wiþ heore present,
 A sterre hem ladde best; 572

So þe ioynture of þe fey
 Twiȝen þen onynges,
 God þe pore lyuered away
 ffrom þe mihti nuwynge. ¹ = ags. niowunga anew 576

Ps. 72 (73).

Q*uam bonus, israel, deus hijs qui recto sunt corde!*
Aue virgo generans orbis architectum,

*Qui dum mortis moriens terminat effectum,
Mentis nostre gressibus iter parat rectum,* ¹ cf. Ps. 72, v. 7.
*Vt nequaquam transeant cordis in affectum.*¹

Heil Mayden, for þou him beer	577	Hail, Mother of the Crea- tor!
þat al þe world doþ keuere ;		
þat for vs alle dyþinge heer		
deþ destroyed for euere ;	580	
þe rihte wey a-rayed so		
to steppus of vr þouhte,		
ffor we schulde on nowyse go		
As men þat no-þing rouhte.	584	

Vt quid, deus, repulisti in finem? iratus est furor Ps. 73 (74).
tuus super oues pascue tue?
Aue cuius filius operans salutem

*In terrarum medio,*¹ *mouet ad uirtutem.* ¹ cf. Ps. 73, v. 12.
*Erumpnosam remoue, mater, seruitutem,
Presens ut exilium gaudio permutem.*

Heil whos sone has wroult	585	Hail, Mother of our Purifier!
Al vr hele sponnewe,		
þat in þe myddes of eorþe vs souht		
To meoue us to vertue.	588	
Remuwe þou, Modur gentil,		
Bondage from vr graunge,		
þat we mowen vre exil		
Wip Ioye of heuene change.	592	

Confitebimur tibi, deus, confitebimur, et inuocabimus Ps. 74 (75).
nomen tuum.

*Aue cuius gracia ueniam meretur
fidem qui catholicam pie confitetur :
Tuis, virgo, meritis precibusque detur
Vt quod Eua perdidit per te reformetur.*

Heil þorwh whos grace may haue	593	Hail, Channell of Forgive- ness!
fforþiuenes verreyliche		
He þat þe holy feiþ wol saue		
And knowleche hit mckeliche :	596	
þorwh þi merit, mayden dere,		
To vs beo hit iziue		
þat hit beo reformed here		
þat lost was þorwh Eue.	600	

Ps. 75 (76). **N***Otus in Iudea deus, in israel magnum nomen eius.*

*Aue per quam dominus pietate motus
Humilis apparuit in iudea notus :
ffortem redde spiritum, frangens carnis motus,
Vt deuote seruiat tibi toti totus.*

Hail, Channel
of Pity!

Heil þorwh whom þe lord of miht 601

Was stured wiþ pite,

And schewed him meke to monnes siht

And knowen was in Iudee : 604

Mak þou vs of spirit strong,

Sturynges of flesche brekyng,

þat we ben alle wiþ herte and tong

Deuout to þe seruyng. 608

Ps. 76 (77).

V*oce mea ad dominum clamavi; uoce mea ad deum, & intendit michi.*

Aue mater gracie, gemmis redimita,

Mater per quam pauperum uox est exaudita :

Tuus nobis filius in presenti uita

Via sit & ueritas in futuro sita.

Hail, Mother
of Grace!

Heil modur of grace i calle þe þen, 609

Schinyng as precious stones,

Modur þorwh whom of þe pore men

þe vois is herd at ones : 612

To vs þi sone of worþnesse

In þis lyf hol and some

Beo he boþe wey and soþfastnesse

ffor lyf þat is to come. 616

Ps. 77 (78).

A*tendite popule meus legem meam, inclinate aurem uestram in uerba oris mei.* ¹ cf. Ps. 77, v. 24 ff.

Aue terra glorie germinans frumentum,¹

Animabus conferens uite nutrimentum,² ² cf. Ps. 77, v. 25.

Quod in crucis cornibus a iudeis tentum

Moriendo centupli tulit incrementum.

Hail, Thou
Land of
Bliss!

Heil, þou noble lond of blis 617

Whete wel feir borionyng,

To mennes soules þou 3iuest i-wis

Of lyf þe norisschyng, 620

þat on þe hornes of þe Croys

Iewes helden wiþ-outen les ;

Dyginge he 3af wiþ-uten noys¹ ¹ MS. uoys
 An hundred-fold encrees. 624

Deus, uenerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum, posuerunt ierusalem in p[omorum] c[ustodiam]. Ps. 78 (79).

¹Heil from whom went forþ þo ¹ Latin Quatrain to Ps. 78 wanting. Hail, Mother of the Father of the Fatherless!
 þe ffadur-of fadurles,
 Whos temple defouled also
 þe peple of corsudnes : 628

Ioyne þi seruauens euerichon
 To holi cumpaygnye ;
 þi sones take in possession
 þat peyned ben heer to dye.¹ ¹ cf. Ps. 78, v. 11. 632

Qui regis israel, intende ; qui deducis uelud ouem Ioseph. Ps. 79 (80).

*Aue lumen fidei, summa spei. certe, Caritatis vinculum ; veritatis per te Via nobis paruit : queso nos conuerte,*¹ ¹ cf. Ps. 79, v. 4.
*Et ne mala videant, oculos*¹ auerte. ¹ MS. ouculos

Heil, þou art þe liht of feiþ, 633 Hail, thou Light of Faith!
 And vr heze hope, parde,

And eke of Charite, men seiþ,
 þe bond. þerfore þorwh þe 636

Of soþnesse to us þe weye
 Was schewed. we preye þe now,
 Conuerte us, þat wiþ vr eize
 Seo vueles we ne mow. 640

Exultate deo adiutori nostro, iubilate deo iacob. Ps. 80 (81).
Aue cuius filius dextera potenti

*Ab egipti cophino*¹ suos in presenti ¹ cf. Ps. 80, v. 7.
Liberando reficit adipe frumenti,
*Et de petra saciat melle profluenti.*¹ ¹ cf. Ps. 80, v. 17.

Heil whos sone fyn 641 Hail, Mother of our Deliverer!
 Wiþ his mihti honde

ffrom Egiptus cofyn
 Diliuered us her in londe, 644

After þat vs refetyng
 Wiþ þe ter¹ of whete, ¹ /teer of flowre, amolum, Pr. Parv.

And of þe ston hony flowyng
 ffulled vs at mete. 648

Ps. 81 (82).

Deus stetit in synagoga deorum, in medio autem
deos diiudicat.

Aue cuius filius stetit in deorum

Synagoga, iudicans principes eorum ;

*Qui pupillos refouens spes est egenorum,*¹ ¹ cf. Ps. 81, v. 3.

Nos adoptans erigit in spem filiorum.

Hail, Mother
of the Judge
of Princes!

Heil, whos deore sone stod 649

In þe Synagoge of goddes

And iuged þer wiþ stille mood

Princis lyuyng as dogges ; 652

And foode 3af to þe faderles,

And hope eke to neodi ;

Vs to his sones he dude purches

In to hope on hy3. 656

Ps. 82 (83).

Deus, quis similis erit tibi? ne taceas neque com-
pescaris, deus.

Aue per quam nobis est similis effectus

Deus, iudex hominum pociens & rectus :

Purga conciencias, ordinans affectus,

Vt non nobis noceat noster imperfectus.

Hail, thou
Maker of God
like Man!

Heil þorwh whom, as we haue mynde, 657

To us is maad nou lyke

God, þat iuge is of monkynde,

Suffring and rihtful eke : 660

Purge þou vr concience,

And ordeyne vre delyt,

þat us greue nou3t vre offence

Of wrecches in-parfyt. 664

Ps. 83 (84).

Quam dilecta tabernacula tua, domine virtutum :
concupiscit & deficit anima mea in atria domini.

Aue tabernaculum facta deitatis,

In quo saluat seculum cristus a peccatis :

Solue queso vinculum nostre prauitatis,

Prestans habitaculum noue claritatis.

Hail, Taber-
nacle of God!

Heil tabernacle cler 665

Maade of þe godhed,

In whom crist saued þe world her

ffrom synne and wrecchedhed : 668

þe bond, we preye þe, vnbynde

Of vre schrewednesse,

And 3if us place to vre dwellynge :

pat is of newe clernesse. 672

Benedixisti domine terram tuam, auertisti captiuitatem iacob. Ps. 84 (85).

Aue terra graciae fecundata donis,

Noue fructum proferens benedictionis :

Nostrum desiderium facies in bonis,

Nos a malis eximens prae nationis.

Heil noble eorþe of grace 673 Hail, Land full of bliss!

þorwh 3iftus wel arrayed,

To bringe forþ fruyt in luytel space

Of newe blessing assayed : 676

þou schalt make al vre desyr

In godnesse to be stede ;

Of al vuel quenche þou þe fyr

And eke of wikkedhede. 680

Inclina domine aurem tuam & exaudi me, quoniam inops & pauper sum ego. Ps. 85 (86).

Aue uite speculum, uirginum regina,

Quam lustrauit vndique gracia diuina :

Aurem tuam pauperum precibus inclina,

Quos inuoluit misere sordium sentina.

Heil þou cler myroure of lyf, 681 Hail, Mirror of Life!

Of Maydens þou art queene,

Whom grace of heuene ouer-al ful ryf

Schynyng schewed schene : 684

Beende þyn eres bisyliche

To pore mennes preyere,

þe whuche ben wrapped wrecchedliche

In fulþe and serwe in-feere. 688

Fundamenta eius in montibus sanctis: diligit dominus portas syon super omnia tabernacula iacob. Ps. 86 (87).

Aue dei ciuitas, cuius fundamentum

Samarites construit, qui nos in iumentum

Semiuiuos [subleuans] plagis dat unguentum,

Viuo¹ legis adhibens graciae fomentum.

Heil cite of god and man, ¹ r. vino: cf. Luc. 10, 34. 689 Hail, City of God and Man!

Of whuche þe foundement

Buylded þe Samaritan,
 þat us vppon his iument 692
 Sette þat br[o]u3t was¹ neih [of]² dawe,
 And 3af us vnement, ¹ r. war ² MS. to
 Eching to hem þat lyuen beo lawe,
 Of grace help verrement. 696

Ps. 87 (88).

Domine deus salutis mee, in die clamavi et nocte
 coram te.

Aue mater domini qui spes est¹ salutis, ¹ MS. &
Qui contriuit moriens iugum seruitutis:
Iuuua nos in tempore nostre senectutis,
Nos in celum subleuans gradibus virtutis.

Hail, Mother
of our Lord!

Heil Modur of [þe] lord and kyng, 697
 þat hope art of vr hele,
 þe whuche brac in his dy3ing
 Of bondage 3okkes fele: 700
 Help us nou wiþ þi preying—
 We ben in ful gret age;
 In to heuene vs up lifyng
 þorwh vertus, stage vp stage. 704

Ps. 88 (89).

Misericordias domini in eternum cantabo.

Aue nostri generis terminans lamentum,
Per quam rex disposuit uite testamentum: ¹
Gregem tuis laudibus iugiter intentum ¹ cf. Ps. 88, v. 20.
Non pauere facias iudicis aduentum.

Hail, Ender
of Sorrow!

Heil of Monkynde ende makyng 705
 Of alle serwe and stryf,
 þorwh whom disposet haþ vr kyng
 þe Testament of lyf: 708
 þis folk þat in þyn heryng
 Heer trauayleþ day bi day,
 Mak þat þei haue no dredyng
 Whon Iuge schal come verray. 712

Ps. 89 (90).

Domine, refugium factus es nobis, a generatione in
 generationem.

Aue que refugium facta desperatis
Procellose comprimis motus tempestatis:
Paca nos & applica portubus optatis,
Vultui¹ nos offerens summe trinitatis.

¹ MS. Vultru

- Heil, for þou art help ful good 713 Hail, Help of
 To hem þat han non hope ; the Despair-
 þou a-batest þe grete flood, ing!
- In tempest whon we ben lope : 716
- To þat hauene þou vs brynge
 þat ay desyre schulde we,
 In to þe siht vs offringe
 Of þe heize Trinite. 720
- Q***ui habitat in adiutorio altissimi, in protectione
 dei celi commorabitur.* Ps. 90 (91).
*Aue quam inhabitat verbum caro factum,
 Qui collapsos uetiti ligni per contactum
 Nos fecisse condolens cum inferno pactum,
 Ligno vite reparat figuli uas fractum.*¹ ¹ cf. Ps. 2, v. 9.
- Heil in whom word made flesch 721 Hail, Dwell-
 Dwelleþ, þat haþ mournyng ing of Christ!
- Of fallyng of Monkynde so nesch,
 fforboden a treo touchyng ; 724
- þat bouhte mon fro pyue of hel,
 þat þer schulde haue bi stoke ;
 Wip þe treo of lyf he heled wel
 þe vessel þat was broke. 728
- B***onum est confiteri domino, et psallere nomini tuo,
 altissime.* Ps. 91 (92).
*Aue per quam domino pie confitemur,
 Cuius pie veniam consequi meremur :
 Tuis sanctis precibus, mater, adiuuemur,
 Ut cum cristo iugiter tecum gloriemur.*
- Heil þorwh whom to god mekeliche 729 Hail, Way of
 Men make confession, Confession!
- And aftur þat mercifuliche
 Graunteþ us remission : 732
- Modur, þorwh þi preyere
 Beo we so holpen a-way,¹ ¹ r. al-way?
- þat wip crist and þe i-fere
 Ioye we mowe haue ay. 736
- D***ominus regnavit, decorem indutus est ; indutus est
 dominus fortitudinem & precinxit se.* Ps. 92 (93).
*Aue per quam dominus induens decorem,
 Matris Eue moriens terminat merorem,*

*Prime nos originis uocans ad honorem,
Inmo statum reuocans multo meliorem.*

Hail, fair
Garment of
God!

Heil þorwh whom God cloping 737

Of feirnesse tok at morwe,
Of Eue, vr modur, for us dying
He endet al þe sorwe, 740

Callynge aȝein vs to honour
Of vr furst springyng forþ,
And us sette, soffring hard schour,
In staat mucche more worþ. 744

Ps. 93 (94).

D*eus ulcionum dominus; deus ulcionum libere egit.
Aue mater domini miseracionum,
Mea delens crimina spiritum da bonum,
Vt astare valeam gaudens ante tronum,
Cum in finem venerit deus ulcionum.*

Hail, Mother
of the Lord
of Mercy!

Heil modur of þe lord 745

Of Merci þat is parfyt :
Do wey my synnes of dedes¹ and word, ^{1 r. dede}
And ȝif me good spirit, 748

þat I may stonde wiþ cher gladyng
To-fore þe trone of blis,
Whon god schal come at þe endyng
To venge dedes mis. 752

Ps. 94 (95).

V*enite, exultemus domino, iubilemus deo salutari
nostro.*

Aue mater inclita,¹ mater inquam dei, <sup>1 MS. indica;
the translator
read modica.</sup>

Per quem datur Sabbatum uere requiei ;

Hic est qui nos liberat anno iubilei¹ : ^{1 cf. Ps. 94, v. 10, 11.}

Vnde nec in-merito iubilamus ei.

Hail, meek
Mother of
Christ!

Heil modur meke wiþ-oute debat, 753

Heil modur¹ of Ihesu crist, ^{1 MS. modur of modur of}
þorwh whom to us þe Sabat

Is ȝiuene of verrey rist¹ ; ^{1 MS. rist} 756

He hit is þat lyuereþ vs
In þe ȝeer of Iubilee :
þefore vchon as men ioys
To him nou synge we. 760

Ps. 95 (96).

C*antate domino canticum nouum, cantate domino
omnis terra.*

*Aue per quam domino nouit decantare
Nouum terra canticum laudans salutare;*

*Qui nos, cum redierit orbem salutare,*¹ <sup>1 r. iudicare;
cf. Ps. 95, v. 13.</sup>

Summi patris ouibus velit agregare.

Heil þorwh whom to vr lord 761 Hail, Causer
Men han lernd to syng of our new
Song!

A newe song wiþ vois and word
Of heleþe hinf hery[i]nge, 764

þat he¹ wole, whon he comeþ aþeyn ^{1 om. he?}

þe world forte grete,

His ffadres schep þen in certeyn

To-gedere he wol gete. 768

D*ominus regnavit: exultet terra, letentur insule multe.* Ps. 96 (97).

Aue cuius filius regnans sine fyne

Egrotanti factus est auctor medicine,

Qui naturam hominis vniens diuine

ffit per mortis terminum terminus¹ ruine. ^{1 MS. terminis}

Heil whos sone in pouste 769 Hail, Mother
Regneþ wiþ-uten ende, of the Ever-
lasting King!

To syke men mad is he

Medicyn, hem to mende; 772

þe whuche of monkynde and diuyn

Maade an onyng,

And in his dyþinge dude termyn

þe terme of vre fallynge. 776

C*antate domino canticum nouum, quia mirabilia fecit.* Ps. 97 (98).

Aue que libidinis non sensisti motum,

*Per quam fecit dominus salutare notum,*¹ ^{1 cf. Ps. 97, v. 2.}

Qui, quod erat hominis, assumendo totum

Ergo se contemperat, sanet ut egrotum.

Heil þou þat of lecherie 777 Hail, pure
Virtu!

ffeledest neuer no sturyng;

þorwh þe þe lord of glorie

Maade hele to vr knowyng: 780

He tok al þing him vppon

þat was of Monkuynde eke,

fforte helen hem euerichon

þat in soule weren seke. 784

- Ps. 98 (99). **D**ominus regnavit: irascantur populi; qui sedet¹
super cherubin, moueatur terra. ¹ MS. sedes
Aue que iusticie solem nube¹ tegis, ¹ Ps. 98, v. 7.
Tronus facta gracia, tronus summi regis:
Nostri queso uigiles ad tutelam gregis,
Vt in nobis uigeat plenitudo legis.
- Hail, Sun of
 Righteous-
 ness! Heil þou þe sonne of rihtwysnes 785
 Wiþ clene cloude huledest,
 Made trone of grace and goodnes,
 Trone of kyng hizist: 788
 Vr flok forte defende
 We prey þe wake and dawe,
 þat we mowe þriue and us amende
 Wiþ ffulnesse of þe lawe. 792
- Ps. 99 (100). **I**ubilate deo omnis terra, seruite domino in leticia.
Aue mater, cuius est pietas in-mensa,
Cuius ope languidis salus est inpensa:
Mentis uota suscipe iubilumque pensa,
Et perhenne gaudium nobis recompensa.
- Hail, Mother
 of infinite
 Pity! Heil Modur swete, whos pite 793
 May no mon þenke ne telle;
 To seke men is ziue þorwþ þe
 An hele, soþ as gospelle: 796
 Tac þou deuociions of vr þoult,
 And of gladnesse tak hede;
 þe ioye euerlastyng forþete þou nouht
 To gete us to vr mede. 800
- Ps. 100 (101). **M**isericordiam & iudicium cantabo tibi, domine.
Aue Mater solitum gignens preter morem,
Que gignendo retines virginis pudorem.¹
Iuris & iudicij feruidum rigorem ¹ cf. Ps. 100, v. 2.
per misericordie tempera¹ dulcorem. ¹ MS. tempora
- Hail, Maiden
 Mother! Hei[l] Modur child forþ bringyng 801
 Aþeynes comuyn custome,
 Of Maydenhod zit stille holdyng
 Clannesse wiþ-ouen schome: 804
 Of lawe and of þe Iuggement
 þat ilke brennyng hardnesse
 Tempre þou wiþ good entent
 Of Merci wiþ swetnesse. 808

D*omine, exaudi oracionem meam, et clamor meus ad te veniat.* Ps. 101 (102).

Aue per quam pauperum uoces exaudiuit

*Passer solitarius*¹ *qui post mortem uiuit*; ¹ cf. Ps. 101, v. 8.

Qui per penas diluens culpam quam nesciuit,

Iugum mortis moriens opido contriuit.

Heil þorwh whom of pore men 809 Hail, Helper
of the Poor!

Voyces heereþ of breþ

þe sparwe in þe euene soleyn 812

þat lyueþ aftur his deþ;

þat wiþ peynes harde wassching

þe gultus þat he nouht kneuh,

þe ʒok of deþ for us dying

He al to-brac and dreuh. 816

B*enedic anima mea domino, & omnia que intra me sunt nomini sancto eius.* Ps. 102 (103).

Aue Mater titulo benediccionis

*Illustrata celitus gracieque*¹ *donis*: ¹ MS. *graciaque*

Nos illustra cumulo miseracionis,

Statum mutans misere conuersacionis.

Heil Modur þat aboute by-gon 817 Hail, Blessed
of our King!

Wiþ tytle of good blessynge,

Wiþ grace and vertues mony on,

þorwh ʒiftus of vr kynge: 820

Resseyue þou vs þorwh þi goodnes

Wiþ plenteuous merci,

Chaungynge ur stat of wrecchednes

In to lyuyng holy. 824

B*enedic anima mea domino: domine deus meus, magnificatus es uehementer.* Ps. 103 (104).

Aue Mater gracie, Mater Benedicta,

Malediccionibus Eue non astricta:

Moles queso criminum aufer & delicta,

Vt scueri iudicis temperes edicta.

Heil þou modur of grace, 825 Hail, Mother
of Grace!

Modur al-wey blessid . . .¹: ¹ 2 vv. wanting.

þe Moles of vr crym, we prey,

Do wey, and vre trespas, 828

þe Iuges harde biddynge verrey

Tempre þou in luytel spas. 830

- Ps. 104 (105). *C*onfitemini domino & inuocate nomen eius; Annunciate inter gentes opera eius.
Aue Mater filij, per quam¹ liberantur ^{1 r. quem?}
Qui sub mole criminum¹ pressi condempnantur:
Ipsi, per quem federa gracie ditantur, ^{1 MS. crimini}
Pie nos confedera cum hijs qui saluantur.
- Hail, Mother
of thy
blessed Son!
- Heil Modur of Sone i-blest, 831
 þorwh whom dyluiered beone
 þei þat wiþ crymes ben opprest,
 And dampned wiþ-outen wene. 834
 To him, þorwh hom¹ euer-mo ^{1 MS. him}
 Bondes of grace ben maade,
 Meke¹ him þou bynde us to, ^{1 MS. Make}
 Wiþ hem þat ben saue and glade. 838
- Ps. 105 (106). *C*onfitemini domino, quoniam bonus, quoniam in seculum misericordia eius.
Aue cuius filio pie confitemur,
Quod Egip̄ti tenebris¹ per hunc amouemur²; ^{1 MS. tenebris}
Qui pro nobis gladium ponit super femur;³ ^{2 MS. adinuemur}
Quo accinctus dimicet, ne nos expugnemur. ^{3 cf. Ps. 44, v. 4.}
- Hail, Mother
of our
Deliverer!
- Heil to whos sone in soþnes 839
 We knowleche wiþ good fey,
 þat of Egip̄tus derknes
 þorwh him we ben [don] a-wey; 842
 þe whuche for vs haþ put a swerd
 Vppon his syde ful riht,
 And so igurt nis nouzt a-ferd,
 ffor vs redi to filt. 846
- Ps. 106 (107). *C*onfitemini domino, quoniam bonus, quoniam in seculum misericordia eius.
Aue Mater domini qui te preelegit,
Qui cateruas hostium¹ moriens confregit² ^{1 MS. hominum}
Et inferna uisitans, predo quos abegit ^{2 cf. Ps. 106, v. 16.}
A predonis faucibus preda factus egit.
- Hail, Mother
of the Lord
of all!
- Heil Modur of þe lord of al 847
 þat þe to-fore oþur haþ chosun;
 þat cumpaygnyes grete and smal
 [Of] þe fendes dyzinge haþ brokun, 850
 And aftur þat helle visityng,
 þe¹ rauynour drof a-way, ^{1 r. þat þe?}

And¹ fro þe chekes of þe Rauyning ^{1 om. And?}
 Dyliuered us, whon he was pray. 854

P*Aratum cor meum deus, paratum cor meum : can- Ps. 107 (108).*
tabo & psallam in gloria mea.

Aue nostrum gaudium, nostra spes & vita,

Cuius ope salus est egris inperita :

Generalem generis sortem non oblita,

Ad eterne pabulum uite nos inuita.

Heil vr ioye and al vr blis, 855 *Hail, our
 Joy and
 Bliss!*

Vr hope and eke vr lyf ;

þorwh whom to seke men heer is

Hele ʒiuen ful rif : 858

þe comuyn lot nou of monkynde

Loke þat þou nouʒt forʒete,

And of þe lyf euer-lastinde

þou bidde us to þe mete. 862

D*eus, laudem meam ne tacueris, quia os peccatoris - Ps. 108 (109).*
& os dolosi super me apertum est.

Aue per quam dominus nostri miseretur,

Cuius laus in filio digne recensetur ;

Qui dum pacis osculum fecte non veretur,

Sibi laudem, gloriam nobis promeretur.

Heil þorwh whom þe lord of miht 863 *Hail, Channel
 of Mercy!*

On vs euere haþ merci,

Whos herying in Sone is riht

Reherced eft worþily ; 866

þe whuche whon he dredde no-þing

Iudas feyned cos,

To him-self he won heriing,

And ioye and blisse to vs. 870

D*ixit dominus domino meo : sede a dextris meis. Ps. 109 (110).*

Aue cuius vterus factus est castellum

Quod intrauit dominus properans ad bellum,

Qui sibi de restibus faciens flagellum

*Inimicos posuit pedum sub scabellum.*¹ ^{1 cf. Ps. 109, v. 1.}

Heil whos wombe was mad wiþ riht 871 *Hail, Castle
 of our Lord!*

Castel of feir dwellyng,

In whuche entred þe lord of miht

Toward batayle goyng ; 874

þat to him-self of wiþþes gret
 Smart scourge made and hot
 And his enemys so set
 Vndur þe stol of his fot. 878

Ps. 110 (111).

Confitebor tibi domine in toto corde meo, in consilio
 iustorum & congregacione.

*Aue per quam genitor filium premisit,
 Redimendi populi cui curam commisit;*¹ ¹ cf. Ps. 110, v. 9.
*In quem cum diabolus manum suam misit,
 Quos ad mortem traxerat nescius amisit.*

Hail, Mother
of God's fore-
sent Son!

Heil þorwh whom þe getere 879

His sone sende bi-fore,

To whom he ʒaf þen powere

Aʒeyn-bugge þulke þat weren lore; 882

On whom whon þe fend ful fawe

His hond hedde set wiþ bost,

þulke þat to deþ he hedde i-drawe

Vn-wityngliche he lost. 886

Ps. 111 (112).

Beatus vir qui timet dominum, in mandatis eius
 volet nimis.

*Aue stella nuncians veri solis ortum,
 De qua verum tenebris lumen est exortum*¹; ¹ cf. Ps. 111, v. 4.
*Quod in nostris mentibus reperis distortum,
 Tue participio lucis sit absortum.*

Hail, Star of
Annuncia-
tion!

Heil sterre to vs schewyng 887

Springyng of verrey Sonne,

Of whom verrey lihtyng

To derknesse is bygunne. 890

Wheþer hit beo coked oþur vnriht

þat þou fyndest in vr þoulit,

Wiþ sum partye of þi lyht

Mak hit out beo brouht. 894

Ps. 112 (113).

Laudate pueri dominum, laudate nomen domini.
Aue mater pueri per quem vita datur,

Cuius laus a pueris digne predicatur:

Per te nobis puritas uite conferatur,

Que¹ in puericie nomine signatur.

¹ MS. QuoHail, Mother
of the Life-
giver!

Heil Modur of þat childe 895

þorwh whom is ʒiuen lyf;

- Whos heryinge of children mylde
 Preched is wel ryf : 898
 Clannes of lyf wiþ-ouren blame Make us
pure!
 To us be ȝiuen þorwh þe,
 þat of childhode in þe name
 Beo-tokned is, parde. 902
- I***N exitu israel de egypto, domus iacob de populo* Ps. 113 (114).
barbaro
Aue cuius filius sudans in agone
Mare nobis consecrat merso pharaone ;
Qui fit preda faciens predam de predone,
Sicque predo uictus est vetus a tyrone.
 Heil whos sone, whon he sweted 903 Hall, Hal-
lower of the
Sea to us!
 In his gret Agonye,
 þe sée to vs he halewed,
 Pharao dreynt is at eize ; 906
 He þat was maad preye, haþ preyed
 Mihtiliche his preyour,
 And so þe olde preyour is venquised
 Of a Champioun of honour. 910
- D***ilexi, quoniam exaudivit dominus uocem oracionis* Ps. 114 (116).
mee.
Aue norma fidei, pacis disciplina,
Apis mella faciens, uitis fundens uina :
Vini meri calicem filiis propina,
Et de valle tristium transfer ad diuina.
 Heil, þou art rule of feiþ, parde, 911 Hail, thou
Rule of
Faith!
 And of þe pees disciplyn,
 Makyng hony þou art þe Beo,
 A Vyne eke heldyng out wyn : 914
 þe chalys of þe wyn so clere
 ffulle to þi sones euene ;
 Out of þis valeye of serwes here
 Translate us in to heuene. 918
- C***redidi propter quod locutus sum, ego autem humili-*
atus sum nimis. Ps. 115
(116, v. 10).
Aue uitis fertilis docta propinare
Vinum quod inebriat, uinum salutare,¹ ¹ cf. Ps. v. 13.
Vinum de quo dominus risum fecit Sare
Dum promisit Abrahe semen ampliare.

Hail, thou
Plenteous
Vine!

Heil þou plentiuos vyn, 919
Tauht to forþfulle and dele

Wyn þat moysteþ men wyþ-in,
þat wyn is al vr hele; 922

Wyn of whuche vr lord made game
And laughtre eke to Saare,
Whon he bi-hiht to Habrahame
His seed schulde encrece mare. 926

Ps. 116 (117). **L** *Audate dominum omnes gentes, laudate eum omnes
populi.*

*Aue per quam factus est homo rex celorum,
Cuius passim resonat laudes uox celorum :
Te laudare iugiter summa sit uotorum,
Donec nos suscipiat chorus angelorum.*

Hail, Maker
of a Man
King of
Heaven!

Heil þorwh whom a Mon is maad 927
Kyng of heuene, and calle,

On whos heriinge crien ful sad
Of heuene þe voisies alle: 930

þe to herie bisi men hem make
Wiþ herte deuoutelye,
Til þat out of þis world us take
Aungeles Cumpaygnye. 934

Ps. 117 (118). **C** *onfitemini domino, quoniam bonus, quoniam in
seculum misericordia eius.*

*Aue uitis gracie, uitis salutaris,
Quam vallauit vndique lapis angularis¹ : ¹ cf. Ps. 117, v. 22.
Nostram sepi uineam uallo quo vllaris,
Ne nos ledat rabies feri singularis.*

Hail, thou
Vine of
Grace!

Heil, þou art vyn of grace, 935
And vyne of hele al-one;

þe whuche enuyround in al space
He þat is kernere¹-stone: ¹ r. corner 938

Hegge þou a-boute vr vyn-þard
Now in þis valey here,
þat woodnes us hurte ne make aferd
Of þe wyld best singulere. 942

Ps. 118 (119). **B** *eatī in maculati in via, qui ambulānt in lege
domini.*

*Aue pia genitrix in-maculatorum, ¹ cf. Ps. 118, v. 4.
Quorum lex est currere uiam mandatorum ;¹*

*Ne a via deuiet pedes uiatorum,
Quod nos grauat amoue, pondus peccatorum.*

Heil þou bringere forþ so gent 943 Hail, Mother
Of men þat haue no synne, of the Sin-
less!

In¹ þe [wey] of good comaundement ¹ MS. In to
Whos law es¹ for to rinne. ¹ MS. lawes 946

Out of riht wey þat þei ne go
þe¹ feet of weyferynde, ¹ MS. Ne

þat vs sore greueþ remoue also,
þe burþun of hem þat synde. 950

A *d dominum cum tribularer clamaui: et exaudiuit me.* Ps. 119 (120).

Aue de qua prodiit potens aduocatus,

Culpe qui determinat veteres reatus;

Cuius patrocinio noster incolatus¹ ¹ cf. Ps. 119, v. 5.

Transe in gloriam melioris status.

Heil fro whom passed forþ ful fre 951 Hail, Mother
An¹ aduoket mihti, ¹ MS. And of our
Advocate!

þat determyned wiþ humilite
Vr olde dedes gulti; 954

þorwh his help wiþ-ouen mis
We þat dwellen heer al maate,

Beo we translated in to blis
Of wel better state. 958

L *Euauit oculos meos in montes, unde ueniet auxilium michi.* Ps. 120 (121).

Aue virgo regia, mundi luminare,

Cece mentis tenebras potens propulsare:

Nos in montem doceas oculos leuare

Quo con[s]cendit Abraham, iussus immolare.

Heil þou kynges Mayden wrouht, 959 Hail, Kingly
Virgin!

Of þis world þou art liht:
þe derknes of vr blynde þouht

Put þou a-wey wiþ miht; 962

Tech us in to þat hul wiþ game
Vr ezen lufte on alle wyse,

In to whuche steih Abrahame
I-beden do sacrifice. 966

L *Etatus sum in hijs que dicta sunt michi: in domum domini ibimus.* Ps. 121 (122).

*Aue que leticiam mundo retulisti
Cum in verbo gratie verbum genuisti ;
Qui cum nos preceperit ad tribunal sisti,
Ab auditu faciat non pauere tristi.*

Hail, Joy of
the World!

Heil þou, þat ioye and glad face 967

To þe world hast told,

Whon þat þou in þe word of grace

Brouht forþ a word ful bold ; 970

þe¹ whuche whon he us bidde cum schal ¹ MS. To

To-fore his Mageste,

Of serwhful heryng boþe gret and smal

Vs nouht to drede mak he. 974

Ps. 122 (123).

Ad te leuauit oculos meos, qui habitas in celis.
*Aue virgo thalamus summi facta ducis ;
Que de noctis tenebris miseris educis :*

Nostre mentis oculos leues a caducis,

Vt intendant radio sempiternæ lucis.

Hail, Cham-
ber of the
Duke on
high!

Heil Mayden maade chaumbre briht 975

Of Duyk þat sit an heih ;

þow out of derknesse of niht

Wrecches ledest wel sleih : 978

þe ezen of vr in ward þouht

Lyft vp from slideri þinge,

þat hit take hede wiþ al þe miht

To lyht euer-lastynge. 982

Ps. 123 (124).

Nisi quia dominus erat in nobis, dicat nunc israel,
nisi quia dominus erat in nobis.

Aue virgo, gratie mater affluentis,

Per quam cedit strepitus populi furentis :

Muni queso fortiter pedes nostre mentis, ¹ MS. aquam

Vt torrentem transeant aque¹ uehementis.² ² cf. Ps. 125, v. 5.

Hail,
Maiden,
Mother of
Grace!

Heil Mayden, and Modur eke 983

Of grace, flowynge as flood,

þorwh whom is maad boþe softe and meke

þe noyse of peple wood : 986

We prey þe, kepe þou strongliche here

þe feet of [vr] þouhtes longe,

þat we mowe passe þe Riuer

Of þe watur stronge. 990

Q*ui confidunt in domino, sicut mons syon; non commovebitur in eternum qui habitat in ierusalem.* Ps. 124 (125).

Aue mons sanctissime speculationis,

In quo nostra sita est spes ascencionis:

A carnalis strepitu nos commocionis

Liberando, filios fac adopcionis.

Heil hul ful heih of met 991 Hail, most
holly Hill!

Of holiust beo-holdyng,

In whom vr hope is hollich set

Of vre vp-steihzng: 994

ffrom al flescliche lykyng

And eke commocion

Diliuere us, þi sones makyng

So of adopcion. 998

I*N conuertendo dominus captiuitatem syon, facti sumus sicut consolati.* Ps. 125 (126).

Aue Mater affluens pacis vbertate,

ffucta consolacio plebis captiuate:

Nos ad portum applicans pacis preoptate,

Plena plene perfrui presta libertate.

Heil Modur euer flowyng 999 Hail, Fount
of Peace!

Wiþ ful plente of pes;

þou art maad al counseylyng (!)

Of wrecches wiþ-uten lees: 1002

Bring us to þat hauene hom

Of pees þat we desyre,

And ʒiue us alle ful fredom—

ffor þat is vre best hyre. 1006

N*isi dominus edificauerit domum, in vanum laborauerunt qui edificant eam.* Ps. 126 (127).

Aue domus regia, quam edificauit

Rex qui pacis gaudia mundo nunciauit;

Qui dum fortis atria forcior intrauit,

ffortem ligans spolia fortis asportauit.

Heil kynges hous ful gay, 1007 Hail, House
of the King!

þe whuche a kyng haþ buylded

þat prince is of pees al-way

And ioye to world haþ schewed; 1010

þe whuche strengore in to þe halle

Entred of þe stronge,

þe stronge byndyng he tok preies alle
þat he hedde holden longe. 1014

Ps. 127 (128).

B*Edi omnes qui timent dominum, qui ambulanti in
viis eius.*

*Aue Mater domini, genitrix beata,
filiorum filijs plene uenustata¹ : ¹ cf. Ps. 127, v. 6.
Da timere dominum mente tranquillata,
Vias nostras dirigens eius ad mandata.*

Hail, Mother
of our Lord!

Heil Modur of þe lord so gent, 1015

Of sones bringere forþ,

Wiþ sones mad feir verrement

þou art fulliche, and worþ : 1018

Graunt us alle vr lord to drede

Wiþ þoult peisiblement ;

Vr weys loke þei ben dressede

To kepe his maundement. 1022

Ps. 128 (129).

S*epe expugnauerunt me a iuuentute mea, dicat nunc
israel.*

*Aue per quam uiribus hostes destituti
Inbecilles facti sunt, debiles & muti :
Nostre, uirgo, quesumus prospice saluti,
Vt fiamus iugiter te tuente tuti.*

Hail, Sub-
ducer of our
Foes!

Heil þorwh whom heore strengþes alle 1023

Vr enemys han lost,

Vn-welde aren made and doun ek falle,

ffeble and doumbe of bost : 1026

We preye þe, Mayden, swetliche,

To vr hele tak hede ;

Mak vs siker verreyliche

Of þi defence at nede. 1030

Ps. 129 (130).

D*E profundis clamaui ad te domine ; domine exaudi
uocem meam.*

*Aue floris baiula, cuius ad odorem
Reuiuiscunt mortui : suscipe clamorem
Ad te supplicancium, nosque per hunc florem
Non pauere facias mortis ad honorem (!).*

Hail, Life-
giver to the
Dead!

Heil þou berere of þe flour, 1031

Of hos swete sauerynge

Tornen to lyf in an hour

þe dede : take þe criinge 1034

- Of þulke þat preyen her to þe,
 And make vs bi þat flour
 Nouzt to drede, but glad to bee¹ 1 or. beo Make us fear-
less of Death!
 Of deþ wiþ good honour. 1038
- D**omine, non est exaltatum cor meum, neque elati Ps. 130 (131).
sunt oculi mei.
Aue cuius detulit rex humilitati
Cum te verbi thalamum fecit incarnati;
Qui pro nobis offerens se captiuitati
Captiuatos reddidit prime libertati.
- Heil to whos humilite 1039 Hail, Incar-
nator of God!
 þe kyng so wolde obesch
 þat þe chaumbre he made þe
 Of word þat is mad flesch ; 1042
 þat him-self offred for vs
 And tok vr caytyf dom,
 Whon he ʒaf vs ful glorios
 Aʒeyn to furste fredom. 1046
- M**emento domine dauid, & omnis mansuetudinis Ps. 131 (132).
eius.
Aue iesse uirgula, per quam exibetur
Quod de dauid semine pater pollicetur :
Per te quidem graciae tempus adimpletur,
Quia per te filijs pater miseretur.
- Heil ʒerde of Iesse good of pith, 1047 Hail, Rod of
Dauid!
 þorwh whom is be-tyd
 þat to þe seed of Dauid
 Sum-tyme þe fader heted : 1050
 þorwh þe þefore þe tyme of grace
 ffolfulled is, serteynly,
 ffor þorwh þe in vche place
 ffadur of sones hath merci. 1054
- E**cce quam bonum & quam iocundum habitare fratre Ps. 132 (133).
tres in vnum.
*Aue stella graciae stillans vncionem*¹ ¹ cf. Ps. 132, v. 2.
Quæ nostrarum menciū firmat vnionem :
Nos vnitos mutuam per dilexionem
Vite presta consequi benediccionem.
- Heil, of grace þou art sterre 1055 Hail, Star of
Grace!
 An¹ oynement droppyng, ¹ MS. And

- pat, for vr þouhtes schulde not erre,
 Makest¹ studefast onyng: ¹ r. makeþ 1058
- Make us all
 of one will!
 Vs alle on and of on wille
 To-gedere wel liuyng,
 Mak vs, ladi, come þe tille
 And of lyf haue blessyng. 1062
- Ps. 133 (134). *E*cce nunc benedicite dominum, omnes serui domini.
Aue nostrum gaudium, nostre spes salutis,
Celi scandens solium gradibus virtutis¹:
Queso fer presidium noxia secutis, ¹ refers to the title (Canticum
 graduum).
Et a nobis excute iugum seruitutis.
- Hail, our
 Joy!
 Heil ioye of vs euerichon, 1063
 Hope of old hele and newe,
 Steying vp to heuene-tron
 Be de-grees of vertue: 1066
 Euere vs to helpe þou beo aboute,
 ffor we han ben outrage;
 And eke from vs loke þou schake oute
 þe harde ʒok of bondage. 1070
- Ps. 134 (135). *L*audate nomen domini, laudate serui dominum.
Aue cuius filius gracia preconem
Nondum natus docuit exultacionem:
Doce nos per uicij supplantacionem
Ad beatam tendere cristi visionem.
- Hail, Mother
 of Christ!
 Heil whos sone, ar he weore bore, 1071
 To make ioye him tauhte
 þat schulde prechyng go him beo-fore,
 In wombe whon modur him auhte. 1074
 Teche vs vices to don a-way
 And eke al vuel list,
 þat we atteyne euere and ay
 To þe blessed siht of crist. 1078
- Ps. 135 (136). *C*onfitemini domino, quoniam bonus, quoniam in
 eternum misericordia eius.
Aue virgo generans per quem liberatur
*Israel, & pharao persequens necatur.*¹ ¹ cf. Ps. 135, v. 15.
Soluat quisque gracias & confiteatur
Quod hic mirabilia solus operatur.
- Hail, Mother
 of Israel's
 Deliverer!
 Heil Mayden, pou bar þat seynt 1079
 þat dilyuered Israel,

And Pharao, suwyng hem, dreynt,
And his peple eueridel. 1082

Worschipeþ God now euerichon,
And knowhlecheþ hertely Let all wor-
ship God!

þat he con worche wondres al-on,
ffor he is Almihti. 1086

S*uper flumina babilonis, illic sedimus et fleuimus, Ps. 136 (137).*
dum recordaremur syon.

Aue per quam principe uicto Babilonis

Cantica resumimus iubilationis:

Per materne gratiam miseracionis

Reduc nos in patriam repromissionis.

Heil þorwh whom þe Prince so strong 1087 Hail, Source
of our Song
of Joy!
Ouercom his¹ of Babilon, ¹ = is

And we han taken vp þe song
Of Iubilacion: 1090

þorwh grace of þe Merci fre
Of þy Moodrhede so swete
Lede vs aþeyn to þe cuntre
þat vs alle is by-hete. 1094

C*onfitebor tibi domine in toto corde meo, quoniam Ps. 137 (138).*
audisti uerba oris mei.

Aue Mater inclita, que sine pudoris

Tactu nostri mater es facta saluatoris:

Te laudantes munit intus atque foris,

Per te qui remedium nostri fit doloris.

Heil Modur deore wiþ honour, 1095 Hail, Spotless
Mother!
þat wiþ-uten schame

Maad Modur art of vr saueour,
And þat is þi riht name. 1098

Keep he wel hem þat þe don herye,
Wiþ-inne and eke wiþ-oute,
þorwh þe þat is remedie
Of vr serwes al-about. 1102

D*omine, probasti me & cognouisti me; tu cognouisti Ps. 138 (139).*
sessionem¹ meam & resurrectionem m[eam.]

Aue cuius filius habitu mendici ¹ MS. sessioner.

Carnem gerens similem carni peccatrici

Quasi dolo repulit dolos inimici,

Cum se mortis legibus passus est addici.

- Hail, Mother
of our Re-
deemer! Heil whos sone so deore 1103
 In pore monnes cloþing,
Beryng flesch among us here
 Lyk to vr flesch takyng,¹ ¹ r. synnyng? 1106
And so queyntelich a-woy put he
 Vr Enemyes tricherye,
Whon he him-self soffred to be
 Iugged þen forte dye. 1110
- Ps. 139 (140). **E***ripe me domine ab homine malo; A uiro iniquo eripe me.*
 Aue Mater filij cuius ad congressum
*Mors eructa penitus abit in secessum.*¹ ¹ MS. ecessum
Nos a malis eripe, nostre mentis gressum
Ad paterne dirigens dextere consessum.
- Hail, Mother
of Death's
Conqueror! Heil Modur of þe Sone, 1111
 At whos hard batayle
Deth outurliche was ouercome
 And put a-louh saunþ fayle : 1114
Liure us from vueles heer in londe,
 And þe steppes of vr þyn[kyn]g¹ ¹ MS. þyng
Dresse þou, on þe ffadres riht honde
 And make þer vre sittying. 1118
- Ps. 140 (141). **D***omine, clamaui ad te, exaudi me; intende uoci mee dum clamauro ad te.*
 Aue per quam deitas carne palliatur,
Vt ad vite semitas exul reducatur:
Nostra sic¹ oracio per te dirigatur, ¹ MS. sit
Vt succedens accio uitam consequatur.
- Hail, Mother
of our Re-
deemer! Heil þorwh whom þe godhed is 1119
 Clad in flesch of Monkynde,
To bringe aþeyn to lyf, i-wis,
 þe flemed and put be-hynde : 1122
Vr Orison nou euer-mo
 So dressed beo þorw þe,
þat vr dedes suwyng also
 Gete vs lyf of Charite. 1126
- Ps. 141 (142). **U***oce mea ad dominum clamaui; uoce mea ad dominum deprecatus sum.*
 Aue de qua prodiens gigas manu fortis
Dormientes excitat a sopore mortis:

*Redde nos consorcio celice cohortis,
Vt sit cum uiuentibus locus nostre sortis.*

Heil from whom forþ goynge 1127 *Hail, Mother
of the Raiser
of the Dead!*

þe geaunt of hond so strong,
þat¹ wel a-wakeþ þe slepyng 1 om. þat 1130
Of sleep of deþ so long :

Bryng us a-þeyn to cumpaygnye
Of felawschiþe of heuene,
þat wiþ hem þat lyuen murie
Vr place beo maad ful euene. 1134

Domine, exaudi oracionem meam, auribus percipe *Ps. 142 (143).*
obsecracionem meam, in veritate tua exaudi m[e].

Aue Mater, suscipe preces quas effundo

*Grauis, sterquiliniij mersus in profundo ;
Munda cordis thalamum, hauriens a fundo
Sordes quibus ceteris amplius habundo.*

Heil Modur, tak wiþ mekenes 1135 *Hail! Receive
a Sinner's
Prayers!*

Preyeres þat i out helde,
þat dreynt am in depnes 1138
Of dunghul, and am vnwelde ;

Clanse þe chaunbre of myn herte,
Drawyng from þe grounde
ffulþus þe whuche make me smerte,
Of whuche I ful abounde. 1142

Benedictus dominus deus meus, qui docet¹ manus *Ps. 143 (144).*
meas ad prelium, & digitos meos ad bellum.

Aue de qua nascitur puer Nazareus, ¹ MS. doceþ

*Per quem dum in prelio ruit philisteus,*² ² Goliath

*Vite spem concipiens gaudet homo reus,
Voce clamans : " libera benedictus deus."*

Heil, for þe child of Nazareþ 1143 *Hail, Mother
of the Naza-
rene!*

Boren was feir of þe,
þorwh whom, as þe bok seiþ,
Slayen was þe philistée ; 1146

Hope of lyf þer-of takyng
Gulti mon wiþ glad mood,
" Dilyuere me," wiþ voys criþyng,
" I-blessed beo, vr god." 1150

Exaltabo te, deus meus rex, & benedicam nomini *Ps. 144 (145).*
tuo in seculum & in seculum seculi.

*Aue de qua prodijt rex vniuersorum,
Regnum cuius omnium regnum seculorum :
Rege nos & applica cetibus eorum
Quorum summa gloria laus est eternorum.*

Hail, Mother
of the King
of all!

Heil þou from whom riht forþ went 1151

Kyng of gret and smalle,
Whos kyngdom is verreyment
Kyngdom of worldus alle : 1154

Guide us to
the Company
of Angels!

Gouerne and applye aftur þis
Vs to heore cumpaygnye
Of whuche þe heizeste ioye is
Euer-lastyng þyng to herye. 1158

Ps. 145 (146).

L *Auda anima mea dominum: laudabo dominum
in uita mea, psallam deo meo quamdiu fuero.
Aue per quam populi factus est adiutor
Rex qui dicit "ego sum deus, & non mutor";
Qui per mortis semitas mortis persecutor
ffit collator glorie, libertatis tutor.*

Hail, Maker
of the un-
changing
King!

Heil, þorwh þe an¹ helper good ^{1 MS. and} 1159

Nou to þe peple is maad,
þe kyng þat seiþ " I am god,
Nouzt chaungynge, but al sad "; 1162

þat beo þe steppes of deþ is
Of¹ deþes pursuwere ^{1 om. Of}
I-maad þe 3iuere of blis,
Of freodam defendere. 1166

Ps. 146 (147).

L *audate dominum quoniam bonus est psalmus; deo
nostro sit iocunda decoraque laudacio.
Aue cuius laulibus laus est delectari,
Cuius nos confidimus partu salutari
Post¹ hanc vitam glorie palma coronari, ^{1 MS. Per}
Si uelimus domino pie conformari.*

Hail, Thou
whom men
delight to
bless!

Heil in whos heryinge 1167

Gret dilyt men haue ;
þorwh hos heleful childyngne
We bi-leuen to beo saue 1170

And [after] þis lyf coronned to be
Wiþ þe palm of blis,
3if to þe lord of al pite
We us conforme as his. 1174

Lauda Ierusalem dominum, lauda deum tuum Ps. 147
syon. (147, 12).

*Aue mater graciae, iugi laude digna,
Per quam uictis hostibus ruit ars maligna:
Captiuatis exhibe pietatis signa,
Nosque post exilium patrie resigna.*

Heil Moder wiþ grace Inome, 1175 Hail, Mother
full of Grace!

Worþi worschiped to be,
þorwh whom enemys ben ouercome
And craft of malyngnite : 1178

To caytiues heer now wiþ good wil Hear and pity
Of Pitée scheuh þow þe signe, the Captive!

And vs þen aftur þis exil
To good cuntre resynge. 1182

LAudate dominum de celis, Laudate eum in ex- Ps. 148.
celsis.

*Aue per quam tollitur hominum pressura,
Cuius laudes reboat omnis creatura :*

Laudes quas offerimus¹ acceptare cura, ¹ MS. offerimus

Nos beatitudine ditans permansura.

Heil þorwh whom a-wey is don 1183 Hail, Source
Of monkynde oppresseure ; of our Free-
dom!

Whos heryinges alouwed don sum (!)
Al-Maner creature : 1186

þe heryinges þat we offren to þe,
Tac good heede hem to take ;
In blessedhed þat euer schal be
Riche men to dwelle vs make. 1190

Confitebor tibi, domine, quoniam iratus es michi, Confitebor
conuersus est furor tuus & consolatus es me. Isai. 12.

*Aue fons clemencie venieque uena,
Per quam nobis redditur uite cantulena :*

A peccati[s] solue nos & peccati pena,

Et beatitudinis perduc ad amena.

Heil welle of mekenes, certeyn, 1191 Hail, Well of
Meekness!

Veyne of forþiuyng,
þorwh whom to us is ʒiuen aʒeyn
þe song of lyf to syngre : 1194

Of sunnes vnbynd us euerichone,
And of peyne of synne,

And to þat place þou lede us sone
þer Ioye and blisse is Inne. 1198.

Isai. 38, 10
(Song of Eze-
chias).

Ego dixi: in dimidio dierum meorum vadam ad
portas inferi.

*Aue laus fidelium, iubar sanctitatis,
Domini triclinium, tronus magestatis:
Placa nobis filium precibus beatis,
Seruos tuos munerans dono libertatis.*

Hail, Dart of
Holiness!

Heil heriinge of trewe men, 1199

Of holynesse þe clarte;

Vr lordes chaumbre men þe callen,

Trone of þe Maieste: 1202

Pese þou to us þi sone so dere

Wiþ preyeres of pite,

Rewardynge þi seruauns here

Wiþ ȝiftus of liberte. 1206

1 Regum 2
(Song of
Anna).

Exultauit cor meum in domino & exultatum est
cornu meum in deo meo.

*Aue celi gloria, terre fundamentum,
Cuius fit in utero continens contentum:
Tue nobis gracie prestat incrementum
Quod ad tue scribimus laudis monumentum.*

Hail, Bliss of
Heaven!

Heil, þou art þe blisse of heuene, 1207

Of eorþe þe foundement;

Whos wombe is maad wiþ mylde steuene

Conteynyng þat is content. 1210

Of þi grace graunte nou encesynge

To vs euerichon

þat writen to þi worschipynge

Wiþ god deuocion. 1214

Exod. 15
(Song of
Moses).

C[a]ntemus domino: gloriose enim honorificatus est,
equum & ascensorem deiecit in mare.

*Aue virgo generans moris fracto iure,
De qua gigas prodiit gemine nature:
Tu miserta miseris subueni pressure,
Nos in lucem transferens glorie uenture.*

Hail, Bearer
of God-Man!

Heil Mayden child beryng gent— 1215

Comuyn maner þer was be-hynde;

¹ The following part has a separate Title in the Index:
Cantemus domino gloriose.

- ffor a Geaunt from þe forþ went
 þat is of double kynde : 1218
- On wrecches haue merci wiþ miht,
 Help hem from oppressynge,
 And translate us in to þe liht
 Of blisse þat is comynge. 1222
- D**omine, *audiui audicionem tuam et timui.*
Aue virgo supplices potens exaudire :
Que sunt deo placita fac nos tecum scire,
Et cum iudex uenerit atque dies ire,
Iudicis ad dexteram iube nos uenire.
- Heil Mayden, mihti of mood 1223
 Meeke mennes preyeres to here :
 þinges þat ben lykyng to god
 Wiþ þe knowe we in-feere. 1226
- Whon þe Iuge schal come ful grim,
 And day of wrappe and doom,
 On þe Iuges riht hond to hym
 Comaunde us þenne to cum. 1230
- A**ulite celi que loquor, *audiat terra verba oris mei.*
Aue nostri generis parens & patrona,
Supra cunctas possidens graciaram dona :
Tuis sanctis precibus meritisque dona
Ne mens nostra solitum sit in malum prona.
- Heil kynnes-wommon of vr kynde, 1231
 Vr patrum in vehe place,
 Of alle wymmen þou art hauynde
 3iftus alle of grace : 1234
- Wiþ [þi] holy preyer [&] deseruyng
 Gete us nou witerly
 þat vr þouht beo not to vuel doynge,
 As hit is wont, to redi. 1238
- T**E deum laudamus, *TE dominum confitemur.*
Aue cuius filio cetus angelorum
"Sanctus" clamant iugiter : nos a uiciorum
Labe munda ; perfrui in regno celorum
ffac nos cum felici]bus premijs iustorum.
- Heil to whos sone so dere 1239
 Angeles Cumpaygnye

Have merey
on the
wretched!

Song of
Habac. 3.

Hail, Heaven
of men's
Prayers!

Deuter. 82
(Song of
Moses).

Hail, Patron
of our kin!

Te Deum.

Hail, Mother
of Him whom

Angels
praise!

“Sanctus” crien wiþ vois ful clere,
 Bisiliche and heihe. 1242
 ffrom vices clans vs eueridel;
 þe kyndom eke of heuene
 Mak us haue, wiþ seintes to dwel—
 Gete us þat wiþ Mylde steuene. 1246

Benedicite
(in the Serv-
ice of Morn-
ing Prayer).

B*enedicite omnia opera domini domino, laudate &*
superexaltate eum in secula.
Aue dei genitrix! laudes acceptare
Cura quas offerimus, nosque presentare
Per has deo satagas, ut cum iudicare
Venerit, nos ouibus uelit aggregare.

Hail, Mother
of God!

Heil godus Modur! nou at þe last 1247
 Tac þou vre heryinge
 þat we offren to þe so fast;
 To God vs presentynge 1250
 þorwh þi pitée, beo þou bysi,
 Whon he schal come to dome,
 þat he us gedere for his merci
 Wiþ his schep to beo nome. 1254

Benedictus
(Song of
Zacharias).
Luc. 1, 68.

B*enedictus dominus deus israel, quia usitauit &*
fecit redemptionem plebi sue.
Aue deum pariens, quem pater preconis
Benedicens predicat resurrectionis
Cornu quod promiserat erecturum bonis; ¹ ¹ Luc. 1, 68.
Ad quod nostros dirigat pedes rationis.

Hail, Maiden
pure!

Heil Mayden clene, God beryng, 1255
 Whom þakarie to-foren
 Preched, him fulli blessing,
 Of vp-risung beo horn, 1258
 To goode men þat beo-het
 To a-rise boþe more and lesse.
 þat he of resun vre feet
 þerto, þow preye, he dresse. 1262

Magnificat.
Luc. 1, 40.

M*agnificat anima mea dominum.*
Aue cuius anima mutuo letata
Dominum Magnificat, plus humiliata
Quo fit¹ maior generans deum; hinc beata ¹ r. fit
Dicitur¹ a seculis, felix ad hoc nata. ¹ r. diceris

- Heil whos soule wijþ a word 1263 Hail, Thou
who sang
praise to our
Lord!
- Wel gladed of Message,
Magnifieþ vr aller lord,
þerfore meked in 3ong age. 1266
- þorwh þat mekenes þou were mad gret,
God þou beere þerfore ;
Of þe world þou art seid and met
Blessed and sely bore. 1270
- N**unc dimittis seruum tuum, domine, secundum
verbum tuum in pace.
*Aue cuius filius templo presentatur,
Salutare gentium seni reuelatur,
Sicque petit postmodum paci dimittatur—
Que nostris laboribus tandem conferatur.*
- Heil, to þe temple whos soue is 1271 Hail, Mother
of thy Son!
- Presented feir and bolde,
Helþe of folk schewed was i-wis
To Simeon þe Olde ; 1274
- To pees him lafte he þouhte saunþfayl,
Wheþer he schulde dye or liue.
To us þat pees aftur vre trauayl
ffor euere beo hit I-ziue. 1278
- Q**uicumque vult saluus esse, ante omnia opus est ut
teneat catholicam fidem. Quicumque
vult
(Athanasian
Creed).
- Virgo sancta, suscipe mentis in conclauis
Verba quibus tociens veniam rogavi,
Et audito sepius aue tam suavi
ffac me queso liberum prorsus a ue graui.*
- Holy Mayden, tak þou goodly 1279 Holy Virgin,
- Of þouht in priuete
þe wordes þorwh whuche so bisyli
fforzifnes i aske of þe, 128
- And heer þe word þat i ofte sey,
þat is þe swete Aue ; hear me,
- Mak me freo, nou I þe prey,
ffrom heui serwe to be. A M E N. 1286 and free me
from sorrow!

[XXIV. Psalterium b. Mariæ,¹

ascribed to Thomas Aquinas, comprising the 50 first psalms.]

Ps. 1.	A <i>Ve uirgo uirginum, per quam uir beatus¹</i> <i>Visitauit miseros, nobis ex te natus : ¹ Beatus uir is the</i> <i>Tu[is], Mater, meritis nostras miseratus</i> <i>Releuet miserias, deleat reatus.</i>	
Hail, chief of all Maidens!	Heil Mayde cheef of alle, þorw whom þe blessed Mon Of þe born was In a stalle, Vs wrecches so visyte con : Modur, þorw þi worþinesse He mote vs so releue, þat of vre gret wrecchednesse þe gult no more vs greue.	1 4 8
Ps. 2.	A <i>ve cristi domini mater illibata, ¹ cf. Ps. 2, v. 8.</i> <i>Cuius est hereditas in gen[te]s translata : ¹</i> <i>Ne nos ab hac dirimant conscios peccata,</i> <i>Cum furor exarserit, ¹ subueni beata. ¹ cf. Ps. 2, v. 13.</i>	
Hail, Mother of Christ!	Heil Modur In Mariage Of crist vr lord Ihesu, Of whom is flit þe heritage Til vs of gret vertu : þat us from hit not twinne Vre synnes þat we knowe, Help, ladi wiþ wyne, Whon wrappe schal brenne and lowe.	9 12 16
Ps. 3.	A <i>Ve cuius filius mortis per soporem ¹ cf. Ps. 3, v. 5.</i> <i>Resurgentis meruit corporis honorem ; ¹</i> <i>Quem per mortem colimus mortis destructorem,</i> <i>Colamus post funera uite collatorem.</i>	
Hail, Mother of Him who rose from Death!	Heil of whom þe sone so dere ffrom slep of deþes stour In bodi and soule boþe ifere He ros wiþ gret honour.	17 20

¹ Title in the Index : fifty salutaciouns to vre lady by þis word : Aue, Heyl be þou, &c. The Latin poem is mentioned by Mone, l. c. II, p. 257 ; another MS. is MS. Reichen. 36. In the MS. the poem follows No. XXVIII, but I place it here, because of its affinity to the preceding poem.

- His deþ we worschipe nou i-wis,
 Vre deþ for hit con struye ;
 Such lyf he graunte vs
 þat deþ no more vs nuyþe. 24
- A** *Ve verbi thalamus, de quo cum exiuit,*
Voces inuocancium cristus exaudiuit :
Consignet et muniat, sibi quos vniuit,
*Qui nos sui lumine vultus insigniuit.*¹ ¹ cf. Ps. 4, v. 7. Ps. 4.
- Heil of Crist þe chaumber derne, 25 Hail, hidden
 Wher-of whon he out ede, Chamber of
 þe vois of hem þat called 3erne Christ!
 He herde wiþ ful gret spede : 28
 Til him-self he so vs Merke,
 And schilde vs also,
 þat þorw his lyht from þe derke
 To-gedere mote we go. 32
- A** *Ve templum fidei, domus sanctitatis,*¹ ¹ cf. Ps. 5, v. 8. Ps. 5.
Summe tabernaculum facta maiestatis :
*Scuto nos premuniens bone voluntatis*¹ ¹ cf. Ps. 5, v. 13.
- Coronet in patria cristus cum beatis.*¹ ¹ MS, beatus
- Heil þe temple of vre feiþ, 33 Hail, Temple
 Hous of holynesse, of our Faith!
 And þe logge, as dauid seiþ,
 I-mad of gret hihnesse : 36
 Wiþ his scheld vs schilde mote he
 Of his owne good wille,
 Wiþ hem vs coroune in his cuntre
 þat blesset ben, from ille. 40
- A** *Ve mater graciae, graciarum plena,*
Tu spes penitencie, venieque vena :
A culparum nexibus soluens & a pena
Ad celestis patrie transfer nos amena. Ps. 6.
- Heil Modur ful of grace, 41 Hail, Mother
 þi grace may I not leyne ; full of Grace!
 To repentaunt þou getest space,
 Of Merci þou art þe veyne : 44
 Of alle þe bondes of vre synne
 Vn-bynd vs, from vr peyne,
 To þe blisse þat þou art Inne
 So mote we atteyne. 48

Ps. 7.

A *Ve per quam particeps nostre factus¹ sortis
Deus iudex iustus est, paciens & fortis :² ¹ MS. factis
Nos auertens reuocet a gehenne portis,³ ² cf. Ps. 7, v. 12.
Euasuros gladium, arcum, uasa mortis.⁴ ³ MS. mortis*

Hail, Maker
of God part
with us!

Heil þorw whom partiner ⁴ cf. Ps. 7, v. 13, 14. 49

God is of vre chaunce,

þat Iuge is rihtwys fer and¹ ner ¹ MS. ferand

And vs may wel a-vaunce : 52

He mote vs torne and calle a-3eyn

ffrom þe 3ate of helle,

ffrom Bouwe and swerd, þat, as men seyn,

Of deþ ben deop vesselle. 56

Ps. 8.

A *Ve per quam angelis se minorem fecit¹ ¹ cf. Ps. 8, v. 6.
Cum se dei filius nostris interiecit,
Cuius pater pedibus omnia subiecit,¹ ¹ cf. Ps. 8, v. 8.
Ex ore lactencium laudem cum perfecit.¹ ¹ cf. Ps. 8, v. 3.*

Hail, Maker
of Christ less
than Angels!

Heil bi whom, to þe ffather euene, 57

Crist hym-self maad^e lesse

þen þe Angeles þat ben in heuene,

Til vs hym-self con dresse ; 60

And 3it þe fader put alle þinge

In his sones pouweere,

Whon he schewed his herynge

Bi hem þat soukyng were. 64

Ps. 9.

A *Ve Syon filia, de qua legislator¹ ¹ cf. Ps. 9, v. 21.
Nobis constitutus est, san[n]c[t]us & saluator :
Inimicum conterat fortis expugnator,
Dei iam & hominum factus mediator.*

Hail,
Daughter of
Sion!

Heil of syon douhter briht, 65

Of whom wiþ gret honour

þe lawe-3iuere til vs was diht,

þe holy sauour : 68

Vre enemy mot he al to-drawe,

þat stronge werreour,

Of God and Mon þat is bi lawe

A skilful Mediatour. 72

Ps. 10.

A *Ve mons iusticie in quem transmigratur,
Vt in cristi nomine tota spes ponatur ;
A quo cuius uterus dum inhabitatur, ¹ MS. vacatur
Templum sanctum domini celumque vocatur.¹ ¹ cf. Ps. 10, v. 5.*

- Heil þou hul of Rihtwysnesse, 73 Hail, Hill of
To whom þe wey is caste, Righteous-
Vre hope in¹ cristes holynesse ¹ MS. and ness
Stabliche to faste; 76
In þi wombe whon he wolde dwelle, Thy womb
He schewede ful gret loue; is calld the
þe holy temple men miht hit telle Heaven of
And heuene of God a-boue. 80 God.
- A** *Ve uiri nescia virgo singularis,*
Que salutem angelo salutante paris :
Opem fer, presidij stella salutaris,
Ne sanctus deficiat¹ inter fluctus maris. ¹ cf. Ps. 11, v. 1. Ps. 11.
- Heil vnknownen to Monnes moon, 81 Hail, Maiden
Mayden wiþ-ouren make; spotless!
Whon þe Angel þe grete con,
Vre hele bi-gon to wake : 84
þin help and þi swete socour,
þat we han ofte bi-souht,
þou graunte, þat in þe sees stour
þe holy ne fayle nouht. 88
- A** *Ve per quam dominus nostri non oblitus*
Ne[c] auertens faciem, nobis est vnitus :
Purus mentis oculus sit & expeditus,
*Ne vmquam obdormiat in morte sopitus.*¹ ¹ cf. Ps. 12, v. 4. Ps. 12.
- Heil bi whom þe lord of grace 89 Hail, Re-
Vs hap not for-ȝeten mander of our
Ne tornd a-wey his feire face Lord of us!
ffrom vs, neor not forleten : 92
Myn Eȝe beo cler, þat hit not wepe,
Of my soule so briht,
And neuer-more mote hit slepe
To deþ forte be diht. 96
- A** *Ve quam magnifice laudant vniuersa,*
Vero sapientie lumine respersa :
Senciat & sapiat mens ad te conuersa
*Quod per te captiuitas gentis est auersa.*¹ ¹ cf. Ps. 13, v. 7. Ps. 13.
- Heil whom þei preisen hollich 97 Hail, Thon
Alle þat I con nemene, praised of all!
ffor þou art douwet richelich
Wiþ þe liht of heuene : 100

Vre þouht to þe beo torned so
 þat hit may fele and saye
 þat wrecchednesse from folk is gon
 And torned al a-waye. 104

Ps. 14.

A *Ve cuius filius mons est sancte spei,
 factus tabernaculum vere requiei :
 ffac vt per iusticiam in-herentes ei
 Letemur in gloria coheredes dei.*

Hail, Be-
 ge ter of the
 Hill of Hope!

Heil, þi sone of gret Miracle 105
 Is hul of holy hope,

Of reste he is vr tabernacle,
 To schilde vs from reyn-drope : 108

Do, ladi, þorw þi rihtwysnesse
 In him þat we mowe reste
 As heyres of his blisfulnesse—
 þat wol be vr beste. 112

Ps. 15.

A *Ve per quam reddita spes est desperatis,
 Quibus est hereditas restituta gratis :¹
 Verus factus hostia cristus pro peccatis
 Pars sit nostri calicis, pars hereditatis.¹*

Hail, Mother
 of our Re-
 storer!

Heil þorw whom to gret vauntage 113

Crist wolde vs restore,
 To hope of vre heritage
 þat was from vs forlore ; 116

ffor he was mad þe offringe
 ffor vre synnes fele,
 And part was of vre suffrynge,
 Part til vs to dele (!). 120

Ps. 16.

A *Ve cuius vterum cristus cum intravit,
 Igne sancti spiritus cor examinavit¹ ¹ cf. Ps. 16, v. 3.
 Et vt mater fieres dignam approbauit :
 Per te nos respiciat qui te visitauit.*

Hail Thou,

Heil, wiþ-oute pomp or bost 121
 þi wombe whon crist com Inne,

Wiþ fuir of þe hlogost
 Assayet þin herte wiþ gynne, 124

worthy to be
 Mother of
 Christ!

And þat þou schuldest his Moder beo
 fful worþi he þe fonde :
 þorw þe he mote vs al bi-seo
 þat visited vs so in londe. 128

- A** *Ve cuius filius celos inclinavit,*¹ ¹ cf. Ps. 17, v. 10. Ps. 17.
*Tibi cum altissimi virtus obumbravit:*¹ ¹ cf. Luc. 1, 35.
Nos in celum subleuet saluans quos creauit,
Per te qui terrigenis se contemperauit.
- He[i]l to whom þi sone, þe beste, 129 Hail Thou,
to whose Son
the Heavens
bowd low!
Heuene bouwed doun lowe,
Whon¹ þe vertu of aller-hexte ¹ MS. Whom
Bi-schadewed þe al, I trowe : 132
In to heuene he mot vp lifte
Vs þat were for-lore,
þat him-self so wolde schifte
Among þat in eorþe weor bore. 136
- A** *Ve cuius vterum regum rex ingressus,* Ps. 18.
Vt sponsus de thalamo cristus est egressus ;
Sic de tabernaculo¹ solis sol progressus,²
Nos in viam dirigat, corrigens³ excessus. ¹ MS. tabernaculum
² cf. Ps. 18, v. 5, 6,
³ MS. dirigenis
- Heil whos wombe þe sauour,
Kyng of alle, we Rede, 140 Hail, Mother
of Christ!
As a Brid out of his bour
Crist him-self out eode,
As þe sonne in Morwtyd grey 140 Christ went
out of Thy
womb.
Zeode out of his tente,
To¹ dresse vs in to Rihte wey, ¹ r. he?
þat we be not forskente. 144
- A** *Ve que auxilium de sancto misisti,*¹ ¹ cf. Ps. 19, v. 2. Ps. 19.
Dum sancta sanctissimum digne concepisti :
Nostra sit saluacio fides vera cristi,
Quem fide concipiens virgo genuisti.
- Heil, þat help from holi place 145 Hail, Helper
of Mankind!
þou sendest to Monkynde,
Whon þou holy bi godus grace
Conceyuedest in þi Mynde 148
Him þat was most holy,
þat is vr sauour,
In ffeijþ Conceyuedest verreyli
And bar hym wiþ honour. 152
- A** *Ve salutarium causa gaudiorum,* Ps. 20.
Pariens in tempore Regem seculorum,
Sit¹ corona capitis gloria membrorum,² ¹ MS. Sint
finis non deficiens summaque virorum. ² cf. Ps. 20, v. 3.

- Hail, Cause of
all our Blisse!
- Heil vre gostly hele,
And cause of al vre bliss,
þat bar þe kyng of wele
- Mother of the
King of this
world's weal.
- Of al þis world I-wis.
Whon þe hed is crowned feire,
Alle þe limes ben fayne—
Of heore worschip þat neuer schal peire,
þar vs neuer-more playne.
- Ps. 21.
- A** *ve de qua prodiit deus humanatus,
Nostros pie perferens in se cruciatus,
Propter nostra vulnera gratis vulneratus :*
Nostros suo sanguine deleat reatus.
- Hail, Mother
of the God-
Man!
- Heil from whom God almiht
Went forþ verrey Mon,
Peyne for vs and gret dispyt
He soffred mony on,
ffor vre wouzdes delfuly
Woundet was he sore,
His Blood vre gultes clanly
Wusch for euer-more.
- Ps. 22.
- A** *Ve quam rex omnium Matrem preelegit,
Vt sis locus pascue gregi quam collegit :*
Virga sis & baculus¹ illis quos elegit, ¹ cf. Ps. 22, v. 4.
Vt iam nichil desit² his quos electos regit. ² cf. Ps. 22, v. 1.
- Hail, Thou
chosen to be
God's dame.
- Heil whom þe kyng of alle þing
Haþ chose þe¹ to ben his Dame, ¹ om. þe
And to a folle pasturyng
To his herde wiþ game :
3erde and staf þou art¹ boþe ¹ v. be
To hem þat he haþ chose,
And nouzt hem wante hem-self to loþe,
He ruleþ hem nouzt to lose.
- Ps. 23.
- A** *Ve terra glorie, terra quam fundauit
Cum nobis rex glorie se contemperauit ;
Qui per mortem principes mortis triumphauit,¹
Nos a morte liberet morte quos saluauit.* ¹ cf. Ps. 23, v. 7.
- Hail, Land of
Blisse!
- Heil of blisse þe riche lond,
þat foundet was bi reson
Bi þe Ioyful kynges hond
þat to vs com in good seson,

- He þat þe prince of deþ
 Wiþ his deþ ouer-com
 And alle from þe harde Breþ
 Of deþ he vs out nam. 184
- A** *Ve cuius filius dulcis est & rectus,*
*Vt reducat exules peregre profectus,*¹ ¹ cf. Ps. 24, v. 4, 5.
*Vere nobis graciae legifer effectus.*² ² cf. Ps. 24, v. 8, 12.
In se nostros ordinet mores & affectus.
- Heil þi sone þat is so swete 185
 And rihtful of entent,
 þe Outlawes synnes forte bete
 On pilgrimage he went ; 188
 Til vs of grace certeyne
 Lawe-berer was i-kud :
 In vs he mote ordeyne
 Vre werkes and pouhtes hud. 192
- A** *Ve que*¹ *dominicum circumdas*² *altare*³ ¹ MS. quem
Concludens in vtero dei salutare : ² MS. circumdans
³ cf. Ps. 25, v. 6.
*Nostra purget*⁴ *crimina potens expiare,* ⁴ MS. purgeþ
Pontifex & hostia sancte factus are.
- Heil þat of vr lord of heuene 193
 þat Auter vmbizede,
 In þi wombe þou spreddest heuene¹ ¹ = euene
 Hele of god, vre mede, 196
 Of vre synnes clansyng
 þat haþ ful pouwere ;
 þat Bisschop him-self is offering
 Of þe holy Autere. 200
- A** *Ve Mater domini nos illuminantis,*
Mater inquam filij per te nos saluantis :
Tuis virgo meritis precibusque sanctis
Mentis pelle tenebras ad te suspirantis.
- Heil modur of [þat] lord so mylde 201
 þat lihtned vs alle ful schene,
 þou art moder of þat childe
 þat sauede vs alle bi-dene : 204
 Maide, þorw þi worþinesse
 And preyeres þat holy be,
 Put hem from þe derknesse
 þat sikyng longen to þe. 208

- Ps. 27. *A* *Ve pudicicie titulis¹ ornata,* MS. titulus
Mater facta filij, sed iniuiolata,
Corporis materia illi ministrata
Cuius iam restoruit caro suscitata.¹ ¹ cf. Ps. 27, v. 7.
- Hail, Maiden
of Chastity! Heil! of elene chastite 209
þe worschipe nis not luitel,
ffor Modur and mayde þouh þou be,
Worschipful is þat tytel. 212
þe mateer of þi swete bodi
Crist, he tok of þe,
And þouh he died delfuly,
Aþeyn to lyue ros he. 216
- Ps. 28. *A* *Ve nostri generis decus sempiternum,*
Cuius scandens filius solium paternum,
Residens in dextera rex est in eternum :¹
Affectum supplicibus exhibe maternum. ¹ cf. Ps. 28, v. 10.
- Hail, Honour
of Mankind! Heil of vre kuynde, ladi, 217
Worschipe wiþ-ouen ende ;
þi sone in to heuene stih,
þat is so good and hende, 220
And on his ffader riht syde
Sit for euere and O :
A Moderes lappe þou open wyde
To hem þat ben in wo. 224
- Ps. 29. *A* *Ve de qua gaudium fulsit matutinum,¹* ¹ cf. Ps. 29, v. 6
Quod deterisit hominis fletum uespertinum,
Per concessum corporis sanctum cilicinum²
Redemptis aperiens paradisi sinum. ² cf. Ps. 29, v. 12.
- Hail, Dawn
of Morning! Heil, of whom þe Morwenyng 225
Ioyful schon and briht,
þat wiped away vre wepyng
On Euen and of niht ; 228
Wip þe bodi as a Sekke
þat is i-Maad of here,
Of paradys he opened þe hekke
To hem þat bouht were. 232
- Ps. 30. *A* *Ve regis omnium ciuitas munita,¹* ¹ cf. Ps. 30, v. 22.
Ciuitas ab angelis digne custodita,
Virtutum mirifice gemmis insignita :
In te nostrum gaudium, in te sit¹ spes sita. ¹ MS. sic

- Heil þou kynges feir Cite, 233 Hail, fair
Walled wel a-boute, City of the
King!
- Wiþ angeles þat in heuene be
I-kept, wiþ mony a route ; 236
- Wiþ riche stones wonderly
Of vertues þou art by-set :
- Vre Ioye in þe sikerly
And vre hope ben met. *cf. Ps. 31, v. 2.* 240 Our Joy and
hope meet in
thee.
- A** *Ve cui non inputans dominus peccatum,¹* Ps. 31.
Partum dedit glorie fructumque beatum :
Cor gerens & corporis decus illibatam,
Erumpnosas contere spinas voluptatum.
- Heil to whom no-maner synne 241 Hail, sinless
One!
- Vre lord a-rette con,
þat 3af a burþe of blisse wiþ-inne,
þe ffruit of Blod and bon ; 244
- Herte wiþ-Inne nor bodi wiþ-oute
Of ffulpe hedde no dispit :
- þe woful þornes vs aboute
þow bruse of foul delyt. 248 (*Ps. 32 want-*
ing.)
Ps. 33.
- A** *Ve cuius anima in deo laudatur,¹* *1 cf. Ps. 33, v. 2.*
Benedicens dominum per quam exaltatur :
Tuis, virgo, benedic, & benedicatur
Per quam¹ benedictio facta predicatur. 1 r. quem?
- Heil whos soule worþily 249 Hail, thou
praisd in
God!
- In god is fully preysed,
In Blessynde god ful hihly
þorw whom þou art vp-reiset : 252
- Blesse alle þyne, Maiden dere,
þi-self also be Blesset,
þorw whom blessing is preched here
And from vs not lesset. 256
- A** *Ve de qua voluit nasci rex virtutum,* Ps. 34.
Non abhorrens tangere carnis nostre lutum ;
Apprehendens iusticie arma syue scutum¹
Hominem eripuit ope destitutum. 1 cf. Ps. 34, v. 2, 10.
- Heil of whom he wolde be bore, 257 Hail, Mother
of the King
of V.rtrue!
- þe kyng of alle vertuwe,
And wlated nouzt to touche þerfore
Vr flesch of Cleyzes huwe ; 260

- per-of (!) he made him-self a scheld
 Priueliche to dare,
 fforte rescouwe in þe feld
 Mon of help ful bare. 264
- Ps. 35. **A** *Ve fecundissime domus vbertatis,
 Torrens indeficiens vere voluptatis.
 ffonte nos inebria sancte karitatis,
 Cor ad lumen excitans summe claritatis.*¹ ¹ cf. Ps. 35, v. 9, 10.
- Hail, House
 of Plenty! Heil þou hous bi niht and day, 265
 þou art¹ of gret plente, ¹ r. þat is
 And þe Brok þat rennes ay
 fful of likerouste: 268
 þou fulle vs alle of þat welle
 fful of Charite,
 þat vr hertes mouwe euer dwelle
 In Brihtnesse wiþ þe. 272
- Ps. 36. **A** *Ve benignissima, nusquam malignari,
 Nec in malignantibus uolens emulari;
 Cuius est in domino semper delectari.*¹
Eius nos deliciis dona saciari. ¹ cf. Ps. 36, v. 4.
- Hail, mildest
 of Women! Heil of wymmen mylde most, 273
 þat noldest no lupurnesse,
 Nor haddest in no lupur gost
 Loue nor swetnesse, 276
 But in vr lord þe lyked wel,
 And euer-more þou schal:
 þerof þou graunte vs sum del,
 To fullen vs þer-wiþ-al. 280
- Ps. 37. **A** *Ve mater vnicum generans dulcorem:
 Venientis iudicis tempera furorem,
 Ne in ira senciam illum correptorem,
 Set vite perpetue per te largitorem.*
- Hail, Mother
 of the sweet
 Child! Heil Moder of þe newe gyse 281
 þat bar þe swete childe:
 Whon he comeþ, þat hiþe Iustise,
 ffrom his wrappe vs schilde, 284
 þat we fele not þat harde snibbyng
 þat mony mon schal drede,
 But of þe lyf euer-lastyng
 Mote we han vr mede. 288

- A** *Ve cui spiritus sanctus obumbravit,* Ps. 38.
Dum carnis materiam caro ministravit ;
Cum nostram substantiam sibi sociavit,¹
- Ad suam nos gloriam deus exaltauit.* ¹ cf. Ps. 38, v. 8.
- Heil whom of þe hlogost 289 Hail, thou
 þe schadewe haþ vmbicast, overshadowed
 Of þi flesch, as wel þou wost, by the Holy
 þi sones flesch made in hast ; 292 Ghost !
- Whon he vr kuynde in þat manere
 Tok to his felawe,
 To his Blisse þat is so dere
 On heiz he con vs drawe. 296
- A** *Ve per quam reddita lux refulsit cecis,* Ps. 39.
Quam per Euam abstulit gustus ille necis :
De lacu miserie & de luto fecis¹ ¹ cf. Ps. 39, v. 2.
- Nos educat meritum tue sancte precis.*
- Heil þorw whom to þe blynde 297 Hail, thou
 Liht schon ful feire, Light to the
 þat Eue, Modur of vre kynde, Blind !
- Wiþ tast of deþ con peire : 300
 Out of þe Slouh of wrecchednesse
 And of þe dregge of cleye
 To lede vs to þi worþinesse,
 þyn holi preyere seye. 304
- A** *Ve beatissima per quam nos respexit* Ps. 40.
Quando super pauperes deus intellexit ;
Egestatem hominis diues non despexit,
- Sed in nos carismatum munera conuexit.*
- He[i]l blesset beo þi mood, 305 Hail, Source
 þorw whom God bi-held of Blessing to
 And on þe pore he vnderstod, the Poor !
- In toune and in feld ; 308
 Vre neode nolde he dispise,
 þouh he were richè i-nouh,
 But in mony a wyse
 His Richesse to vs drouh. 312
- A** *Ve quam fons glorie uoluit implere,* Ps. 41.
Vt in cristo fieres fons salutis uere :
Nostre desiderium mentis intuere,
Dans de plenitudine fontis nos gaudere.

Hail, thou
hid from the
Well of Bliss!

Heil whom þe welle of bliss 313

Wolde fulle ful of wele,

So þat þou weore Maad, i-wis,

þe welle of verrey hele : 316

Consider our
yearning!

Vr þouhtes and vre zernynge,

Ladi, þou so bi-holde

þat of þe welles springe

We mouwe beo glad and bolde. 320

Ps. 42.

A *Ve quam de gentibus dominus discreuit,
Cum in ventre uirginis verbum requieuit ;
Causam & c[h]yographum pleniter¹ deleuit
Quam in primum hominem prima lex decreuit.*

Hail, thou
set-apart to
bear God!

Heil whom God specialy ^{1 MS. plenum} 321

ffrom opere wolde twynne,

Whon he þi bodi priuely

Wolde reste wiþ-Inne. 324

þe cause of Obligacion

þat vs to helle bond,

He brac wiþ gret fuson

Of his riht hond. 328

Ps. 43.

A *Ve cuius uiscera cristum ediderunt,
Per quam¹ uicti subiacent qui nos afflixerunt :
Salua nos in brachio, cuius uim senserunt
Qui uictrici dextere cristi restiterunt.* ^{1 r. quem?}

Hail, thou
whose Womb
bare Christ!

Heil of whom þe holi gutte 329

Crist haþ forþ sende,

Bi whom þei ben vndurputte¹ ^{1 orig. vndurpote}

þat vs zerne wolde schende : 332

Saue vs alle in his miht,

þat þei han ofte feled

þat wiþ-stonden azeyn þe riht

þe hond þat haþ hem greued. 336

Ps. 44.

A *Ve stans ad dexteram domini Regina,
Quam ambit uarietas virtutum diuina :¹
Vide, regis filia, & aurem inclina, ^{1 cf. Ps. 44, v. 10.}
Natus ex te fructus sit nobis Medicina.*

Hail, thou
Stander at
God's right-
hand!

Heil þat stondest neuer loþ 337

On riht half of vr lord ;

Whom sondernesse vmbigoþ

Of vertuwes in a-Cord : 340

- Bi-hold, þou douhter of þe kyng,
 And bouwe doun Ere þyne,
 þe ffruit of þe spryngyng
 Beo vre Medicyne. 344
- A** *Ve tabernaculum, quam sanctificauit* Ps. 45.
San[c]torum sanctissimus, in te cum intrauit ;
Ex te nobis impetus fluminis manauit,
*Ciuitatem domini qui letificauit.*¹ ¹ cf. Ps. 45, v. 5.
- Heil þou tente for þe schour 345 Hail, thou
 And for þe hete of Sonne, Tent from
 Whom god com in to þi bour, Raln and
 Heat!
 Wiþ þe for to wonne ; 348
 ffrom þe to vs in gret plente
 þe water ron a-flod
 þat gladed al þe grete Cite—
 Wher-of we mowe þink good. 352
- A** *Ve per quam filius dei cum descendit* Ps. 46.
Nos in sui nominis amore succendit ;
*Particeps substancie nostre cum ascendit,*¹
Ascendendi pariter nobis spem inpendit. ¹ cf. Ps. 46, v. 6.
- Heil þorw whom wiþ-oute blame 353 Hail, thou
 God downward wolde beende, Kindler of
 In þe loue of his name God's Love
 Vre hertes forto teende ; 356 in us!
 Of vre kuynde for he part hadde,
 Whon he steih vp in to Blis,
 þe rihte wey he vs ladde—
 We hopen þider, i-wis. 360
- A** *Ve magna domina, & laudanda nimis,* Ps. 47.
Regis magni ciuitas, mons syon sublimis :
Tu magna, tu predita meritis opimis,
Tuos ad celestia transfer ab hijs imis.
- Heil þat art so gret ladi 361 Hail, Lady,
 And gretlych artou preised, great, and
 Cite of þe kyng þat [sit] on hih, greatly
 Hul Syon vp-reised ; 364 praisd!
 Deserued þou hast gret Richesses
 þat gostly ben, i trouwe :
 fflctte us from þe wrecchednesses
 þat we dwellen in so lowe. 368

Ps. 48.

A *Ve per quam homines¹ natos ad laborem* ^{1 MS. hominis}
Ad amissum reuocans dominus honorem,
De nostra substancia sumptum carnis florem
Ipsis fecit angelis in se celsiorem.

Hail, thou
Restorer of
Man's loss!

Heil þorw whom, þat was boren 369

Mon to gret vnreste,

To þe worschipe þat he hedde lore

Whon he was lik a Beeste, 372

God restored hym a-ʒeyn

And set Monkynde aboue

þe hexte Angeles, as we seyn—

þerfore we schulde him loue. 376

Ps. 49.

A *Ve mater filio digna nascituro,*
Corporis materiam ministrans passuro :
Purges¹ consciencias, ut sic² corde puro
Procedamus obuiam iudici uenturo. ^{1 MS. purgans} ^{2 MS. sit}

Hail, Mother
of God!

Heil Modur most worþi 377

To God þat schulde be bore,

Of þe tok þe swete bodi

þat pynded was so sore ; 380

þorw þat peyne he clensed¹ vs so, ^{1 r. clense}

þat wiþ herte schene

Sikerly we mou go

A-ʒeyn vr Iugge bi-dene. 384

Ps. 50.

A *ve nobis miserans, nostri miserere,*
Quod misericordie mater dicta uere ;
Misereris omnium qui tuis scincere
Laudibus & gaudijs gaudent inherere.

Hail! Have
mercy on us!

Heil, of vs þou haue merci, 385

Of Merci we þe prey,

ffor Moder þou art witerly

Of Merci, as we seye. 388

þou hast merci of hem alle

þat wiþ deuocioun

And wiþ preisying on þe calle,

þou herest heore Orisoun. 392

[XXV. *Ȝ salutacioun to bre lady.*]¹

M Ayden, Modur, and comely Qween, þat art in heuene and euer schal ben, Euere beo þou blessed, ffor þow sendes me help and grace, Whon I was in a place þer Deth was to me dressed.	3 6	Ever blessed be thou, Mary!
Mi lyf I wende me hedde forsaken, And drery deþ to me taken, To make wiþ him to wone :	9	I was at the point of death:
Wiw my tonge, als I coupe, I Criȝede, "Ladi, help me nouþe, þow prey to þi swete sone!"	12	I cried to Thee,
þi grace com to me þat day In to a Castel þer I lay, Men seide I was but ded ;	15	and thy grace came to me.
Ihesu, þat þou louedest dere, Com to me þorwh þi preyere In þe fourme of bred.	18	
Marie, of ioye þou berest þe pris, ffor þou art ȝate of paradis, þer Ioye is Murie and long.	21	Thou art the Gate of Paradise.
ffaire Modur and Mayden swete, Wiw fyue Ioyes I þe grete, Ladi, here my song. Aue Maria.	24	I greet thee with five Joys.
H Eil beo þow, Marie Modur of crist, þat Conceyuedest him al wyth lyst, Ihesu þat was so mylde ;	27	Hail, thou conceivedst Christ.
He liht in to þe, soþ hit was, As dude þe Sonne þorwh þe Glas, And so þow wex wiþ chylde. Aue M.	30	
Heyl Marie, of Maydens þe flour, þow beer Ihesu, vr sauour, Wiw-outen eny peyne.	33	Hail, Flower of Maidens! thou borest Christ.
ffeir hit was, þat ilke ¹ burþe, þat in his ȝ uþe made murþe Wiw þi pappes tweyne! Aue. ¹		¹ MS. ille ¹ Some stanzas seem wanting.

¹ So the title in the Index.

Hail, ever- lasting Queen!	Heil Mayden, þat euer-more Schalt beo Qween, and hast ben 3ore, In heuene and in eorþe.	39
	þeos ben foure of power most : ffadur, and Sone, and holygost, And þou, Ladi, þe feorþe. Aue.	42
To thee we cry	Heil gracious qween Mari, To þe vs neodeþ calle and cri . Whon we ben sori and syke.	45
	Heil hele in halle and boure ; þou louest men þat þe honoure, þi lone is euere i-like. Aue.	48
for remedy when bale is nigh.	Heil, sone boote þer bale is neih ; þauh þi wonynge beo an heih, þou herknest to vs at nede.	51
	Heil rest to weri bones ; Whon I was stoned wiþ harde stones, þow halp wiþ-outen mede. Aue.	54
Hail, thou Joy of Angels!	Heil, to al Angeles Ioye and blis, þow art Qwen þer, I wot, I-wis, Witnes of vr Bokes.	57
	Heil witti and wys of werkes, þou drawest boþe prestes and Clerkes Out of þe fendes hokes. Aue.	60
Foe of fiends!	Heil fendes fo, feirest of alle ! þi Bed was In an Asse stalle Whon þi sone was Born.	63
	Heil weddet wyf and Mayden eke, Of þe þis holy prophetes speeke An hundred 3er bi-forn. Aue.	66
Hail, thou mightiest of Middle- Earth!	Heil mihtiest of Middell ¹ -ert, Of þe þe fendes ben a-ferd And douten þe ful sore.	69
	Heil cumfort of Careful wynes ; When þei ben ferd of heore lyues, þou helpest hem euer-more. Aue.	72
Thou wast born in Nazareth,	Heil chyld boren In Nazareth, þou beere a child þat to[c] ¹ þe deth, As alle trewe telle.	75

¹ MS. Mildel¹ MS. to

Heil Godus Modur gentyl and good, þou ¹ let Adam and his blood	¹ r. þat	
Out of þe pit of helle. Aue.		78
Heil Modur Merciabel, He is þi sone wiþ-uten fabel		Hail, merci- ful Mother!
þat alle þynge wot.		81
Heil Meke marie of renoun, þi sone haþ for vs I-leyd a-down		
His herte-blood al hot. Aue.		84
Heil Mari þat to vs hiþes! þi Modur bar þreo Maries—		
So feire hire beo-tydde;		87
On was Marie Iacobe, And þat oþur Cleophe,		
And þou, ladi, þe þridde. Aue.		90
Heil Marie, wiþ most honour Corouned qween in heuene-tour		Hail, Queen of Heaven!
Bi-fore þy sones face;		93
To alle needful þou art couþ, Wel art þou cald wiþ Angeles Mouth,		
“Marie ful of grace.” Aue.		96
thou wast greeted by the Angel.		
“Heil Marie ful of grace, Heil beo þou in vche a place, ffor god is laft wiþ þe.”		99
In heuene and eorþe þou beo honoured, ffor my lyf þou hast socoured		
And drawen deþ from me. Aue.		102
Heil feirest of alle floures, A-postles, ¹ Martires an Confessoures	¹ MS. Of postles	
þe for ladi calle;		105
Heil brihtor þen þe sonne-beem, þou beere Ihesu In Bedlehem,		
Wiþ Blood þat bouht vs alle. Aue.		108
thou borest Christ in Bethlehem.		
Heil feirest of alle landes, To god þou hef vp þyn handes		
Whon Gabriel þe grette.		111
Heil clerore þen þe Cristal-ston, þou art in heuene, Blood and Bon,		
ffor þer þi sone þe sette. Aue.		114

Hail, Mary!	Heyl Marie, Blessed kidde, A feir grace þe beo-tidde— þi peere is nouhwher leued :	117
	God him-self þi bodi chees, To sitte wiþ him on his dees And bere Coroune on heued. Aue.	120
In thee lay God's Son,	Heil Marie as briht as day, Goddus sone wiþ-Inne þe lay His Burth to a-byde.	123
who, when 32, fought as man's cham- pion	Whon he was two and þritti 3eer old, He fault for men as kempe bold, And baar ful blodi syde. Aue.	126
	Heil Marie, þat art ay boun To kepe us from temptacion Of þe fendes Blake ;	129
and sufferd death.	Heil riche Qween of vche a toun, þi sone hap soffred passioun ffor al Monkynde sake. Aue.	132
	Heil briht Braunche of Rose rote, Of þe sprong a sauour swote þat sauereþ ay so swete.	135
	Heil Modur of al-holy Chirche, And alle þat euere wol wysly worche, I rede þat heo þe grete. Aue.	138
Thou sawest how Christ raisd Laza- rus,	Heil Ioachyms Ioyful seed, þou sayh whon Lazarus was ded ffoure dayes and More ;	141
	Bi-fore Martha and Magdeleyn Ihesu called him to lyue a-3eyn And for him rewed sore. Aue.	144
	Heil Marie, Mayden sleihe, Mony goode dedes þou sei3e Of pulke þat Ihesu wrouhte :	147
and how a widow's son,	A Mon was ded and lay on Bere, His Moodur wiþ ful reuþful chere Grace at Ihesu souhte ; Aue.	150
	Heil Marie, of gret pite, Ihesu for þe loue of þe Made þat wommon bliþe :	153

To þe Bere he put his honde		
And bad þe Cors anon vp stonde ;		at His bidding, rose from the bier to life.
To lyue hit ros als-swipe. Aue.	156	
Heil Mayden, heil þou,		Maiden,
Alle þi Ioyes I may not nou		
In my song telle ;	159	
Is mony an hundred 3er a-gone		
þou hast ben, ladi, queen þyn one		Queen of Heaven, Earth and Hell,
Of heuene, Erþe and helle. Aue.	162	
Holy Mayden, wel þe be,		
þat was at þe feste of Galyle,		thou sawst how Christ in Galilee
þer was wanted wyn :	165	
þi sone comaundet men in halle		
Wif watur fulle heor vessels alle		
By-fore Architriclyn ; Aue.	168	
Heil Marie, þat sauh al þat :		
Whon Ihesu on þi Barm sat		
And blessed hit wif his honde,	171	
Al þe watur þat þer was brouht		turnd water into wine.
By-com red wyn al vn-souht,		
þer nis no beter in londe. Aue.	174	
Heil semlokest vndur sonne,		
þorwh þe was a werk by-gonne		Through thee the work of man's redemption was begun.
By-twene God and Mon ;	177	
Blessed beo þou of alle wymmnen,		
And þe fruyt of þi wombe, Amen,		
þat such a werk bi-gon. Aue. — —	180	
Blessed beo, ladi, þyn holy nome,		Blessed be thy Holy Name, and
þat schilde[s] ¹ vs from synne and schome,		
And Makes þe fend vnghlad ;	¹ MS. And schilde	183
þer þat nempned is Mari,		
þe fendes by-gynnen a-wei to fly		
And di3eþ neih for drad. Aue.	186	
Blessed beo, ladi, þyn heued aboue,		thy Head!
þer god hath schewed hi's moste loue		
On heih riht in his halle :	189	
þe Coroune of heuene þer-on is set,		
Wif alle þe Angeles þou art gret		
As ladi of hem alle. Aue.	192	

Blessed be thy Brain,	Blessed beo, ladi, þat ¹ witti Brayn : þou hast maad þe fend vn-fayn þat deope in helle sit ; Monnes soules þat weore lost, þou beer a child on þi Coste ffro helle-pyne haþ hem quit. Aue.	1 r. þi 195 198
thy Fore- head,	Blessed beo, ladi, þat holy frount, þat holy is holden and sount, þe cheef of al þi face ; þer-in is set a bond of wit, Vndur þe croune comly knit Wiþ a louely lace. Aue.	201 204
thy Browe,	Blessed beo, ladi, þi Brouwes bent : A feir grace God haþ þe sent, þi lookyng is louely ay. Ladi, for þi louesum chere Prey þi sone, þat we mowe here Serue hîm to pay ! Aue.	207 210
thy right Ear,	Blessed be, ladi, þy Riht Ere : þe holygost, he liht in þere fflesch and Blod to take ; God sende his sone adoun, To soffre pine and passioun And faiht wiþ þe Drake. Aue.	213 216
thy left Ear,	Blessed beo, Ladi, þyn oþur Ere, ffor hit herknes ay-where To Men þat haue to done ; þyn Ere is open at vre callyng : Whon we preye for eny þing, Vr erende comeþ sone. Aue.	219 222
thy Eyes,	Blessed beo, ladi, boþe þyn Eizen, þat þreo kynges offringes sezen þat kneled þe by-fforen. þou seost euer-more I-lyche Ioye and Blisse in heuene-riche— To godur hele þou weore boren ! Aue.	225 228
thy Nose!	Blessed be, ¹ ladi, a-mong þi wittes þi ffoire Neose, þat comely sittes Amidde þi frount bi-neþen.	¹ MS. be þou 231

Ladi, for þe loue of Anastas Let vs seo þi feire ffaas, Whon we wenden heþen! Aue.	234	
Blessed beo, ladi, boþe þi chekes : Merci for vs to him þou sekas þat þe for Modur Ches.	237	Blessed be thy Cheeks,
Ladi, as þou art Modur mylde, ffrom worldus schome þou me schylde, And gete vs grith and pes! Aue.	240	
Ladi, I-blessed beo þi Mouth : Whon God þe sende in to þe south þe Aungel Gabriel,	243	thy Mouth,
þow onswerdest Mekelych and sayde, "I am heer Godus hond-Mayde"— þis word is in gospel. Aue.	246	
Blessed be, lady, þi trewe tonge : A-Mong wymmnen olde and 3onge þat euerþite han ben,	249	thy Tongue,
So treowe I-founden was neuer non ; ffor-þi þou art in Blod and Bon Corouned heuene-Qween. Aue.	252	
Blessed beo, ladi, þi Chin I-chose : þer-on schal neuer mon lose To blesse hit niht and day ;	255	thy Chin,
Hit schal reue him serwe and synne, And make him in his lyf to wynne þe Ioye þat lasteþ ay. Aue.	258	
Blessed beo, ladi, þi brihte neb-schaft— Of kuynde he coupe ful wel his craft þat hit hedde entayled!	261	thy Face,
þe teres ron doun of ¹ floode Whon þou seze þi sone on Roode, ffet and hondes nayled. Aue.	264	
Blessed beo, ladi, þi white sweere : Ihesu, þat þou louest deere, Clupped hit ofte a-boute.	267	thy Neck
Whose wol his synne forsake And of þat cluppyng Ioye make, Hym þar no deueles doute. Aue.	270	

Blessed be thy Throat,	Blessed beo, lady, þi clere þrote : At neode euere þou dost vs note Whon Bale vs hap I-bounde.	273
	Ladi, þou neuere woldest zelpe, Prey þi sone þat he vs helpe ffor his Blessede wounde! Aue.	276
thy Shoul- ders,	Blessed beo, ladi, þi scholdres two, And þi cleer Canel-bonus also þat semely ben in siht :	279
	As kyng, kniht or Champioun ffor Men þou art redi-Boun Wip þe fend to fiht. Aue.	282
thy Arms,	Blessed beo, ladi, þyn Armes tweyne : In vche a gederyng þou art gayne To helpen vs at nede ;	285
	Vr wo þou tornest to weole, And sauest vs from wreches fele— Blessed beo þou to Mede! Aue.	288
thy Hands,	Blessed beo, ladi, boþe þin hondes, þat swapeled him in swapelyng-bondes þat Monnes soule hap wrouht,	291
	Heuene and helle and alle londes, ffisch and ffoul, Séé and Sondes, Al he maade of nouht. Aue.	294
thy Thumbs and Fingers,	Blessed beo, ¹ ladi, and feyre hem falle, þi þhommes and þi ffyngres alle þat genteliche are Maket,	¹ MS. beo þou 297
	On eiper hond wip ffyngres fyue ; þow þat ¹ hondelet him on lyue þat helle-fuir has ¹ slaket. Aue.	¹ r. Wip þat þow ¹ MS. was 300
thy Breast,	Blessed beo, ladi, þi brihte Brest : Ihesu tok þer-in ¹ Rest, Mon of miht most.	¹ r. on ? 303
	Was neuer non so clene of lyf As þow weore, boþe Mayden and wyf, To Resseyue þe holygost. Aue.	306
thy Heart!	Blessed beo, ladi, þi stable herte : Whon þou seze þi sone smerte, Gret Care þou keptest ;	309

- Whon þou sauh him Buffet and beten,
Al his bodi of blood by-weten,
No wondur þauh þou weptest. Aue. 312
- Blessed beo, ladi, þi brihte wombe : Blessed be
thy Womb,
þer-in was þe holy Lombe
þat bouht Adam and Eue, 315
And þe þridde day also blyue
He ros vp fro deþ to lyue—
Such is vre bi-leeue. Aue. 318
- Blessed beo, ladi, þi softe sydes, thy Sides,
In Ioye and blis þou vs abydes,
þer þou schalt beo founden ; 321
þi sone vs bouhte wiþ Raunsoun
And drouh vs out of dungoun,
þer Lucifer liht i-boundun. Aue. 324
- Blessed be, ladi, þi feire Bak, thy Back,
And þi leendes wiþ-ouren lak,
þat dwellen ay in Blis. 327
Ladi, for þi muchel honour
þin holy help and þy socour
Let vs neuere mis ! Aue. 330
- Blessed beo, ladi, þy Maydenhede : thy Malden-
head,
Neuer was in þe sowen sede
As of wommon-kynde ; 333
ffor-þi þou art coround Qween
Of alle wymmnen þat han I-ben
Or euer schal Mon fynde. Aue. 336
- Blessed beo, ladi, þi boþe þhizes, thy Thighs,
To help vs ay þat hiþes
ffrom þe vn-hold honde. 339
Ladi, to þi sone vs dresse,
And preye hym þat he vs blesse
And mayntyme in sonde ! Aue. 342
- Blessed beo, ladi, þi comely knen, thy Knees !
þat for vs alle kneolynges ben
Boþe niht and day. 345
Hit is but on vs I-long,
Wheþer we worche ille or wrong,
Hou we schul haue vr pay. Aue. 348

- Blessed be
thy Shanks
and Shins,
Blessed [beo], ladi, alle beo-dene
þi Schonkes and þi Schynes schene
þat are strong and styþe ; 351
Ofte hast þow erly and late
Don vr erende at heuene-þate
And Maked vs ful bliþe. Aue. 354
- thy Haunches
and Feet,
Blessed beo, ladi, þi Maydenhede,
þyn haunches and þi feire fete,
þat for vs trauayle.¹ 357
¹ MS. doost tr.; doost overl.
by another hand.
- Ladi, for þi grete grace
A-Mong þi Ioyes of a place
Let vs neuere fayle! Aue. 360
- thy Toes,
Blessed, ladi, beo al þi toos :
Whon þou of Childbedde a-Ros,
To þe Temple þow 3eode, 363
fforte folfulle þat lawe
þat was vsud by Olde dawe—
Symeon sauh þat dede. Aue. 366
- thy Flesh,
Blood, Skin,
and Bones,
Blessed beo, ladi, al at ones
þi flesch þi blod, þi skyn þi bones,
And þin Entrayles wiþ. 369
Ladi, for þi Muchel honour
Prey Ihesu vr sauour,
He graunt vs pees and grith! Aue. 372
- thy Strength,
Blessed beo, ladi, þi grete strengþe :
þou hast drawen my lyf on lengþe
And don an Almus werk ; 375
þow holdest þe fend vndur foote,
þow geete fro his herte-Rote
Theophules lettre, þe Clerk. Aue. 378
- thy Morals,
Blessed beo, ladi, þi goode þewes,
þat kepen vs from þe blake schrewes
þat Mennes soules han craued ; 381
þe grete oþus þat Men han sworn
Hedde I-maad þe world for-loren,
But as þou hast hit saued. Aue. 384
- thy stedfast
Thought!
Blessed beo, ladi, þi stable þouht :
Vre neodes for-þettest þou nouht,
þow delest wiþ non hoket ; 387

Bi-fore þe kyng þat demes riht þou pledest for men day and niht— Blessed beo þat vokat! Aue.	390	
Blessed beo, ladi, þi swetnes. Al Monkynde more and les To belle were þei gon, þei weoren alle in helle i-bounde, Til þi Sone wiþ blodi wounde Hed leesed hem out vchon. Aue.	393	Blessed be thy Sweet- ness,
Blessed beo, ladi, þi feirhede, Menget al wiþ whit and Rede, Wiþ brihtnes al bi-Ron. Ladi, flour of alle londes, Bryng him out of carful bondes þat hath þis song bi-gon! Aue.	399	thy Fairness,
Blessed ladi, Blesse I schal þy Lyf, þi Soule, þi Bodi al þat eeune to heuene went. As wis, ladi, beo vr frend And schild vs from þe foule fend, And let vs neuer be schent. A M. E N.	405	thy Life, Soul and Body!
	408	Shield us, Lady, from the Fiend!

[XXVI. *An orison to þe fyue woundes
of ihesus cristus.*]¹

I hesus, þat dizedest vpon þe tre And poledest deþ for loue of me And for myn elder sake, ffrom þe deuel and al his miht þow kepe me, boþe day and niht, Wher I slepe or wake.	3	Jesu, keep me from the Devil!
Lord, ȝif me grace to worche þi wille And þi Comaundement to forþfille, þat heuene may beo my Meede. Ihesu, bring me to þi Reste, þat euere wiþ-uten ende schal leste, And help me at al my nede.	9	Give me grace to do Thy will!
	12	

¹ So the title in the Index.

	Now God, þat died on þe Rode And þer-on schedde þin herte-blode, And of Marie was boren,	15
Hear me when I call to Thee!	Heer me whon I to þe calle, And let me neuere in synne falle, Ne for my mis-dede be loren.	18
For each of Thy 5 Wounds, let us say a <i>Pater Noster.</i>	Ihesu, þi ¹ fyue woundes on þe Roode þat þou þoledest for monnes goode, Moot my socour be.	¹ MS. for þi 21
The wounds 1. in Thy Heart,	In þe worschipe of þi wounde þat þyn herte þolede in þat stounde, A Pater noster sei we. Pater.	24
2. in Thy right Hand,	In þe worschipe of þi riht honde þat was woundet in þe holy londe And nayled to þe tre, Heere to-day my preyere, As wis as þou bouhtest me dere Haue Merci, lord, on me. Pater.	27 30
	Ihesu lord þat is so Mylde, ffrom dedly synne þou me schilde Boþe day and niht ; Cumforte me, Ihesu, wiþ þi sonde, As wisliche as þi luft honde Was nayled wiþ on-riht. Pater.	33 36
3. in Thy left Hand,	God, schilde my soule þat day fro care Whon hit schal from my bodi fare ; Haue Merci, lord, on me, As wis as I leue wel and wot þat on þe goode ffriday þi riht fot Was nayled to þe tre. Pater.	39 42
4. in Thy right Foot,	As wis as harde to þe tre þi lift ffoot was nayled for me, Graunte me þi grace, þat I may haue þi Ioyful reste, þat wiþ-outen ende schal leste, And seo þi louely face. A M E N. Pater.	45 48
5. in Thy left Foot,		

[XXVII. *An orison to þe fyue ioyes
of bre lady.*]¹

M arie Modur, wel þe bee! Modur and Mayden, þenk on me ffor þi muchel miht!	Mary, shield me	3
Marie Mayden meke and mylde, ffrom mis-chaunce to-day me schylde, þat me ne dere no wiht. Aue.	from mis- chance!	6
Marie, þou hast no peere, Heere to-day my preyerè, þouh I vn-worþi be; To þe I clepe and calle: As þou art flour of alle þou haue Merci of me. Aue.	Hear my prayer!	9
Marie Modur and Mayden eke, ffor þat Ioye I þe by-seche þat Gabriel þe grette, þat Ioye me kepe day and niht ffrom þe deuel and al his miht, And of mis-dede me lette. Aue.	Help me for thy Five Joys:	15
ffor þe Ioye þat God was boren Let me not, ladi, beo forloren þat þi sone bouht dere, But vndurfong to-day my beode, þat hit may stonde me in sum steode þorwh þi preyere. Aue.	1. when Ga- briel greeted Thee;	18
And for þe Ioye þat fro deþ to lyue God vp-Ros wiþ woundes fyue Vppon þe paske-day, Beo-seche þi sone, ladi Mylde, ffrom mischaunce þat he me schilde As wis as he best may. Aue.	2. when God was born of thee;	21
And for þe Ioye God steih to heuene On holy þoresday wiþ mylde steuene, Help me, ladi of miht,	3. when He rose from the Dead;	24
	4. when He ascended into Heaven;	27
		30
		33

¹ So the title in the Index.

	And beo boþe my scheld and spere, þat no wikked mon me dere Ne deuel bi day no niht. Auc.	36
	And for þe Ioye aftur þyn ende, Bi-fore ¹ to heuene þer þou dudest wende	¹ r. flor?
5. when thou wentest to Heaven.	In Murþe and Iolyte, Bryng me in to þat reste þat euer wiþ-outen ende schal leste, þif þi wille be. Auc.	39 42
Lady, let me	Ladi, flour of wymmen-kynne, þif me grace þi loue to wynne, Mayden feir and fre,	45
never lose the Joy that thou art in!	And let me neuer for no synne ffor-go þat Ioye þat þou art Inne, AMEN par Charite. Auc.	48

[XXVIII. *A salutacioun to bre lady.*]¹

Hail, Mother
and Maid,

chief of
Chastity!

H eil beo þow, Marie Moodur and May, Mylde and Meke and Merciable!	
Heyl follich fruit of soþfast fay, Aþeyn vche stryf studefast and stable;	4
Heil soþfast soule in vche a-say— Vndur þi sone is non so able; Heil logge þat vre lord in lay, þe formast þat neuer was founden in fable.	8
Heil trewe, trouþeful and trefable, Heil cheef i-chosen of Chastite, Heil homely, hende and amyable:	
Do prey for vs to þi sone so fre. Auc.	12
Heil sterre þat neuer stunteþ liht, Heil Busch Brennyng þat neuer was brent; ¹	¹ A simile used by Chaucer.
Heil rihtful rulere of eueri riht, Schadewe to schilde þat scholde be schent;	16

¹ So the title in the Index. The first 6 stanzas are printed in Warton, *Hist. of Engl. Poetry*, 1871, II. p. 283.

Heil, Blessed beo þow, Blossme briht, To troupe and trust was þyn entent ; Heil Mayden and Modur most of miht, Of alle mischeues a-Mendement.	20	Hail, bright Blossom,
Heil spice sprong þat neuer was spent, Heil trone of þe Trinite, Heil soiouerne ¹ þat Godus ² sone to sent :	24	Throne of the Trinity!
þow preye for vs þi sone so fre. Aue.		
Heil hertely in holinesse, Heil hope of help to heihe and lowe, Heil strengþe and stal ¹ of stabelnesse, Heil wyndouwe of heuene-wowe, Heil reson of al rihtwysnesse, To vche a Caytyf cumfort to knowe, Heil Inocent out of Angernesse, Vr takel, vr tol þat we on trowe ; Heil frend to alle þat beoþ forþ flowe, Heil liht of loue and of lewte, Heil brihtor þen þe blod on snowe :	28	Hail, Help to high and low,
þow preye for vs to þi sone so fre. Aue.	36	Friend to all, and Light of Love!
Heil Mayden, heil Modur, heil Martir trewe, Heil kyndely I-knowe Confessour ; Heil euenere of old lawe and of newe, Heil Buildere boold of cristes bour ; Heil Rose hizest of hyde and hewe, Of alle ffruytes feirest fflour ; Heil Tortul trustiest and trewe, Of alle troupe þou art tresour ; Heil puyred princesse of paramour, Heil Blossme of Brere, Brihtest of ble, Heil owner of eorþly honour :	40	Hail, Martyr, and Con- fessor,
þou prey for vs to þi sone so fre. Aue.	48	fairest Flo.xer, truest Turtle,
Heil hende, heil holy Emperesse, Heil quene ¹ corteis, comely and kynde ; Heil distruyere of eueri stresse, Heil mender of eueri monnes mynde ; Heil Bodi þat we ouhte to blesse, So feiþful frend may neuer mon fynde ; Heil lenere and louere of largenesse, Swete and swetest þat neuer may swynde ;	52	Empress and Queen!
	56	

Hail, Burgeon of Bounty!	Heil Botenere of eueri bodi blynde,	
	Heil Borgun brihtes[t] of alle bounte,	
	Heil trewore þen þe wode-bynde :	
	þou pray for us to þi sone so fre. Aue.	60
	Heil Modur, heil Mayden, heil heuene-qwene,	
	Heil ʒatus ¹ of paradys, ^{1 r. ʒate}	
	Heil Sterre of þe Se þat euere is seene,	
	Heil riche, Ryal and Riht-wys ;	64
	Heil Buyrde, I-blesset mote þow beene,	
Hail, Pearl,	Heil perle, of al perey þe pris,	
	Heil Schadewe in veh a schour schene,	
	Heil fayrore þen þe flour delys ;	68
	Heil cher chosen þat neuer nas chis,	
	Heil chef chaumbre of Charite,	
	Heil in wo þat euere was wys :	
	þow prey for vs to þi sone so fre. Aue.	72
Water of Life,	Heil welle of merci, watur of lyf,	
	Heil gentel ʒerde of Iesse Roote ;	
	Heil Mayde, heil Moodur, heil wedded wyf,	
	þi blessednes brouht us til vr bote ;	76
	Heil studefast stuntere of eueri strif,	
	þe feirest þat euer ʒeode vppon fote ;	
	ffrom vs vche a deuel þou deest drif ;	
	Heil swete, heil swetest, heil most swote ;	80
	Heil Mayden þat for vs most mote,	
Princess of Pity,	Heil puired princes of pite,	
	Heil Mirour vche mon on to tote :	
	þow pray for vs to þi sone so fre. Aue.	84
	Heil holy herte, hope of hele,	
	Heil fostrere of vre ful fay,	
	Heil worchere of þis worldly wele,	
	Heil wissere of vre rihtwys way,	88
	Heil fallere of þe fendes fele, ¹	^{1 or. frele}
Feller of Fiends!	Heil logge þat vre lord in lay,	
	Heil Chartre þat Ihesus gon a-sele :	
	ffor vs, ladi, to þi sone þou pray	92
	þat at þe dredful domus-day	
	Vre a-vokes þat ʒe may be,	
	ffor non oþur þen help us may	
	Saue þi-self and þi swete sone fre. Aue.	96

Heil hed of worschip, cristes trone, þe semely Temple of Salamon ; Heil brihtest Sonne, vn-meued Mone, Heil ful fles of gedeon ; ¹	¹ on erasure.	100	Hail, Temple of Solomon, Sun and Moon!
Heil help to hem þat han to done, Loue of Angel, murþe of man : þi socour, ladi, send vs sone And help vs, for we han mis-gan.		104	
Charbokel neuer so cler schone As 3e schyne in cristes see. To 3ow, ladi, I make my mone : Prey for vs to þi sone so fre. Aue.		108	
¹ Heil Archa federis eueꝛe I-loke, Cristes trewe tresorie ; ²	¹ This stanza in the MS. written at the foot of the page. ² MS. trosorie		Hail, Ark of the Covenant, Treasury of Christ!
Heil Archa of noe neuer to-broke, ffor worldli wawe þat neuer wolde wrie ;		112	
Heil esterne 3ate faste I-stoke Sepþe god þi sone eode out þer-bye ; Heyl chosen chastite þe 3oke, engendreer of vre gentrie ;		116	
Heil kuyndnesse, heil cortesyne, Heil douweer of diuinite, Heil susteynour of Seyntuarie : þou preye for vs þi sone so fre. Aue.		120	
Heil lok, heil loue, heil Marie ! I heile þe wiþ herte and þouht, I heile þe wiþ Mouþ and eize, ffor my wilde werkes han beo nouht ;		124	Hail Lock, Love, Mary!
I heile þe and Merci crie, Wiþ al my bodi I haue mis-wrouht ; I heile þe whon I schal dye, And help to blisse þat we be brouht.		128	
Pray þi sone, þat vs deore bouht, Graunt vs grace for his pite, þauh synnes haue vs þorwh-souht ; Bring vs to þi blis þat euer schal be, Amen. Aue.		132	Bring us to thy Bliss!

[XXIX. Miracles of oure lady.]¹

(A Picture.) I. [hou þe cite off croteye was delyuered
of þeir enemys by bre lady coote.]²

I'll tell you
how the City
of Crotey was
delivered by
Our Lady.

L Ordis, 3if 3e wol lusten to me,
Of Croteye, þe noble Cite,
ffurst hou hit bi-seget was
And seþpen dilyueret þorw godus gras

4

¹ Ed. before by me in *Herrig's Archiv*, 1876. On the various collections of Miracles of our lady see Mussafia, *Sitzungsber. der Wiener Acad. der Wissensch.*, 1887-8.

² So the title in the Index.

The Index to MS. Vern. gives the following list of these Miracles; only the first 9 (the 9th unfinished) are preserved in the MS.

1. hou þe cite off croteye was delyuered of þeir enemys by vre lady coote.
2. hou þe lewes, in despit of vre lady, þrewe a chyld in a gonge.
3. hou an holy hermyt prayde a synful womman pray god for hym.
4. hou a Iew putte his sone in a brennyngge ouene, for he was communed wit oþur cristene children on þe pask-day.
5. hou a man, for ache, cut of his foot, and was helcd aʒeyn by vre lady.
6. hou a iew lente a cristenemon moneye, and took vre lady to borow.
7. Of a prest þat lay by a nonne.
8. hou vre lady ʒaf mylk off heore pappes to a man þat hadde þe squynacye.
9. Of an incontinent monk, þat was drowned, and rered aʒeyn by vre lady to lyf.
10. Of a clerk þat wolde euery day segge þe fyue ioyes of vre lady.
11. hou vre lady dude þe offys of a sextresse fyftene ʒeer for a nonne.
12. hou a god wyf by-nam fro an ymage of vre lady þe ymage of heore child.
13. Of a deuout knyht off kyrkeby.
14. hou a wommon slow heore doutour hosebonde, and was dampned to þe fuyr, and delyuered by vre lady.
15. hou þe deuel took lyknesse of a wommon, and seyde he was godes modur.
16. hou out of a monkes mouth, aftur his deeth, grew a lillie, and in euery leef was wryten wyt large lettres of gold: aue maria.
17. hou a nonne furʒat to grete vre ladye, and ful in apostasye.
18. hou seynt Bernard say twey children ydrowned for þeir inobediencie.
19. Of þys antynene: Salue regina.
20. hou vre lady snuter bygan.
21. hou vre lady was a medewyf in þe church of seynt michel in monte tumba.
22. hou þe feste of þe natiuite of vre lady by-gan.
23. Of a deuout clerk þat died in drenkelenschipe, & was wyrned sepulere.
24. Of a þef þat was þre dayes hanget, and sauved by vre lady.
25. Of a prest þat coude non oþur masse but salua *sancta* parens.
26. hou þe deuel, in liknesse of a bole and of oþur bestes, encumbrede a monk for he was ones drunke.
27. Of a wommon off Rome þat conceyuede bi heore owne sone, & slou heore child.
28. Off a child þat weddede an ymage of vre lady.
29. hou at þe cite of Tholuse þe priuetes were knowe of Iewes.

- And þow þe help of vre ladi,
 So witnesset Miracle of Mari.
 Out of peiltes lond þer came
 A kniht þat Rollo was his name ;
 He gederet wiþ him out of þe north Cost
 Of diuerse nacions a wel gret host,
 Out of Denemarch and North-wey,
 Of feolore folk þen I con sey.
 Mony Cuntres he can destruye,
 Wel muchel pepule he gan anuye,
 In mony a Coost, bi Est and West,
 He won him londes bi Conquest.
 ffurst he bi-gon in þe North Cuntre,
 And aftur he schipet ouer þe Séc.
 Sire Rollo wiþ al his host
 Ariuede in ffraunce vp in a cost.
 þat Cuntre gon he furst destruiþe,
 þerfore he called hit Northmondye,
 ffor þei dude men to deþe i-lome
 þat out of þe North cost come ;
 þerfore he called hit Northmoundye,
 As writen I fynde in his stoye :
 Of Bruit þe Cronicle witnesset wel
 þis Conquest of Rollo eueridel.
 Hit was þe furste Duik in þat lond,
 ffor he furst won hit wiþ his hond.
30. hou vre lady ȝaf to seynt Bonyte þe bisschoph holy vestemens.
 31. hou þe deuel, in fals liknesse of seynt Lume, made a man cutte of his priue membres.
 32. Of a monk of Cisteus, þat vre lady took in heore armes, and custe hym.
 33. hou Constantyn þe Emperour ordeynede for euere-mor in seynt petre churche at Rome, in wyschipe of seynt petre, a lampe wyt Baume perpetuelly brennyngge.
 34. Of seynt fulbert þe bisschop, þat made þe stoye, and þe legende, and oþur tretys off þe natiuite of vre lady.
 35. Of a mayden þat was cald Musa.
 36. Of a malicious priour of seynt sauoyours of þe cite of papye.
 37. Of seynt Ierom, bisschoph of papye.
 38. Of a whyth corporaus was in-tync wit red wyn, in seynt Micheles churche, þat his cald cluse.
 39. hou vre lady taute a clerk hou he schulde segge heore complyn.
 40. Of þe schrewednesse of Iustynyan þe emperour.
 41. And why þe feste of þe purificacion was ordeyned.
 42. hou an ymage of þe child off vre lady taute an oþur child and preyde hym to come dyne wyt hym.

1. *The Saving of Crotey City.*

From the Picts' land,

8

Rollo came with a host,

12

16 and conquer Northern Countries.

20

Then he won Normandy,

24

28

and was its first Duke.

	Whon Rollo þat kniht was þider I-comen	
	And mony a toun þei hedde I-nomen,	32
Rollo kild many men.	Mony a Mon þei dude to deþe, fful fewe þei saueden, and 3it vnneþe. And as he traunayled on his Iorney, He com to a Citée, was called Crotey.	36
He besiegd the City of Crotey.	þus sone Sire Rollo wiþ his Route Bi-sette þat Citée wiþ sege a-boute. Wiþ-Inne þe Citée men hedde gret drede : Heore Enemys weren so douhti of dede ; Of socour þei sezen non oþur won But 3elden þe Cite, or elles ben slon.	40
Bp. Waltelin	A N holi Bisschop þer was þer-Inne, þat was called sire Waltelinne, He was Bisschop of þat Citée, A swuyþe noble mon was he.	44
had the citizens pray for help.	He tauhte heom 3erne knele and erie To crist and to his Modur Marie ; þorw help of hire þat bar vr lord He hopede þei schulden han sone <i>cumfort</i> . Seþen him-self goþ to þe Sextriþe, þat was þe Munstres treserye ; Vr ladi Curtel þer-Inne he found.	48
He prayd to the Virgin Mary,	Wiþ gret Reuerence he kneled to ground, þer to Marie he beed his bone To sende þat Cite socour sone.	56
and bare her kirtle in pro- cession thro' the town,	Wiþ peple and gret processiou He bar þat Relyk þorw al þe toun, fful deyntely diht vpon a spere, As lordus Baner displayet in werre.	60
	þe Bisschop heet cast vp þe 3ate And bad his folk folewe hym algate, Him-self bi-foren and þei be-hynde ; He hoped in Marie help to fynde.	64
and into their foes' host.	A-non as þei were þus out went, Heore enemys letten hem not but schent : ffor so a-stoneyd and ferede men Nere neuer worse þen þei were þeu !	68
This relie blinded Rollo's men,	Whon on þat relyk þei caste heore siht, þei woxe start ¹ -blynde anon-riht ;	

þei mihten no more defenden heom þen þen so mony blynde or drounkene Men.	72	
þe Citesains token hem at heore wille, Summe to Raunsum, and summe to spille.		so that the Citizens captured them,
Siþen þei turnen aʒeyn to þe Citée Wiþ Murþe and gret solempnite,	76	
And herieden heihly þat Mylde may þat socourde and saued hem so þat day.		and blest Mary for her help.
And do we on þe same wyse Boþe glade and bliþe wiþ bisy seruise,	80	
þe same ladi forte qweme, þat so in Mischeef to vs takeþ ʒeme To hire sone crist vre erende to bede,		
And socoureþ vs so at eueri nede.	84	
Nou, ladi, preye þi sone on hih To alle cristene he graunte Merci! Amen.		Lady, pray thy Son to have mercy on all Chris- tians.

(Picture.) II. [þou þe Jewes, in despit of bre ladi,
þrewe a chyld in a gouge.]

Σ. *The
Child slain
by Jews.*

W Ose loueþ wel vre ladi, Heo wol quiten his wille wel whi, Opur in his lyf or at his ende :		
þe ladi is so freo and hende.	4	
Hit fel [so] sum-tyme in Parys, As witnesseþ in holy writ Storys.		In Paris was
In þe Cite bi-fel þis cas :		
A pore child was of porchas, þat wiþ þe Beggeri þat he con wynne	8	a poor child,
He fond sumdel what of ¹ his kinne,		¹ r. for
His ffader, his Moder, and eke him-self ; He begged in Cite bi eueri half.	12	
þe child non opur Craftus couþe But winne his lyffode wiþ his Mouþe.		who got his living by sweetly sing- ing
þe Childes vois was swete and cler, Men lusted his song wiþ riht good cher ;	16	
Wiþ his song þat was ful swete He gat Mete from strete to strete.		
Men herked his song ful likyngly : Hit was an Antimne of vre ladi,	20	

- He song þat Antimne eueri-wher,
Alma Redemptoris Mater. I-Called Alma Redemptoris Mater,
 þat is forþrihtly to mene :
 "Godus Moder, Mylde and Clene, 24
 Heuene 3ate and Sterre of se,
 Saue þi peple from synne and we."
 þat song was holden deyn-teous,
 þe child song hit from hous to hous. 28
 ffor he song hit so lykynglye,
 þe Iewes hedde alle to hym Envye.
The Jews were disgusted at this. Til hit fel on a seters-day
 þe Childes wey þorw þe Iewerie lay : 32
 þe Iewes hedden þat song in hayn,
 þerfore þei schope þe child be slayn.
 So lykingly þe Child song þer,
 So lustily song he neuer er.¹ 1 vv. 33-34, 35-36 to be transp. ? 36
- So one Jew* **O**n of þe Iewes Malicious
 Tilled þe child in to his hous ;
 His Malice þere he gan to kuyþe :
cut the boy's throat, He Cutte þe childes þrote alswiþe. 40
 þe child ne spared nout for þat wrong,
 But neuer-þe-later song forþ his song ;
 Whon he hedde endet, he eft bi-gon,
 His syngyng couþe stoppe no mon. 44
 þer-of þe Ieuh was sore anuyet.
and put him down a privy. Leste his Malice mihte ben aspyet,
 þe Ieuh bi-þouhte him of a gynne :
 In to a gonge-put fer wiþ-Inne 48
 þe child adoun þer-Inne he þrong.
But still the Child sang on. þe child song euere þe same song ;
 So lustily þe child con crie,
 þat song he neuer er so hy3e : 52
 Men mihte him here fer and neer,
 þe Childes vois was so hei3 and cleer.
- His Mother* **Þ**E Childes moder was wont to a-byde
 Euery day til þe Non-tyde, 56
 þen was he wont to bringe heom mete,
 Such as he mihte wiþ his song gete.
 Bote þat day was þe tyme a-past.
 þerfore his Moder was sore a-gast ; 60

- Wiþ syk and ſerwe in eueri strete
 Heo souhte wher heo mihte wiþ him mete.
 Bote whon heo com in to þe Iewery,
 Heo herde his vois so cler of cry. 64 sought her
boy;
and in the
Jewry heard
his voice.
- Aftur þat vois his Modur dreuh :
 Wher he was Inne, þerbi heo kneuh.
 þen of hire child heo asked a siht.
 þe Iew wiþ-nayted him anon-riht, 68 She askt for
him,
- And seide þer nas non such child þrinne.
 þe childes Moder 3it nolde not blinne,
 But euer þe Moder criede in on.
 þe Ieuh seide euere þer nas such non. 72 but the Jew
said he was
not there.
- þen seide þe wommon : " þou seist wrong,
 He is her-Inne, I knowe his song."
 þe Ieuh bi-gon to stare and swere
 And seide þer com non such child þere. 76
- But neuer-þe-later men mihte here
 þe child song euere so loude and clere,
 And euer þe lengor, herre and herre,
 Men mihte him here boþe fer and nerre. 80
- þe Modur coude non oþur won :
 To Meir and Baylyfs heo is gon,
 Heo pleyneþ þe Ieuh haþ don hire wrong
 To stelen hire sone so for his song ; 84
- Heo preyed to don hire lawe and riht,
 Hire sone don come bi-fore heore siht,
 Heo preyed þe Meir par Charite
 Of him to haue freo lyuere. 88 prayed the
Mayor to de-
liver her boy.
- þenne heo telleþ þe Meir a-Mong
 Hou heo lyueþ bi hire sone song.
 þe Meir þen haþ of hire pite,
 And sumneþ þe folk of þat Cite. 92
- He telleþ hem of þat wommons sawe,
 And seiþ he mot don hire þe lawe,
 And hoteþ hem wiþ hym to wende,
 To Bringe þis wommons cause to ende. 96
- Whon þei cum þider, for al heore noyse
 Anon þei herde þe childes voyse,
 Riht as an Angeles vois hit were,
 þei herde him neuer syng so clere. 100 heard the
Child's voice,

entered the Jew's house,	þer þe Meir makeþ entre, And of þe child he askeþ lyuere. þe Ieuh may nouzt þe Meir refuse, Ne of þe child hym wel excuse, But nede he moste knouleche his wrong, A-teynt bi þe childes song.	104
and found the Boy drowned in the fith.	þe Meir let serchen hym, so longe, Til he was founden in þe gonge, fful depe I-drouned in fulþe of fen. þe Meir het drawe þe child vp þen, ¹ ^{1 2 vv. wanting?} Wiþ ffen and ffulþe riht foule bi-whoruen, And eke þe childes þrote I-coruene.	108
The Jew was judgd.	Anon-riht, er þei passede forþere, þe Ieuh was Iugget for þat Morþere. And er þe peple passede in-sonder,	112
The Bishop came,	þe Bisschop was comen to seo þat wonder. In presence of Bisschop and alle I-fere þe child song euere I-liche clere. þe Bisschop serchede wiþ his hond :	116
and found in the Child's throat a Lily with golden letters,	Wiþ-inne þe childes þrote he fond A Lilie flour, so briht and cler, So feir a Lylie nas neuere sezen er, Wiþ guldene lettres eueriwher :	120
<i>Alma Redemptoris Mater.</i> When the lily was taken out,	Alma Redemptoris Mater. Anon þat lilie out was taken, þe childes song bi-gon to slaken, þat swete song was herd no more ;	124
the Child lay dead,	But as a ded cors þe child lay þore. þe Bisschop wiþ gret solempnete	128
and was then buried, after a procession thro' the town,	Bad bere þe cors þorw al þe Cite : And hym-self wiþ procession Com wiþ þe Cors þorw al þe toun, Wiþ prestes and clerkes þat couþen syngen, And alle þe Belles he het hem ryngen, Wiþ torches Brennynge and cloþus riche, Wiþ worschipe þei ladden þat holi liche.	132
In the Minster.	In to þe Munstre whon þei kem, Bi-goune þe Masse of Requiem, As for þe dede Men is wont.	136
At the Mass of Requiem,	But þus sone þei weren i-stunt :	140

þe Cors a-Ros in heore presens, Bi-gon þen Salue sancta parens.		the Child's corpse sang <i>Salve, sancta Parens!</i>
Men mihte wel witen þe soþe þer-bi :		
þe child hedde i-seruet vr swete ladi, þat worschipede him so on erþe her And brouhte his soule to blisse al cler.	144	
þerfore i rede þat eueri mon Serue þat ladi wel as he con, And loue hire in his beste wyse :	148	Let, then, every one serve Our Lady.
Heo wol wel quite him his seruise. Now, Marie, for þi Mucele miht Help vs to heuene þat is so briht !	152	She will requite his service.

(Picture.) III. [hou an holy hermyt prayde a synful
womman pray god for hym.]

G Od, þat al þis world hap wrouht And formed alle þing of nouht, Seþþen alle þing wiþ-uten him Is deþ and dernesse and dim, Graunt vs grace and space and miht þat we mowe serue him so ariht :		3. <i>A Hermit asks a Harlot: to pray for him.</i>
Whon we out of þis world wende, To wynne þe Ioye wiþ-uten ende.	4	May God Almighty
To hele of soule is noble þing To louen and lyken holy talkyng Of holy men þat sum-tyme were, And of heore holy lyf to here.	8	grant us grace
ffor synne i[s] cald þe deueles schakel, His net, his tool, his takyng takel ; Wiþ lust he eeseþ his put-falle, To gylen wiþ cristene soules alle :	16	to win ever- lasting bliss!
But grace a-þeynes þat is obstacle, Wiþ help of halewen, þorw Miracle Geten bi halewen specially, Bote souereynlokest þorw vre ladi, þat sikerest socour is at vr nede, Synful Monnes erende to beode ;	20	The Devil
Whon we ben synfol and vn-clene, To wynne vs Merci, heo is Mene :	24	tries to guile us,
		but Mary, by miracle,
		helps us to gain mercy.

- At Rome As sun-tyme in Rome bi-fel,
 þe storie i-writen witnesset wel.
- once livd a
 Harlot,
 þer was sum-tyme in þat Cite
 A wommon þat louede not chastite ; 28
 Hire lyf heo ladde in gret folye,
 In fulþe and lust of Lecherye ;
 Wiþ no Mon spared heo forte do synne
 Of whom heo hoped Moneye to wynne. 32
 þat wommon greiþed hire queynt and gay,
 And wolk in þat Cite on a day.
- who met a
 holy Hermit.
 Heo mette wiþ an holy heremyt
 þat in deuocion hedde gret delyt ; 36
 He bad his beodes deuoutely,
 And holi Aues to vre ladi.
- The Harlot
 tempted the
 Hermit.
 þat wommon, as heo com hym bi
 And sayh hym cloþed Boistusli, 40
 Of synne and folye heo talked him tille
 And temptede þe holy Monnes wille.
- He took no
 notice of her.
 þe hermyte onswerde hire nouht,
 In his deuociun was al his þouht. 44
 Whon he of hire tok no Reward,
 In scorn heo cleped hym papelard,
- She abused
 him,
 and askt
 what he was
 mumblyng.
 And seide : “ þou fol, þou dotel ffrere,
 What chaffest þou and chaterest þus here ? 48
 What is al þat pryue roun
 þat þou whistrest her vp and doun ? ”—
 ffor he folewede nout hire dilyt
 þe wommon hedde of him dispyt. 52
- þE Hermite onswerde ful myldely :
 “ Damesele, þis is þe cause why :
 I am my-self a synful Mon
 And of goodnes ful lutel I con, 56
 To god I preye boþe day and niht
 ffor grace, to seruen hym ariht,
 And [for] alle þat habeth hym ouht a-gult,
- for you,
 And for þe, wommon, 3if þow wolt, 60
 þat God graunte þe such grace
 To serne þi god, whil þou hast space.
- and all Chris-
 tians.”
 Boþe þou and I and alle oþur,
 ffor eueri cristene is oþeres broþer, 64

In gode bedes we moten tristen, Boþe þou and I and alle cristen."		
Þ E wommon seide : " Biddestou for me ? "	The Harlot	
þen seide þe Hermyte : " damesele, 3e, I preye for þe as for my-self	68	
An alle oþere cristene in godes half, þat god for-ziue vs vre misdedes ; So verrey Charite techep vs nedes."	72	
þen seide þe damesele azejn :	said	
" To preye for me þou worchest in veyn ; Leoue ffrere, of me tac non hede, ffor to þi preyere haue I non niede."	76	she didn't need the Hermit's prayers.
þo seide þe Hermite : " Damesel, þe neodeþ me nouht, I leue hit wel, Me, ne non preyere of myne. But mekeliche I preye þe of þyne To Ihesu and his Modur Mari, To graunte me of my synnes Merci. þe nexte chirche þat þou comest Inne, I preye þe, damesele, so bi-gynne ; þat I þi bone þe bet may fele, I prey þe, damesele, þat þow knele ; Wiþ herte and good deuocioun Of my synnes get me pardoun ; Mekely knelyng on þi kne þreo Pater Noster preye to god for me, And to his swete Moder Mari þreo Aues þerto, for my Merci."	80	So the Her- mit askt the Harlot to pray for him.
þen onswereþ þe damysel :	84	
" þis nis but luyte, I graunte hit wel ; Hose wuste þat hit mihte a-vayle, þis nis bote a luytel traunayle."	92	
þenne onswereþ þe Hermyte :		She promist she would,
" Damysele, seþþe hit nis bote luyte, I preye þe do þis þing for me ; þi traunayle I-quit riht wel schal be Or in þi lyue or afturward ; I preie þe, damysele, hold foreward."	96	
þenne seide þe damysel :	100	
" þe foreward i hope to holde wel ;	104	

- Wher hit a-vayle oþur elles nouht,
 I wol don as þou hast bi-souht.”
- as he wisht
 it. þe hermyte Mekely kneled adoun
 And þonked hire wiþ deuocioun. 108
- The Harlot **Þ**E Damysele wende forþ hire wey
 Abouten hire murþus and hire pley.
 And as heo streihte þorw a strete,
 Heo þouhte what heo þe Hermyte bi-hete ; 112
 And in a strete as heo com bi,
 Heo seih a Chapel of vre ladi :
- went into
 a Chapel of
 Our Lady,
 with an image
 of the Virgin
 and Babe.
 In to þat Chapel heo made entre.
 þer was an ymage of Marie fre, 116
 Of þat blisful Mayden Mylde,
 Vppon hire barm heo bar hire childe.
- The Harlot þe damysele caste on hire a siht
 And þouhte þat ymage swete and briht, 120
 And þouhte, bi foreward hou heo was bounde
 To knele bi-foren hire on þe grounde ;
 Heo tok to god non oþur reward
 But for schome to breke forward. 124
- kneled down Heo kneled adoun vppon hire knes
 And seide þe paternostres and þe Aues,
 As was hire foreward furst bi-fore,
 And seide : “ Ihesu, lord, þyn Ore ! 128
 ffor-ʒif þe Hermyte his trespas
 And graunt hym Merci, þorw þi gras,
 Of al þat euer he haþ mys-do
 In al his lyf ʒut hider-to.” 132
- and prayd for
 the Hermit.
ÞEnne þhouʒte þe damisele verreyly
 þe Babe loked on hire wroþly,
 Hire þhouʒte þo he tornde his Bak,
 Such wordes to his mooder he spak : 136
 “ Moder, seostou hou ʒond neih hend
 Myn enemy preyed for my frend ?”
 Hire þhouʒte þe Moder onswered aʒein
 Wiþ wordus Mylde, plat and pleyn : 140
 “ Sone, for þy ffrendes sake,
 What-euere þin Enemy haþ mis-take
 ffor-ʒiue hit, sone, of þi Merci,
 As þou art, lord, God almihti, 144
- The Babe
 Christ lookt
 angry at his
 foe praying
 for his friend,

And also, sone, for þe loue of me
Hire synnes I preye for-ziuen be."

ÞE child onswerde wiþ louely chere :
" Mi swete Modur, Mi norice dere, 148 but forgave
þi bone mot nedes I-graunted be, the Harlot
What þou wolt wol I not werne þe." at his
Mother's
request.

þenne seide Marie : " lo, Damysel,
þou schalt haue grace, þou hast herd wel ; 152 The Virgin

But þow maizt sen riht wel bi þis
Hou þou hast lad þi lyf amis,
ffor þou hast liued in luþur lyue.
Tac a prest and do þe schriue 156 exhorted the
Wiþ sereuful herte and repentaunce, Harlot to
And gladly vnderueng penaunce ; repent,

ffor at þis fourti dayes ende
þou schalt out of þis world wende 160 as she had
And wone wiþ vs in murþe and play, only 40 days
þat lasteþ in Ioye for euere and ay." to live,
and then
dwell in bliss.

þis was þat synful wommons ende,
þorw help of Marie, þat Mayden hende. 164
Bi-seche we 3erne þat swete may
To helpen vs at vre laste day
Of hol Remission of vre synne
And to Ioye þat heo woneþ Inne. amen. 168
Let us pray
Mary to help
us at our
last day.

(Picture.)

IV. [þou a Jew putte his sone in a brennygge ouene, for þe
was communed wiþ oþur cristene children on þe pask-day.] 4. *A Jew-boy
saved from
a burning
Oven.*

1 Lord, Makere of alle þing,
Almihti God in Maieste, 1 The poem, most likely, was
þat euere was wiþ-oute biginning originally composed in 8-lined
And art and euermore schal be : stanzas, which are still obvious
in vv. 69, 117, 141, 157. God Al-
mighty,

Graunte vs boþe miht and space
So to serue þe to pay,
þat we mowe þorw þi grace
Wone wiþ þe for euere and ay ! 8
grant us so
to serve Thee
that we may
dwell with
Thee for
ever!

Of þe Miracles of vre ladi
We ouhten wel to hauen in Muynde,
þat writen beþ in soþ stori,
Hou helplich heo is euere to Monkynde. 12

Once in a city	Sum-tyme fel in on Cite— Herkneþ wel, and 3e may here— As Iewes weren I-wont to be Among þe cristen and wone I-fere :	16
the Jews had to live in one street,	þe Cristene woneden in On halue Of þat Cite, as I þe hete, And alle þe Iewes bi hem-selue Were stihlet to wone in a strete.	20
but a Jew's boy used to play with the Christian children.	þe Cristene children in a Crofite I-mad hem hedden a wel feir plas. þer-Inne a Iewes child ful ofte Wip hem to pleyen I-wont he was.	24
	þe childes ffader nom non hede, Ne to his child he sette non eize, þerfore þe child boþe com and code As ofte as euere hem luste to pleye.	28
	So ofte to pleyen hem fel i-fere þe Iewes sone on heore pleyes coude, þat riht as on of hem he were ; Wip loue þerfore þei him alouwede.	32
At Easter- time,	A t an Aster tyme bi-tidde, Whon cristen made solempnite— A Menskful Munstre was mad amidde, As semed best, in þat Citéé :	36
when the Christians went to Mass,	þerto þe cristene peple can drawe, To here boþe Mateyns and eke Masse, As falleþ bi þe Cristene lawe Boþe to more and eke to lasse ;	40
	Eueri mon in his array, Boþe housbonde and wyf also, As falleþ wel for asterday And al as cristene men schul do.	44
the Jew boy went with 'em.	þe children foleweden heore fadres in-fere, As þei weore euere I-wont to do. þe Iewes child wip wel good chere Wip hem wel fayn was for to go.	48
He'd never seen so fair a sight,	Wip-Inne þe chirche whon he was Riht, Him þouhte he nas neuer er so glad As he was of þat semeli siht, Such on bi-fore neuer seze he had :	52

- Boþe laumpes & tapers, brenninde briht,
 And Auters curiousliche de-peynt,
 IMages ful deinteousliche i-diht,
 And guld of moni a good corseynt. 56
- A** comeli qween in O Chayer
 fful semeli sat, al greiped in golde,
 A blisful Babe on Arm¹ heo beer, ^{1 r. barm, cf. v. 169.} and her Babe,
 fful kyngly Corouned, as he scholde. 60
 and her Babe,
 crownd, on
 her arm.
- Of þat ladi þe child tok hede,
 And of þat blisful Babe also,
 Hou folk bi-foren heore bedes bede,
 As cristen Men beþ wont to do. 64
- þe Iewes child euere tok such zeme
 To alle sihtes þat he þer seiþ,
 Him þhouzte hem alle so swete to seme
 ffor Ioye him þouzte I-Rauessched neih. 68
 The Jew
 boy was de-
 lighted.
- Whon heiþ-Masse of þat day was do,
 þe Prest bad alle men knelen a-doun :
 Wiþ Confiteor, as falleþ þer-to,
 He ziueþ hem Absolucioun ; 72
 He biddeþ hem More and lasse also,
 To vengen heor sauour busken hem boun.
 þe Iewes child tok tente þer-to,
 Among þe cristene he dude him doun. 76
 The Jew boy
 knelt and
 prayd with
 the Chris-
 tians,
- AMong þe pres þauh he were poselet,
 He spared no-þing for nõ drede
 AMong þe cristene til he were hoselet ;
 Of such a child me tok non hede. 80
 and took the
 Sacrament.
- To ende whon alle þing was brouht
 And eueri cristene drouh him hom,
 þe Ieuh þorw tounne his child hap souht,
 And saiþ wher he from chirche com. 84
 His father
 saw him
 coming from
 Church,
- He asked his sone wher he hedde ben,
 Whil he hedde souht him al þat day.
 Al riht as he hedde i-don and seon,
 þe child him rikenet al þe a-Ray. 88
- His fflader þerfore wox wood-wroþ,
 And seide anon : " þou getest þi mede !"
 And to his houene al hot he goþ,
 þat glemede as glowyng as a glede. 92
 and was mad
 with anger.

The Jew
father threw
his boy into
the oven,
and closed it.

In to þe houene þe child he caste :
To askes he þouȝte þe child to brenne ;
And wiþ þe Mouþ-ston he stekeþ him faste,
And þouhte þat neuer couþ scholde him kenne. 96

The boy's
Mother

þerof whon his moder herde,
In a stude þer as heo stood,
As ffrayed in ffrenesy heo ferde,
ffor wo heo wente as waxen wood, 100

ran about
crying.

Euër hotyng out, heo tar hire her,
In eueri stret of þat Citee,
Nou In, Nou out, so eueriwher ;
Men wondret on hire and hedde pite. 104

BOþe Meir and Bailifs of þe toun,
Whon þei herden of þat cri,
þei aresten hire bi Resoun,
A[nd] maden chalange enchesun whi 108

Heo criede so in þat Cite
And putte þe Peple in such affray,
To serwen in such solempnite,
And nomeliche on heore Aster-day. 112

The boy's
Mother

As sone as heo mihte sece of wepe,
þis was þe seyinge of hire sawe :
"Sires, ȝe han þis Citée to kepe,
As lordus han to lede þe lawe : 116

Allas, Allas, I am i-schent,
And help of ow me mot bi-houen,
I prey ow of Iust Iuggement,
Mi cause I schal bi-fore ȝou prouen : 120

told the
Citizens how
her husband
had shut her
boy up in a
glowing oven.

Mi hosebonde haþ my child ibrent,
I-stopped him in a glouwyng houen ;
Goth seoþ, sires, bi on assent,
And I schal ȝiue ow gold to glouen." 124

They went to
the oven,

BOþe Meir and Baylifs wiþ folk i-fere
To þe Iewes houene ben gon.
As sone as þei þider come were,
þe Meir Comaundet : "doþ doun þe ston." 128

had its cover
off,

þer eueri Mon wel mihte i-seo
þe houene-Roof, þat was so round,
Hou hit was Blasyng al of bleo
As glouwyng glos, from Roof to grount. 132

- þe child sat þere boþe hol and sound,
 Ne nouht I-harmet, hond ny her,
 A-Midde þe gledes of þe ground,
 As he seete in Cool Erber. 136
- þe childes Moder, whon heo þat seiþ,
 Hire þouhte heo nas neuer er so glad ;
 In to þe houene heo sturte him neih,
 þus sone wiþ hire him out heo had. 140
- And al þe peple þere present
 Wondred on þat selly siht,
 And heried god wiþ good entent,
 ffor Miracle is more þen Monnes miht. 144
- Hou he haþ non harmes hent
 Among þe brondes þat brenneþ so briht,
 þei asken of him bi on assent.
 þe child onswered a-non-riht : 148
- “ Of alle þe Murþes þat I haue had
 In al my lyf ȝit hider-to
 Ne was I neuere of gleo so glad
 As aftur I was In þe houene I-do ! 152
- Boþe Brondes and Gledes, trustily,
 þat weren bi-neþen vndur my fote,
 As feire floures, feiþfully,
 As special spices me þhouȝte hem swote ; 156
- þe Blisful Qwen, þat Maiden Milde,
 þat sitteþ in Chirche in hih Chayer
 Wiþ þat comely kyng, hire childe,
 þat Blisful Babe, on Barm heo ber, 160
- ffrom alle þe schydes þei cunne me schilde,
 ffrom gledes and brondes þat brende so cler,
 ffrom alle þe flaumes þat flouren so wilde,
 þat neuer non mihte neihȝe me ner.” 164
- Boþe Men and wymmen, al þat þer wore,
 þei herieden God hertily,
 Boþe luytel and muche, lasse and more,
 Of þis Miracle, witerly. 168
- Þ**E Iewesse þorw hire sones sawe
 Was conuertet to crist a-non ;
 þe Child tok hym to cristes lawe,
 And alle þe Iewes euerichon. 172
- and found the
 Boy safe and
 sound,
 unharmed by
 the fire.
- All wonderd.
- The Boy said
- that the
 brands were
 like sweet
 flowers to
 him,
- through the
 care of Mary
 and her Babe.
- The folk blest
 God for this
 miracle.
- The Mother
 and all the
 Jews turnd
 Christians.

The Mayor
adjudgd

þe Meir sat on þe Ienh him-selue,
fforte beo Iuge of his trespas ;
To siggen þe soþe i-sworen were twelue,
To ʒiuen heore verdyt in þat caas. 176

þei counseiled i-vere vppon þat caas,
And comen aʒeyn bi on assent ;
þe wordes of þat verdyt was :

the Jew-
Father to be
burnt in his
own oven.

“In þat same houene he schulde be brent.” 180
þus is endet þis stori

Of þe Miracle

I-writen a-boue.

God graunt vs Ioy 184

In heuene an hih,

Ihesu, for þi Moder loue. Amen.

5. *Mary*
gives a Man
a fresh Leg.

(Picture.) V. [þou a man, for aþe, cut of þis foot,
and was heled aʒeyn by þre lady.]

Jesus, as
Thou wast
born of Mary

I Esu, God and Godus sone : þat were a Babe I-boren
Of þe Mayden swete Marie : Kuynde Qween I-
Coren :

and wast
crucified for
us,

As þou rayled on þe Roode : On Crois, I-Crowned of þorn,
To beete þe gutlus of vre ffadres : þat fer weren vs bi-
foren ; 4

as Thou
roset from
the dead,

And aftur þat þe þridde day : ffrom deþe þou vp a-Ros,
To leesen hem out, þat weren I-punt : ffor synne in helle
clos—

fredest the
souls in Hell,

þe soules, lord, þat weren in helle : Were glad of þin
vp-Rys,

Wiþ þe þou laddest hem whon þou rise : To B[*I*]isse of
Paradys ; 8

ascendedst
into heaven,

þe flouertife day þerafturward : þou steih to heuene
an¹ heih, ^{1 MS. and}

þer þou sittest on his riht syde : þi ffader swyþe neih ;

and sentest
the Holy
Ghost to Thy
Disciples,

þeraftur þenne þe tenþe day : þou sendest down wiþ
þi sonde

þe holi gost to þi disciples : To don hem vndurstonde 12
Wit and wisdam, resun and skil : To knowen þi godhede
And preche þe bileue among þe folk : And hem to
good lyf lede :

In the MS. the poem is written in half-lines.

- Wel ouhte we alle to þonke þe, lord : Of alle þi
goodnes, we ought to
thank Thee
and Thy
Mother.
- And eke þi Moder, swete Marie : Of whom com vre
encres : 16
- ffor riht as Eue, vre furste Moder : Of vre synnes was
Roote,
- Riht so of Marie, þi swete Moder : Sprong hele of al vr
boote.
- þerfore we ouhten day and niht : To hauen þi Moder
In Muynde,
- To louen hire eke wiþ al vr miht : And seruen hire as
þe kuynde. 20
- F**Or hose loueþ þat ladi wel : Heo gladeþ him in his
grief, She is solace
in every
sorrow,
- Heo is solase in eueri serwe : And Medicyn in Mischeef,
In eueri serwe or seknesse ouþer : Heo is souereynest
leche ; 23
- No Mon fayleþ þat studefastlych : Vre ladi wol bi-seche. and never
fails,
- þouþ heo helpe nouþt anon : Beo not þerof agast,
ffor ofte heo tariþ of hir help : To Make Mon studefast.¹ tho' she oft
delays.
- þouh heo graunte not þi bone anon : Beo þou not in
despeir : ¹ vv. 25-6 are repeated.
- ffor, 3if þou bidde hire studefastly : I fynde ensaunple
feir, 28
- What serwe or seknesse so þou soffre : þorw hire þou
schalt spede.
- To schewe þe þat bi good ensaunple : A ffeir Miracle I
Rede.
- [I]**N þe Cite of Viuari : A Munstre I-foundet was In the City of
Vivary was a
minster of
Our Lady,
- [I]**n þe honour of vre ladi : þer schewed was
muchel gras : 32
- þer In muynde of vre ladi : Was a swete ymage,
To which þe peple of þat cuntre : Made gret Pilrymage : to which sick
folk made
pilgrimage.
- ffor hose of serwe or seknesse hadde : Or eny oþur Mis-
cheef, 35
- þorw help and socour of vre ladi : þere he fond Releef.
þidere come seke Mesels monye : Halte, Croked, and
Blynde ;
- What-maner seknesse þat Mon soffred : þer hele was
wont to fynde.

Among
others, came
a man, whose
leg burnt
like fire from
foot to knee.

Among al opere þer com a Mon : I-bootned forte be,
His leg was brennyng as a fuir : ffrom fot vp to
þe kne. 40

fful longe he dwelled in þat Cite : fforte a-byden grace,
And eueri day in hope of hele : He visited þat same
place,

To Marie his boones he bed : His hele forte haue :
He felede no leggaunce of his peyne : ffor al þat he may
craue ; 44

Him þhouhte þat he died almost : ffor serwe and peyne
and wo.

He was ad-
vised to have
his leg cut
off,

He was Counseyled hewe of his leg : þen longe to suffre
so.

Hym þhouzte euere so leng so wors : While he haunted
þat stude, 47

and did have
it amputated.

þefore riht as counseiled he was : So bi his leg he dude ;
ffor al þe while he was so seek : He feled neuere lisse
ne lith,

þefore hym þouzte beter legles : þen so to suffre þer-wyþ.
Whon his leg was smiten of : þe kneo, þat was bi-laft,
He heled hit vp wiþ salues and drunches : And plastres
of leche-craft. 52

þerafturward whon he was hol : He haunted þe same
stude,

He still prayd
to Our Lady,

He bad and offred to vre ladi : As he bi-fore þer dude.
But as he kneled þer on a day : His Bedes for to bidde,

Er he passet out of þe place : þis feir Miracle bi-tidde :

and sorrowd

[Wiþ]¹ wepe and wringyng serufoly : To Marie he
made his pleynt : ^{1 om.} 57

“Allas, Marie, Modur of grace : In sum syune I am
Cleynt !

that while
all other
sufferers ob-
taind relief,

ffor alle þat soffren serwe and sor : þe seke, þe Croked,
þe blynde,

In eny Mischef hose preyepþ to þe : Sum grace þei may
fynde, 60

he got none.

Saue I sunful Caytyf out-cast : In þe may fynde non.”
Wiþ syk and serwe, swounyng al-most : To Marie he
makeþ his mon.

And as he was in such serwyng : And mihte not
stunte of wepe,

A-Middes alle his moste serwe : He fel riht [s]ofte on slepe.	64	Then he fell asleep,
Him þrouzte in sweuene, a fe[i]r ladi : Hondelede hym bi þe kne		and thought a lady puld a new leg out of his knee.
And drouh out þer-of a newe leg : As furst was wont to be.		
Whon he a-wok, he groped his leg : He feled hit hol and sount,		When he woke, he found he had a new sound leg.
In al his lyf neuer lihtore : Whon he wende on þe grount.	68	
þen alle Men mensken ¹ þe Mylde ladi : þat sezen þis open Miracle.	¹ r. mensked	
In alle Mischeues heo is Medecyn : A3eyn seknesse obstacle.		
þefore good is þat eueri mon : Serue vre swete ladi ;		So every one should serve Our Lady.
In alle synnes and serwes eke : Heo geteþ to vs Merci.	72	
Now, ladi Marie, qween of heuene : And Emperisse of helle,		
Help vs þat we mowe wiþ þe : ffor euere In Ioye dwelle !		

(Picture.) VI. [þou a icw lente a cristenemon moneye, and took bre ladi to borow.]

6. *Mary is Surety for a Merchant.*

A t Constantynnoble in þat Cite Dwelled a Marchaunt of herte fre, Sumtyme was riche, ful of lewte,		At Constanti-noble a rich merchant,
And after fel in pouerte ;	4	
And, as þe Bokes telles vs, He was i-clept Teodorus.		Theodorus, fell into poverty.
He louede god and vre ladi, And serued þat Mayden speciali.	8	
And in þat Cite, sopliche, A Ieuh þer dwelled, was wonder Riche ;		A rich Jew,
In his lay he hedde good name, He was I-clepet Abrahame.	12	Abraham,
Theodorus he louede wele, Gret lykyng hedde wiþ him to dele.		lovd Theo-dorus.
Theodorus hedde þouht and care, ffor he nedde not wiþ to chaffare ;	16	

	He caste him þerfore to borwe. To þe Ieuh he wente a-Morwe ; þer he told him his Mischeef And preiede hym of sum Releef,	20
The Jew Abraham agreed to lend Theo- dorus money if he'd find a surety.	Of his Gold him for to lene, And þus to hym he gon hym mene. þe Ieuh onswerde wiþ gret' honour :	24
	“Loke hou þou maiht make me seur Me to paye at certeyn day, And þe to helpe I schal assay.” Theodorus seide : “ icham be-hynde, ffor me þer wol no Mon hym bynde ;	28
Theodorus proposed the Virgin Mary.	He þat sum-tyme was my fere Me passeþ bi wiþ-uten chere. But ȝif þou dorstest be so hardi To take vr ladi seinte Mari	32
	ffor my Borw, bē Mi ffay, I schulde þe pay wel at þi day.” þe Ieuh seide : “ my goode feere, I graunte þe, sire, þi preyere,	36
The Jew agreed to ac- cept her if	ffor I haue herd ofte-siþe þat ladi is Corteis and Bliþe, Men seiþ heo wol hem neuer fayle þat in hire seruise wol trauayle.	40
	þerfore go we in to ȝour chirche, And þer þis forward we wol worche ; þer is an ymage of hire iliche, A-Rayed wel wiþ Iuweles Riche :	44
Theodorus would pledge her by her image's hand.	Tac þou hire me þer bi þe hond ! Of þe kep i non oþur bond.” W hon he hed seid, þei gonne to gon. To þat church e þei comen anon.	48
	Theodorus	Theodorus In good Manere Kneled a-doun, bad his preyere, And aftur þat wiþ good visage Went hym vp to þat ymage,
took Mary's image by the hand, and bade the Jew take her as surety for him.	And tok hit bi þat on hond, And bad þe Ieuh scholde to him fond, And seide : “ sire, so god me saue, ffor my Borwh þis ladi haue,	56

þat i schal paye þe at my day Treweliche and wel al þi Monay þat þou schalt me nou take, Al my disese wiþ to slake."	60	
þe Ieuh him tok a summe of gold, Good Moneye and wel I-told, And sette hym þer a certeyn day Him to paye hit wiþ-oute delay.	64	The Jew lent him the mouney.
þe Cristen Mon þen was ful fayn, þey wenten hom ful fayn a-þayn. And he arrayed him ful fast A schip wiþ seil and eke a Mast :	68	
To Alysandre he gon sayle. þer he a-Ryued wiþ-outen fayle. þenne he bouzte faste and solde, And eueri day þe pons tolde	72	Theodorus traded with it at Alex- andria,
He won faste day by day. þe 3eer passed sone a-way. He þoulte so muche on his wynnyng ffor-3at þe day of his payyng,	76	but forgot his pay-day till the evening before it.
Til þe Euen was I-comen A-Morwe schulde paye þat he hedde nomen. H it fel in to his Muynde þon He schulde bi holde a fals Mon ;	80	
To þat Cuntre so fer a-twynne In so schort while miht he not wynne . fforte holde his day of paye. Bote to vr ladi he gon to praye	84	Then he prayd Our Lady for counsel.
Hym to counseyle and to rede What mihte þenne be his beste spede ; And cast hit in herte outurly To truste in god and vre ladi.	88.	
He tok hym þenne a luytel kyst, þer-Inne he putte, þat no wilt wist, þe summe of gold, verreyment, þat þe Ieuh hedde hym I-lent,	92	Theodorus put the money for the Jew into a chest,
And a lettre, þat seide þus : " þis to Abraham Ieuh sent Theodorus ;" Aftur þat, wiþ his hond Aboute wiþ Iren he hit bond,	96	

cast it into the sea, and prayd Mary to send it to Abra- ham.	In to þe séé þen he hit cast, Preied vr ladi ben Schip and Mast, Hit to saue In Godes nam To þe Ieuh Abraham.	100
Next morn- ing the Jew	þe Ieuh a-Ros vppon þe Morn, As I ow telle, wiþ-oute scorn, And stilliche forþ gon he stalke To þe séé-syde, þer forte walke, þat Ebbet and flowed faste bi his house þer he dwellede and his spouse.	104
saw the chest floating to him.	Soone he was war wel I-nouh Of a Cofre, toward hym drouh, ffloterynge in þat salte séé. Gret wonder he hedde what hit miȝt be. fful sonc to hym he hit vp nom, Vndur his arm he bar hit hom.	108
He took it home, found the money,	he fond þer-Inne, verrement, þe gold þat he hedde furst and lent ; Beo þe lettre he wuste also ffrom what Mon þat hit com fro.	112
and knew who it came from ;	He caste hit þenne in to an Ark, þat was boþe styf and stark. To telle þerof no wiht him luste, But wente him forþ as no wiht wuste.	116
but put it in a box,	Longe afturward in Godes nome Theodorus was comen home. Wiþ him þer mette mony on þat him welcomede swiþe son.	120
and said no- thing about it.	Wiþ Abraham þe Ieuh he mette, fful Corteysliche he hym grette And þonked hym of his fordede, And preied god schulde quite his Mede.	124
When Theo- dorus came home,	þe Ieuh seide þo : “ so mot I þe, I trouwe þat þou scorne me ; Whi hast þou broken þi terme-day Of þe payzement of Mi Monay ? ”	128
the Jew Abraham re- proucht him for not pay- ing.	Theodorus seide : “ þou wost wel, I haue þe payed eueridel ; I take my Borwh to my witesse, I owe þe nouþer More no lesse ;	132
		136

- Go we to churche boþe i-fere,
 And þer þe soþe þou schalt here.”
- “ I graunte wel,” quaf þe Iewe;
 “ But þou me paye þou schalt hit rewe !” 140
 þe Iew made hit wonder touh
 And wende hit hedde beo good I-nouh.
 Whon þei were bi-fore þat ymage
 þat for þe gold was mad his gage, 144
Theodorus seide wiþ Mylde steuene :
 “ Ladi, as þou art qween of heuene,
 Help me nou from worldly schome,
 I preye þe in þi sones nome ; 148
 þou wost wel, ladi, þer þou sist,
 I putte þe gold in to a kist
 And, to þis Ieuh þat hit schulde wende,
 I preyed þe hit to him sende. 152
 As I truste on þi sone and þe,
 Ladi, þe soþe scheuh for me.”
ÞE ymage spac, as god hit wolde,
 And seide : “ Ieuh, þou hast þi golde, 156
 And in þe botme of þyn ark
 þer þou hast leid eueri Mark.”
 þe Iewh wox a-schomed þo
 And graunted wel þat hit was so. 160
 Alle þat leued on his lay
 A-schomed weren þat ilke day.
 þer he hedde saumple bi good dome
 Cristene mon forte bi-come.— 164
 þis ladi is ful graciuz,
 þat þenkeþ euere þus on vs.
 þerfore to hire loke þou be trewe,
 And chaunge we hire not for non newe ! 168
 Heo wole vs helpe in vre Mischcef
 In þis world to vs¹ Releef, 1 r. vr
 And afturward wiþ-uten mis
 Geten vs heuene-riche blis 172
 þorw þe grace of hire sone,
 Wiþ him þere forte wone.
 And þat hit mote so be
 Seiþ alle AMen, Par charite. AMEN. 176

7. *The
naughty
Priest.*
—

(Picture.) VII. [Of a prest þat lay by a nonne.]

A Priest once
fornicated
with a Nun.

IN Bok we fynde, as we Rede,
Of a preest, was wylde of dede,
þat was I-wounde in mony a vice,
But at þe laste he was not¹ nyce

¹ ? read so 4

And to synne so wel dude wone
þat wiþ a Nonne he hedde to done.
þerof wolde he him not schryue
Til þat he schulde lete þe lyue.

8

Yet he servd
Our Lady.

3it he serued vre Ladi
Day bi day ful specialy,
Matyns and vres day Bi day
Of hire he seide wiþ-oute delay.

12

At þe laste he fel seek,
And schulde be ded as we schulen ek.

She wisht
hlm to purge
his con-
science.

Vr ladi þat he hedde in Reuerence
Wolde he schulde clanse his Conciencie,
And þat hym fel riht wel in Mynde,
A trusti frend 3if he mihte fynde.

16

A prest þer was he louede wel,
He tolde his lyf to Eueridel ;

20

He told his
sins to a
Priest-friend,

He sykede sore and criede Merçi
þat god schulde on him haue pite forþi,
And for his synnes was sori.

He preyed þe prest ful feiþfuli
þat, as þei hedden be felawes long,

24

and begd him
to pray for
him.

He schulde þenken on him a-mong
His Masse and his Almes-dede,
þat God mihte quite hym his Mede

28

And þat his soule þat was vngeyne
þe sannore mihte passe out of peyne.
þat oþer, þat he wolde, he seide.

Then he died.

After he dyzede, In corþe was leyde.

32

His Friend
thought daily
of him at
Mass.

ÞE prest forsoþe for-3at hym nouht,
But euere hedde hym in his þouht,

Al þat 3eer, day Bi day,
He song his Masse, as I ow say,

36

þat O day he song of vre Ladi,
þat oþer of Requiem, sikerli.

Al þe 3er þis Charge he nom.	
Atte laste his Mynde-day com.	40
As he stod at his Masse þo,	When the dead Sinner's anniversary came,
After þe sacryng In Memento,	
He sauh stonden him bi-fore	
þe ffeireste ladi þat euere was bore,	44
Vppon þe Auter þer he stod.	Our Lady
Heo seide to him wiþ Mylde Mod :	
“ þou hast me trauaylet wiþ þi preyere,	
Now at þis tyme to ben here.	48
As þou hast preyed in þi Messe,	told his Friend that she had got forgiveness for him,
I haue geten forþiuenesse	
To þi felawe of my sone dere	
Of al þat euere he mis-dude here ;	52
Of his peyne he is releset,	
And his Ioye schal ben encreset ;	
Lo wher he kneleþ þe bi-hynde :	
To ben I-hoselet he hæþ in Mynde.”	56
Þ E prest torned hym softly	and he now kneelt behind.
And sauh him knele faste by ;	The Priest
Anon wiþ godes Bodi	
Hoselde him deuoutli.	60
þen sauh þe prest vr ladi þer	gave him the Sacrament,
Come a-doun of þat Auter	and Our Lady
And take his felawe bi þe honde,	
Out of þe Chirche forte fonde.	64
Of þis siht he was ful fayn,	led him out of church.
And tornede to his Masse a-ȝayn ;	
þerof þenne he made an ende,	
Preyed god grace him to sende	68
þorw preyere of his Moder dere,	
So to lyuen and to don here,	
After þis world þat is al wast	
To haue þe blisse þat euer schal last.—	72
Wel are we holden day and niht	
Worschipen hire wiþ al vr miht	
þat euer is so redi diht	
To bringen vs alle to heuene-liht.	76
And þat hit mote so be,	
Seyeþ to hire an Aue !	We are all bound to worship Our Lady.

8. *The Monk with the Quinsey.* (Picture.) VIII. [hou bre lady 3af mylk off heore pappes to a man þat hadde þe squynnyce.]

A Monk was	<p>A Mon of gret deuociun Was sum-tyme in Religium, þe Bok seiþ he was a Monk, And in godes seruise swonk ;</p>	4
once always serving Our Lady.	<p>Hire to serue euer was a-bout. Whon he herde of hire eny speche, Of al his dissese þat was his leche, þat hedde he leuere þen drinke or ete,</p>	8
He collected her Matins and Hours	<p>Of oper þinges rouht he nouht, So swete on hire was his þouht. þat tyme riht as men doþ floures Men gederede furst Matines and vres þat men vsen now of vre ladi, And seiden hem deuoutly ;</p>	12
and special Prayers.	<p>Whose mihte hem þenne gete, His (!)¹ was holde for Miracle grete.</p>	16
Then he got the Quinsey,	<p>Þis Monk hem hedde, I ow say, And seide hem riht wel eueri day, And mony a special preyere þat men han mad of hire here. Atte laste, as hit schulde falle, þe Monkes þrote grete swalle,</p>	20
and folk thought he was dead.	<p>Men called þat vuel Comuynti, þat he hedde, þe Qwinaci. His vuel bi-gon so to encrese, Wiþ-outen eny relece,</p>	24
But Our Lady spirted milk out of her teat into his mouth,	<p>þat al þat þer abouten stood Seide he was ded, bi þe Rood ! But neuer-þeles hit was not so. Vre ladi com to hym þo, As he tolde aftur mony a Mon, His leche to ben, as heo wel con ; Wiþ hire pappe in to his Mouþ Milk heo spreynt, þat is selcouþ !</p>	28
	<p>And seide to him : “ Mi seruauzt swete, I am comen þi bale to bete ;</p>	32
		36

¹ r. Hit

- Wiþ my seruauns haue I be, lo :
 þat Made me beo so longe þe fro. 40
 Beo not a-ferd, þou schalt not dye,
 I schal þe hele of Maladye, and said
she'd cure
him.
 þi feire prote þat me haþ serued
 I schal not soffre beo ouer-torned, 44
 þy vois þat þou dest wiþ me grete
 At þis tyme schaltou not forlete,
 And, for ichaue ben longe from þe,
 þe sannore schaltou heled be." 48
 Vnder his nekke heo putte hire Arm,
 Wiþ hire swete fyngres stroked his harm.
 þe swellyng slaked, he feld no sore. She stroked
his swelling,
and it went.
 He set him vp anon-riht þore. 52
 Hym þouzte verrelliche i-nouh
 þat heo aweiward from hym drouh :
 And after hire faste he rauhte,
 But he hire take mihte nauhte. 56
 þen he cried an heih al oute
 To hem þat weren hym aboute :
 "Vn-Corteis folk 3e ben, I-wis,
 Whi worschiped 3e not þe queen of Blis, 60
 AMong ou alle a space i-lete
 þat þe ladi mihte haue sete?
 Ne seih 3e nouht hou louh heo went,
 Wiþ þe dost wel neih be-schent, 64
 ffor to salue me of my sore
 Whon my lyf was wel neih lore?
 Wiþ 3or noise, 3e folk vn-þriue,
 Out of þis hous 3e han hire driue." 68
 þerwiþ he wepte for Ioye wel glad ;
 And euer was hire seruaunt sad,
 Worschuped hire Corteis and hende
 Euer to his lyues ende.— 72
 Oþur help or oþur leche
 Vs nedep not no forþere seche
 But Mari, Modur and Maiden clene,
 In heuene þat is so briht and schene. 76
 Preye we, heo preye hire sone *Ihesus*
 þat euere he haue Merci on vs,

þat to his blisse he take vs to
þat is and schal ben euer-mo. Amen. 80

9. *The incontinent Monk.* IX. [Of an incontinent monk, þat was drowned, and rered
ægeyn by þre lady to lyf.]

A Sacristan

A Sexteyn was in an Abbey
Of þe Ordre of Monkes grey,
þat louede to worschipe vr ladi ;
But fallen he was In lecheri. 4

practist
lechery,

Whon his Breþren were to bedde i-gon,
He wolde gon as stille as ston
Out of Cloystre on his wilde-hede,
fforte parfourne his misdede. 8

but always
greeted Our
Lady's
ynage.

þauh he hized faste for his Corage,
Euere he wolde grete þe ymage
þat in þe chirche was mad of vre ladi,
As ofte as he passed hit by. 12

One night,
going after
a woman,

Hit bi-fel vppon a niht,
To his walk he hedde hym diht,
Bi þat ymage passed he
And grette hit wiþ an Aue. 16

he fell off a
bridge and
was drownd.

Vnder þe Abbeye a water Ron,
þer-ouer was a Brugge of ston :
Ouer þat Brugge lay his pas.
But him bi-fel a wondur cas : 20

Fiends came
to fetch him.

As a mon þat hedde ben a-teynt
He fel a-doun and was I-dreynt.
þer comen ffendes fers and felle
To fecche his soule in to helle. 24

Angels wisht
to help him.

A Cumpaygnye of Angeles swete
þorw Godus pite dude wiþ him¹ mete,
þif þei mihte þorw godus gras
Helpe þe soule of sum solas. 28

¹ r. hem?

The Fiends
claimd him.

þe ffendes criþeden sone anon :
“þe wiþ þis soule haue nouzt to don,
He is Iugget wiþ vs to gon
ffor þe Misdedes þat he haþ don.” 32

þe Angeles al astoneyet were,
ffor þei mihte schewe no good werk þere
Wherfore þei mihte him calange

And wiþ hem lede forþ in heore range.	36	
But as þei stonden alle a-gast, þer com vre ladi swiþe fast.		
Heo seide : " þis soule whi haue 3e take, 3e foule ffendes blo and Blake ? "	40	Our Lady askt the Fiends why they'd taken the Sacris- tan's body.
þei onswerde sone schortly : " ffor he diede sodeynly Wiß-outen eny gode dede ; þerfore we schulen him quite his mede. "	44	
V r ladi seide : " 3e sey falsly ; Whon-euer he went and passed me bi, He grette me wiþ an Aue, And þus he tok leue of me, Als euere he, ¹ whon he com a-3eyn, To sey an Aue he was fayn. 3e schul not sei we take hym ow fro Wiß strengþe ne Manas ner-þe-Mo : Put we hit In þe Iuggement Of þe hei3e kyng, verreyment. "	48	He always greeted her with an Ave.
As þei þus striuen I-fere, þorw Maries Mylde prey[er]e Hit lyked God, of alle souereyn, þe soule to þe bodi wende ¹ a-3eyn, þat he mihte here him-self aMende, Til god wolde aftur hym sende.	52	She appeald to God,
His breþeren þat slepten in here wyse Weren awaked and wolden aryse, Gret wonder þei hedden hem among Whi þe sexsteyn was so long. . .	56	who sent the Sacristan's soul into his body again, so that he might re- form.
. [rest of miracles wanting] ¹	60	
	64	

¹ The next 40 leaves, f. CXXVI b—CLXVI b, are wanting, with the rest of *Mary's Miracles* (c. 7000 vv.), which, according to the Index, ended f. CXXXIII, and the following poems, as given in the Index : f. CXXXIII, þe seuene psalmes. To euery apostel an orysoun. An orisoun to alle þe apostles. An orison to seynt Michel. An orysoun to seynt Ion þe baptist. Salutacions to ihesu crist. An orysoun to þe Trynite. Salutacions to vre lady. O vere beata & intemerata. An orysoun of bede off þe seuene wordes þat crist spak last in þe cros. Letanie off vre lady þat seynt bernard made. Oþur orisones to vre lady. Matyns of þe passioun. Orisons off seynt Anselmes Meditaciouns.

Then follow *þe Gospeles*, f. CLXVI b—CCXXVII, ou which see *Altengl. Leg. N. Fl.*, p. LXXI ff; amongst them a later addition, the Sermon de festo corporis cristi.

MS. Vern., f. CXCv b.

XXX. *De festo corporis cristi.*¹[*Panem angelorum manducauit homo.*²]I. nymen,
take heed!

} E lewede Men, takeþ hede—* (See l. 39* below.)
 } ffor þeos clerkes haþ non nede ^{2 om. in Vern.}
 þat I hem opene þis latyn,
 ffor heo hit conne wel a-fyn, 4

¹ Ed. before in Herrig's *Archiv* LXXXII, p. 167 ff. Of the 3 MSS. of this homily, MS. Harl. 4196 contains an *older, northern text*, MSS. Dd 1, 1, and Vernon a *southern transformation*. MS. Dd was written before MS. Vernon, but adds an introduction of 38 vv.; MS. Vernon adds a 2nd homily: *Septem Miracula de corpore cristi*, from Robert of Brunne's *Handlyng Synne*. Cf. *Altengl. Leg. N. F.*, p. LXVIII, LXXIII, LXXXII.

MS. Dd. 1, 1 *Cambr. Univ. Libr.*, fol. 32 b.

In nomine summi saluatoris, gloriosissimi sublimis creatoris, indiuidue omnipotentis ineffabilis trinitatis, incomprehensibilis et incommutabilis veri dei & hominis, nostri principii, progreditur exordium: veri ubi christus est fundamentum, nullum boni operis superest edificium: patebunt lingua materna, dei mediante gracia.

Panem angelorum manducauit homo: David in psalmo.

³ In þe name of oure souereyn sanyour,	to techin vs þe riht wey before,	
þat is al-weldinge creatour,	and þat he to vs take hede	
þe heye holi trenyte	& send vs þing þat we han nede.	24
þer o god is & personis .iiij.,	ffor, as I seyde befor in latyn,	4
Boþe veri god and man;	þat no werk haþ no good fyn,	
& þe holi gost, alle .iiij. but an,	It is nouht worth, verament,	
be a-mong vs in his grace to wone,	but if crist be þe fundament:	28
to helpe þe speche þat is here begunne.	þer-for wile we him beseche	
and if þer eny man be here	9 þat he be founder of oure speche,	
þat of his beleue haþ ben in a were	and þat it ende in his name,	
or haþ errid her-be-fore	& þat þe foule fend it schame	32
wher-bi his soule nyhte be lore,	12 and profite to oure soulis alle,	
swich word he mote now here	þat non in mysbeleue ne falle.	
to sauē him fro helle-ferē;	þer-for alle þat ben here,	
and alle þat ben in riht fay,	preyth for me sum preyere,	36
þat þei mote hold þe saf way.	16 ffor ihesu cristis owne loue,	
and þer-for beseke we him	& also for þoure own behoue.— —	
þat may sauē eueri lyme,	*þe lewid men, takiþ hede—	
to-berste, to-bete bon & felle,	for þe clerkis han no nede	40
to saue vs fro þe fire of helle;	20 þat I hem opene þis latyn,	
and þis day lete his bodi be bore,	for þei it knowe wel & fyn;	

MS. Harl. 4196. *Sermo in festo Corporis Cristi.**Panem angelorum manducauit homo*
(Ps. 77, 25).

* L aude men herto tak hede—
 ffor vnto clerkes it es no nede,

In þaire bukes may þai se
 þe gudenes of goddes preuete, 4
 Gastly how he will vs fede
 With his body in fowrom of brede,

ffor holy Churche hit singeþ meste, Nomeliche of þis newe feste.			This new Feast is old,
Ac nopeles hit is ful olde þat Dauid in þe psauter tolde :	8		for David said Man ate Angels' food.
ffor þis is þe latyn þat Dauid sede þat " Mon ete Angeles Brede ; "			
And þat is soþ, for so hit wes þe tyme of þe prophete Moyses.	12		In Moyses' time
[He] ¹ was in Egipte in gret truage, And godus folk in foul seruage,		1 om.	
Vnder þe kyng Pharaon þer was mony a þousund mon.	16		God's folk were in slavery under Pharaoh.
Longe hit were al to telle ; But atte laste hit þus bifelle			
þat god nolde soffre hit nò more His owne folk in þraldam wore,	20		
And god bad Moyses he scholde fle Wiþ his folk þorwh þe Rede séé.			
þo Moyses to þe séé com, Al druye his folk wiþ hym he nom :	24		Moses led his folk dry thro' the Red Sea.
þe séé stod vp-riht as a wal,			

*Cambr. MS.**Harl. MS. 4196.*

ffor holi chirche it singiþ meste, nameliche in þis newe feste.		Als haly kyrk now most and lest	7
But nertheles it is ful old þat dauid in þe sawtere told :	44	Mase mynde now in þis new-fun fest ; Als dauid in þe sawter said, And þe haly gast had him puruaid By figures þe folk forto lere.	
for þis it is þat dauid seyde þat " Man etiþ aungelis brede ; "	48	þar-fore he said on þis manere,	12
& þat is soth, for so it wes in tyme of þe prophete moyses.		Als witnes beres in þis stede : " Man," he said, " etis angell brede."	
He was in Egipte in gret truage, & goddis folk in foul seruage, ynder þe king pharao	52	Omang þe childer þat ihesu chese.	16
þer was a þousand men & mo. Longe it were al to telle ; but atte laste þus it befelle	56	ffor when þai war in thraldom broght With farao þat þam wranges wroght— þat war ful lang now forto tell ; Bot at þe last so it bifell	20
þat god ne wold suffren it no more his owne folk in thraldom thore, and god bad moyses he schuld fle wiþ his folk þorw þe rede se.	60	þat god wald suffer it namore þat his folk in thraldom wore : He bad moyses þat he suld fle With his folk thurgh þe [rede] se.	24
and whan moyses to þe se com, al druye his folk wiþ him he nom :		And when þai to þe se war cumen, A dri way sone haue þai nomyn :	
þe se stod vpriht as a walle,		þe water stode vp als a wall,	

Til þei weore I-passed al.

Pharaoh and
his host pur-
sued them,

Kyng Pharao him suwed faste
Wiþ his Chares and his hoste ; 28

And whon þei weore alle in þe sée,
God torned heore strengþe a-3e,

but were all
drownd.

So þat þei were ouer-seynt,
And he and alle hise weren i-dreynt. 32

In þis place hit mai beo sede

Men then
eat Angels'
bread,

þat mon ete Angeles brede :
þat tyme þat Moyses ladde þus
His grete host In wildernus 36

for God raiud
down Manna.

God dude lete reyne a-doun
As hit were flour gret foysui,
Manna, so hit is I-write,
And is I-clept Angeles Mete. 40

Heo hit gedrede and liueden þerbi,

The Israelites
sind by
gathering
more Manna
than they
wanted.

And sunged sore I wol telle ou whi :
þei gederde more, for drede of brede,
þen vche day þei hedde to nede ; 44

And hit nolde not ben on Morwe
fforte kepe ne for to Borwe.

Cambr. MS.

til þei were passid alle. 64
King pharao him suyd faste
wiþ al his meyne, & al in haste ;
and whan þei were alle in þe se wiþ-in,
God turnid hire strengþe al a3en, 68
so þat goddis folk was al ouer went
& pharao & hise were alle schent.

In þis place it may ben seyde
þat man ete aungelis brede : 72
þe tyme þat moyses lad þus
his gret ost in wildernes

God fro heuene lete reyne adoun
as it were a flour, gret foysoun, 76
Manna, so it is wrete,
& it is seyð aungelis mete.

þei it gaderid & lyuid þer-bi, 79
& synnyd sore I wile telle 3ow whi :
þei gaderid mor of bred

þan eueri day þei had to ned ;
and it wolde not ben on morwe
for to kepe ne for to borwe. 84

Harl. MS. 4196.

vntill þai war past ouer all 28
Kyng farao with ful gret boste
pursued þam with all his oste,
And wele þai wend þe way to hent

Als þe childer oway had went : 32
þe se closed and þam vmcast ;
þaire liues might no langer last.

þare was he and his men3e drownd,
And goddes folk past hale and sownd. 37
In wildernes þan was moyses
With childer þat god him-seluen chese.

God sent to þam fra heuyn doune 40
Als it war flowre ful gret foysowne ;
Manna in clergi es it cald,
Angell mete men may it hald.

þai gaderd it and lifed þar-by, 44
And sinned I sall tell 3ow why :
þai gederd more and broght to hend
þan þai had mester forto spend ;

And, if þai samind it on þe day,
On þe morn wald it be oway 48

Ich holde þis a badde store			
To vche Mokerere þat biddeþ ¹ more	1 r. biggeþ	48	This is a warning against Usurers
Of Catel þen he haþ to nede			
His owne Meyne forte fede;			
He buggeþ Corn azeyn þe zere			who keep
And kepeþ hit til hit beo dere.		52	back corn till it gets dear,
“þer-of he doþ wysliche,			
ʒif he departe hit skilfulliche.”			
Nay, forsoþe, þenkeþ he nouht			
To pore men parten ouht;		56	
Bouzte he neuere so good chepe,			
He reweþ nout þe pore wepe;			and never
He ne rouhte how al þe world ʒode,			care that the
So þat his owne bi-zete were goode.		60	poor weep.
ffor þis is þe Mokereres onswere:			
“Goþ or wey, Corn is dere!”			The Usurer
And forsoþe, wiþ-oute gabbe;			says, “Go
þe same onswere he schal habbe		64	your way!
Whon alle þe Angeles in heuene beoþ			Corn is dear.”
And alle on eorþe þat þoleþ deþ			
Schul ben at a parlement:			The same

*Cambr. MS.**Harl. MS. 4196.*

I holde þis a badde stor		And þar-in wald be no foysowne,	
to eueri mokerere þat wold han mor		Bot turn in to corrupciowne.	
of catel þan he haþ to nede		þai might wele se þan by þis thing:	
his owne meyne for to fede;	88	God was nocht paid of þaire gedering.	
he bjeþ corn azen þe zere		þan may we se it es ill store	53
& kept it til it be dere.		Of þir mokyrrers þat bies more	
“But þer-of doþ he wiseliche,		Corn or malt þan he has nede	
if he departe it skilfulliche.”	92	His menze fully forto fede.	56
Nay forsoþe, þenkiþ he nouht		He þat byes corn so here	
to pore men departen ouht;		And zemes it till it be dere,	
Bouhte he neuere so good chepe,		And are will lat it lig and rote	
he ne rewiþ not þe pore to wepe;	96	Or he it do till oper note,	60
he ne rouhte how al þe world ʒode,		He greues god, trewly to tell,	
so þat his owne geting were gode.		Als did þe childer of israel,	
for þis is þe mokereres answere:		þat trowed nocht with trew entent	
“Go ʒoure wey, corn is ful dere,”	100	þat fode Inogh suld þam be sent.	64
also for soþe, wiþ-outen gabbe,		And þat corn gaders gude spede	
þe same answere he schall habbe		And will nocht part in tyme of nede	
whan alle þe aungelis, in heuene beth,		vnto þam þat fode has nane,	
& alle on erthe þat suffrid deth,	104	Bot saues it to him-self allane,	68
schul ben at on parlement:		fful hard reking ʒeld sal he	

þen þe Mokerere schal be schent ; 68

þer he schal vbbreyded beo

Of God him-self, þat is al freo,

In what manere he haþ spent

þe godus þat God on corþe him lent. 72

þere god him-self schal ȝiue þe dome—

He may beo adred er he þer come ;

ffor þis is þe word þat God wol say

To þe Mokerere at Domes-day, 76

And Certeynliche to non oþur mon

But to þe wrecche Mokerere þon :

“ I hungred whon þou wernedest me mete ;

I was a-ffurst, I coude not gete ; 80

Herborweles, þou me forsoke ;

Seek, in prisun, þou ne come me to loke ;

A-Cold, Cloþeles also,

Naked þou me lette go : 84

þerfore, Mokerere, þou wende to helle,

Wiþ alle þe deuelen þer euere to dwelle.”

þe wrecche Mokerere onswere schal þan

“ Lord, whon sauh we þe neodi Man ? ” 88

when God
Himself

shall say to
the Usurer, at
Doomsday,

“ I hungred,
and you
refusd me
food, ” &c.

“ Therefore,
Usurer, go
and dwell for
ever with
Devils ! ”

Cambr. MS.

þer þe mokerere schal ben schent ;

þer he schal vpbraydid be

of god him-self, þat is so fre, 108

In what manere þat he haþ spent

þe godis þat god on erthe him lent.

þer god him-self schal ȝeuyn þe dome—

he may ben a-drad or he þer come ;

ffor þis is þe word þat god wile say 113

to þe mokerere at domys-day,

and so harde to non other man

as to þe vnkynde mokerere þan : 116

“ I hungrid whan þou wernedist me

mete ;

I wold haue had drink, I cowde non

gete ;

herborwles, þou me forsoke ;

& sike, in prisoun, cam not me to

loke ; . . . ” 120

[folios 34, 35, 36 wanting in
Cambr. MS.]

Harl. MS. 4196.

At þe dome, when he sall demed be

By-for god þat es high iustise

And euyñ domes-man & al rightwise,

And bifor all his saintes sere 73

And his angels all in-fere ;

þan sall he wit how he has spend

Al þe gude þat god him send ! 76

ffor in þis maner sall god say

vnto niþinges on domes-day :

“ hunger I had and thrist ful grete :

þou gaf me nowþer drink ne mete ; 80

And herberles þou me forsoke ;

In preson wald þou noght me loke ;

Nakid when¹ I was also, ^{1 MS. whin}

With-owten clath þou lete me go. 84

þarfore now saltou wende to hell,

Euer-more with deuils to dwell.”

þan sal þe sinful say in hy :

“ lord, when saw we þe nedy 88

And did noght als vs fell to do ? ”

þan sal he answer þam vnto

- “3us, whon 3e warned þe leste of myne,
 3e warned hit me wel a-fyne;”
 And þere hem¹ tit heore onswere : 1 or. him
 “Goþ to helle, for heuene is dere.” 92
 At Domes-day þe meste schennes At Domes-
day the most
shames shall
fall on Misers.
 Hit falleþ vppon þe nyþinges ;
 ffor þei neuermore wole hem schryue
 þat þei weore niþinges in heore lyue, 96
 But euere heore onswere hit is þus
 “We 3iuen more þen men 3iuen vs.”—
 Torne we to vre gospelle,
 Of þe folk of Ysraelle, 100 God was
wroth with
the Israelites,
who gathered
more manna
than they
needed,
 Hou þei gedrede Angeles brede
 More þen þei hedde to nede.
 þerfore god wroþ was
 þat þei trist not to his gras, 104 because they
did not trust
His grace.
He slew
40,000 of
them in 1
day.
 And let hem dye ; and were I-slay
 ffourti þousund on a day,
 ffor þat gult and oþur eke,
 And godus heste þat þei breke ; 108
 þat of sixe [hundred]¹ and twenti² þousende— 1 om. And of
620,000,
only 2, Caleb
and Joshua,
came to the
Promist
Land.
 þus muche was þe noumbre to toknynge—
 þat þer come non to londe freo 2 r. thirti? Cf. Num. 1, 46,
Ex. 33, 25.
 Saue tweyne, Calef and Iosue— 112

Harl. MS. 4196.

And say : “when þat 3e saw in pine
 Any of þe lest of myne 92
 And helpid þam nocht in þaire nede,
 vnto me did 3e þat ilk dede.”
 þan thurgh dome he sal þam schende
 To won in wa with-owten ende. 96
 þus on domesday þe most hething
 Sall fall vnto þe hard nothing ;
 ffor þarof will þai nocht þam schriue,
 If þai be nithinges al þaire liue, 100
 Bot euere-more þai answer þus :
 “We gif wele more þan men dose vs,”
 And syn þai say þat it [es] nane
 To saue all to þam-self allane 104
 And spare it all vntill þai dy—
 þat bargan sall þai dere haby !

Harl. MS. 4196.

þarfore of nithinges lat we be
 And till oure mater turn will we : 108
 More in þis tyme now will we tell
 Of þe childer of israel,
 How þai gaderd angell fode
 More þan neded to do þam gude. 112
 þai traisted nocht in goddes grace :
 þar-fore vnto þam wrath he was,
 He sufferd þam peris ilkane
 And with þaire enmys to be slane ; 116
 With were he was opon þam¹ wroken,
 ffor þai had his biding broken. 1 ms. þan
 Ofsex and twentyhundreth thowsand (!)
 þat war pare in desert dweland, 120
 To þe land of hest þare come nane fre
 Bot anly Calef and iosue—

And of þulke tweyne com al þe strene
Of vre ladi, heuene-Qweene.—

Now is wel sene to-day
þat he loueþ vs more þen þay. 116

ffor he ne sende hem but Angel brede,
þat lasteþ but a day to nede,

He haþ send us a Ricchor sonde :
His owne bodi, ich vndurstonde, 120

þat wol laste euere þe soule wiþ-Inne
Whil þou art out of dedly synne.

þat was I-pyned for vre nede
To-day þou seost In ffourme of brede. 124

And þauh I wol þow schewe and telle
Beo þis ensauple hou hit bi-felle,

þat is writen In þe Legent
Of þi[s] holy sacrament. 128

Videmus in altari formant panis, non carnis, & quare:

A Iew sum tyme and a Cristene mon
Were felawes in þe wey vppon.

And bi þe wey, as riht was,
þe Cristene Mon herde Rynge to Mas. 132

þe Cristene Mon seide : “ a-byd me here,
Whil I go to my preyere ! ”

Harl. MS. 4196.

And of þa twa come all þe strene
Of milde mari, oure heuyn-quene.—

Now in þis werld wele may we se 125
þat lufed with god wele more er we :

ffor he sent þain bot angels brede,
þat bot a day wald stand in stede, 128

And vntill vs here has he sent

His awin body, verrayment,
þat euer-more will last vs in,

If we be out of dedly syn. 132

Both his verray fless and blude

Gifes he till oure gastly fode

þat for vs was pined on a tre ;

Ilk day oure-self may it se 136

In faire fowrom of erthly brede

Harl. MS. 4196.

þat for vs in erth sufferd dede
And toke his hand-werk out of hell.

þarby a tale he[r] will I tell, 140

þat wretin es in þe legent
Towcheand þis haly sacrament.

Narracio de iudeo & cristiano.

Sum tyme, als clerkes tell þow can,
Was a iew and a cristen man ; 144

þai met togeder opon a day,

And so þode samen by þe way.

And, als in bokes beres witnes,
þe cristen man herd ring to mes. 148

He said to þe iew : “ habide me here,
Whils I go mak my prayere.”

We have
richer food
than Angels',
even Christ's
Body,

in form of
Bread.

*A Legend
of this Sacra-
ment.*

A Jew and a
Christian
once traveld
together.

þe cristene mon wente in to þe churche.		
And þe Iew bi-gon to grucche,	136	The Christian went to hear Mass.
ffor hym þhouzte his felawe was		
To longe biddinge ¹ atte Mas. :		r. biddinge
þe Iew ros vp and forþ ede		
In to þe Churche, to take hede.	140	The Jew followd him,
þen sauh he atte weuede		and saw the Priest hold a Child over his head,
þe Prest holde ouer his heuede		
A ffeir child, I-woundet sore		
In ffoot, in hond ; 3it sauh he more	144	
þat þer nas nouþur wyf nor mon		
Of alle þat in þe Chirche were on		
þat ne helde vp here hondes and sat on kne ;		
And from þat child sauh come fle	148	from which a like Child flew to every communi- cant.
Anoþur such as he sauh stonde,		
A[nd] lihte bi-twene vche monnes honde.		
þe Ieuh a-Bod, til þe Prest		
Vsede þe Eukarist,	152	
þen sauh he him ete þe child		Then the Priest eat the Child ;
þat he bi-twenen his hondes held ;		
And al þat weore in þe churche þerwide		and all the other folk ate, each, his Child.
þe Ieuh þhouzte þat so heo dude.	156	
þe Ieuh was agrise and wente him hyde		
þer his felawe him bad abyde,		
And bi him-self he seide þan :		
“ A grisly lyf haþ Cristen Man ! ”	160	

Harl. MS. 4196.

þe iew said : “ I will assent.”
 þe cristen man to kirk es went, 152
 And made his prayers inwardly
 vnto oure lord god al-mighty.
 þe iew þan in þe way him held
 And thoght his felaw ful lang dweld ;
 þarfore vnto þe kirk he 3ede, 157
 preuely forto tak hede
 What maners was þam omang
 þat his felaw dweld so lang. 160
 And þan he saw, or euer he leuid,
 þe prist hald vp ouer his heuid
 A knaue-childe, with wowndes sore
 In fete and hend ; 3it saw he more 164
 þat þare was nowþer wife ne man

Harl. MS. 4196.

Of þam þat in þe kirk was þan [hend ;
 þat þai ne kneled and held vp þaire
 And fra þe child þan saw he wend
 To ilk man swilk a child to sight,
 And euyñ bitwene þaire handes it light.
 þe iew biheld þan to þe priste
 Bygan to vse þe ewkariste, 172
 He saw him ett þe same childe
 þat he bitwix [his] handes hilde ;
 And on þe same wise thoght him þare
 Did all þat in þe kirk ware. 176
 þe iew þan went and stode þat tide
 Whare his felow bad him abide,
 And vnto him-self said he þan :
 “ A lathly life ledes cristen men ! ” 180

After, the
Christian
rejoind the
Jew,

þe Cristene Mon aftur þe mas
Com to þe stude þer þe Iew was.
þe Ieuh asked : "hou farestou?"
þe Cristene mon seide : "better þan þou ; 164

and was told
that his belly
ought to be
full,

ffor siþen iclaue my god seye,
þe lihtore ích holde al my weye."
þe Iew seide : "beo my scolle,
Wel ouhte þi wombe be fulle ! 168
Hedde I so muchel I-ȝete,
þis þreo dayes nolde I no mete."

as he (like
the other
Christians)
had eaten a
bleeding
Child.

"fforsoþe," quap þe cristene mon,
"To-day say3 I siht of non, 172
Non eorþliche kunnes mete
þat my Mouþ mihte etc."

"Let beo ! I sauh wiþ myn eȝen two
Where þou and oþur mo, 176

Vche of ow heold a child blodie,
And siþen ȝe eten hit, I nul not lye ;
Wherfore i seye þat oure¹ lawe ^{1 = ȝoure}
Is not good." bi þat sawe 180

The Christian
said it was
a lie,

þe Cristen mon bi-gon to beo wroþ ;
"þou lyst, Iew, þou art me loþ ;
ȝoure lawe is fals, and so ȝe ben,
ȝe wol not leene but þat ȝe sen. 184

and he'd cut
the Jew.

þerfore al-one I¹ go þe bi, ^{1 om. 1?}
I kepe no more þi cumpaygni."

Harl. MS. 4196.

þe cristen man, when mes was done,
Come vnto þe iew full sone.
þe iew said : "how fars þou now?"
þe toþer said : "better þan þou. 184
ffor I haue sene my sauio wre,
vnto wham be euer honowre ;
And sen þat I haue sene þat sight,
All þe day I am more light." 188
þe iew said : "so mot I the,
þi wombe aght wele full to be !
ffor, and I might so mekill ette,
þir thre daies suld I ett no mete." 192
þe cristen man þan said ful right :
"þis day come no mete in my sight ;

Harl. MS. 4196.

Als fer als I on may think,
þis day I saw no mete ne drink." 196
þe iew said : "for schame, lat be !
I saw both oþer men and þe
Ilkone hald a child blodly
And ett it seþin, sekerly. 200
And sertes, me think by þis scill
A lathly life ȝe gif ȝow till !"
þe cristen man þan wex all wrath,
And said : "þou lies, with-owten ath.
ȝowre law es fals and so er ȝe, 205
ȝe will noght leue bot þat ȝe se.
þarfore fare furth, opon þe fy !
I will nomore þi cumpayni." 208

þe Iew seide : “ ffelawe, greef þe nouht þeih I telle þe what I sayh and þouht, Ac tel me bi sum oþur preue Wher-bi I may þe soþe leue !”	188	But, on the Jew asking for proof, that he might believe,
“ þis is þe skile,” quap þe Cristene man, “ þat god nout soffreþ þe þan þat þou seþe wiþ þin eþe þe sacremens þat ben so sleþe, þat his fflesch mihte so ben hud To vs cristene wiþ-inne þe bred. And þy kun made hym dye, þerfore al blodi þou hym seþe.”	192	the Christian explaind that this was why the Jew saw what Christians couldn't.
“ ffelawe,” quap þe Iew þon, “ Help þat I were a Cristene mon ; ffor leuere ichaue cristned ben þen euere seo such a silt aþen.”	200	The Jew was
þo was þe Iew cristned, and oþur mo, ffor þe Miracle þat fel þo.— þis Bred þat is godus flesch, What feiror preue wolde men esch þat vche part is godus entere ? þeih hit weore parted in þreo quartere, And þeih hit weore an hundred dole, Vche part is his bodi al hole.	204	then christ- end.
And þat loke bi skile, lo here : Bi-hold þi-self in a schewere :	208 212	As in a mirror

*Harl. MS. 4196.**Harl. MS. 4196.*

þe Iew said : “ felaw, greue þe noght Al-if me here-of wonder thoght, Bot tell me by sum graither preue How I might þe sertayn leue.” 212	þat I war made a cristen man.” 224 þan was he cristend als I tell, Thurgh þis miracle þat þus byfell.
þe cristen man said : “ þis es þe skill þat god of heuyn noght suffer will þat þi sinful eghen seghe þe sacrament þat es so heghe, 216 He wald noght schew þe in þat stede How his body es hid in brede : þi kin him slogh ogains þe law. ffor-þi þou him al bloody saw, 220 And so sall all þi kin him se At þe dome when þai sal dampned be.”	<i>Exemplum per speculum.</i>
þe Iew said : “ felow, I prai þe þan	A faire ensample may men se Of goddes body, how it may be In diuers parcels parted here 229 And ilkane be goddes body entere ; And how þat of aue eucharist, þat sakerd es þe cors of crist, 232 A hundreth men may haue þaire dale, And ilkone haue cristes body hale— þat may men by ensawmple here. Bihald þi-self in a schewere : 236

you see but one face,	þou ne sest but onliche þi faas, þe while al hol is þe glaas ;		
yet break the mirrour into 3, and you see 3 faces,	And brek þe glas in two or þre, And so moni formes ¹ þou miht se.—	¹ r. faces	216
	Beo þe making of þe oblee Wel and skilfoli-che me may se		
so it is with God's Body.	Of wꝛuche we make Godus flesch, þis is þe saumple whose wol esch.		220
It prevails against the 7 Deadly Sins :	Hit is maad beo seuen skiles Aꝛeyn þe seuene dedly synnes :		
1. Lechery,	Aꝛeyn Lecherie hit is whit, þat was Blak and stynkyng euer ȝit.		224
2. Gluttony,	Hit is þunne a-ꝛeyn Gloteny, þat al to muche wole swolewye.		
	Hit is round and liht to þrowe,		
3. Sloth,	Aꝛeyn Sleuþe, þat makeþ men slowe.		228
	Of swete whete mad hit is,		
4. Wrath,	Aꝛeyn Wrappe, þat is bitternis.		
	Hit is mad wiþ-oute leuyn :		
5. Envy,	Aꝛeyn Envye hit stont aꝛeyn,		232
	ffor Envye makeþ Men swelle Whon he seoþ eny spede welle.		
	Hit is also wiþ-oute Bryn Or eny oþur Corn þer-In :		236

Harl. MS. 4196.

þou sese bot a face, more ne les,
Whils þe glas vnbroken es.
Breke þan þe glas in two or thre :
And so many faces sall þou se ; 240
Breke in a hundreth peces þe glace
And þou sall se a hundreth face.
And if þat þe glas all hale ware,
A face þou suld se and nonare. 244
So þe sacrament of goddes body
May be departed in sere party,
And in ilk part all hale es he,
All-if it neuer so litill be.— 248
Also ȝit, þat þe sacrament
Es ordand all by trew entent,
þat may ilk man him-seluen se
By þe making of þe vble. ¹ r. scilles, cf. v. 251.
By seuyn selles¹ it es made euyn,

Harl. MS. 4196.

To stroy þe dedly sines seuyn.
þe eukarist aw to be white,
fforto destroy flesly delite 256
And alkins lust of lichery,
þat blac es euer and ful vgly.
Thiu aw it to be al-gate,
Glotony forto abate ; 260
ffor þai couait þat glotons es
Of mete and drink ay mekelnes.
Rownd it es and light to throw, 263
Ogains slewth, þat makes men slaw.
And it es made with-owten leuaine,
Wreth and enuy to stand againe ;
ffor enuy bolnes mans hert
When he sese oþer men in quart. 268
It es also with-owten bran,
And, als þir clerkes declare it kau,

Hit ¹ is a-zeyn Couetyse,	¹ r. þat	6. Covetous- ness.
þat ne reccheþ In what wyse		
Eny catel vndurfonge,		
Beo hit Riht beo hit wronge.		240
Hit is þerto clene and luyte,		
A-zeyn Pruide, þat euer 3ute		7. Pride.
Wolde beo gret and heiz of wille,		
As Lucifer, þat furst felle		244
ffor his Pruide out of heuene.		
Do we þis Bred a-zeyn þis seuene !		
<i>Candida, triticia, tenuis, non magna, rotunda,</i>		
<i>Expers frumenti,¹ non mixta sit hostia Cristi.—</i>		
A nd hou hit furst com and ede	¹ r. fermenti	
þat mon ete Angeles Brede,		248
Hit is liht soþ to telle,		
ffor vche cristene mon wot hit welle.		
þe laste soper wip-ouren wene		
Was I-mad atte Ceene,		252
And God bad þe Apostles do so		God said,
Whon he weore to heuene I-go ;		
“Do þis in þe muynde of me ;		
I go and come to ow a-ze.”		256
Of þe Apostles þat God sent		“Do this in remembrance of me.”
[tok] holichurche þe sacrament.—		

Harl. MS. 4196.

þat es ogaines couatise,
þat rekkes neuer on whatkin wise 272
þat he may reches vnderfang,
Be it right or be it wrang.
Also it es litill and clene,
Ogains pride, þat euer es kene 276
And couaites to be grete and fell,
Als lucifer, þat went to hell
And fell for pride fra þe blis of heuyn.
þe brede þus es ordand by seuyñ 280
proper skils, forto reherce
Als funden es here in þis vers :

*Candida, triticia, tenuis, non magna,
rotunda,*

*Expers frumenti,¹ non mixta sit
hostia cristi.—*

¹ r. fermenti

Harl. MS. 4196.

And when crist made þis sacrament ?
þat sal we trow with trew entent, 284
fful light it es in faith to fele,
ffor ilka cristen man wate wele
How þat crist sat at his soper
When þat his passiown neghed nere,
And till his appostels gan he bid 289
fforto do als he þan did—
And how he did, wele find men may
In þe passion on gude friday ; 292
He said : “on þis wise sall ze do,
ffor I most wende my fader vnto ;
þus sal ze do in mynde of me
Als oft as it done sal be.” 296
þus of þe appostels þat god sent
Toke haly kirk þis sacrament.—

*Et dicitur Eukaristia**Quasi bona gracia :*

"Eucharist" means good grace from Christ.

þat is to siggen, eukarist
As goode grace com from crist. 260

Wel may we seyden hit is good grace
Whon hit is wardeyn in godus place !
And grace is betere þen nature,
Whose þerto wol take cure.— 264

St. Paul says in the Epistle of this day :

I rede þe mon be in good entent
Whose takeþ þis grace in sacrament :
Seint poul seiþ, and siggen I may,
In þe pistel of to-day¹ : 268

whoever takes it unworthily, takes his own doom.

"Whose vnworþiliche ʒode
To fonge Godus fflesch and blode,
þere he fongeþ his owne dome"—
Allas, hit falleþ so to lome ! 272

St. Paul says we condemn ourselves.

þerfore poul seiþ bi þat halue :
"he¹ demep not God, he demep him-selue." 1 r. ho?
In þulke whose i-take be,
Schal he neuere beo dampned a-ʒe ; 276
ʒif we vre owne dom take,
What opur dom schal God vs make ?
þerfore make ow alle Redi
To take hit not as fool-hardi.— 280

*Harl. MS. 4196.**Et dicitur sacramentum* Nota*Quasi sacre rei signum.**Et dicitur eukaristia**Quasi bona gracia.*

þe first tels with trew entent :
A haly signe es sacrament. 300
And nocht els menes þe eukarist
Bot gude grace, cumen of crist.
Wele may we se it es gude grace,
þat keper es in cristes place ! 304
And grace es more worthi þan kinde,
Als cristen men may haue in minde.—
Men aw to be in clene entent
þat sall resayue þis sacrament, 308
ffor saint paule sais, & se men may
In þe pystell of þis day :¹ 1 1 Cor. 11, 29.

Harl. MS. 4196.

þat what man so with euill mode
Resaiues goddes flessch and his blude,
He cumes to his confusiowne 313
And resayues his dampnacioune.
þarfore saint paule, ane of þe twelue,
Sais þat a man here demes him-selue
And of dampnacion takes his dome,
vncleue to goddes burd and he come.
Man þat dose so, wha-euer he be,
Sall he neuer-more demed be ; 320
ffor his awin dome wha-so will take,
What oper dome suld god him make ?
þarfore suld na man reklesly
Wend to resayue þat blisced body, 324
þat life es, if þai wele it ta,
And ded to þam þat dose nocht swa.

þeih seint Poul vs þrete þus,		
Vr lord hym-self, swete Ihesus,		In the Gospel of this day, Jesus says,
þis day in Markes ¹ gospelle	¹ r. Iohnes.	
To his disciples he gon telle,		284
And to þe Iewes þat were ryue :		
“I am my-self Bred of lyue.” ¹	¹ Joh. 6, 48.	“I am the Bread of Life.
² “Mi flesch sopfast mete is,	² Joh. 6, 56-9.	
And my Blod verrey drinke, iwis.		288
Whos eteþ mi flesch and drinkeþ my blode,		Whoso eateth me, I dwell with him,
¹ I wone wiþ hym and he wiþ me. ²	¹ Here begins MS. Simeon.	
Mi ffader me sent and so I 3ode, ² vv. 290 & 291 transp. in the MS.		
To lyue for hym and he for me :		292
So ¹ whose me eteþ, for me schal libbe.	¹ MS. for	
þis is þe Bred þat from heuene come, ¹	¹ vv. 293 & 294 transp. in the MS.	
Not lyk Manna, þat flour be sibbe,		
þei þat hit etc, weore dede bi dome,		296
And hose eteþ of þis brede,		
He schal liue wiþ-outen ende.”		and he shall live for ever!”
Ihesu, graunt vs so to spede		
Wip ¹ þulke bred to heuene wende. Amen.		300
O ff þulke Bred in þe gospelle	¹ MS. þat; Sin. Wip	
Seint Ion we here þus telle :	¹ Joh. 6, 54.	

*Harl. MS. 4196.**Harl. MS. 4196.*

And þarofe here we saint mark ¹ say	Has sent me, forto mend 3owre mis,	
In þe godspell of þis day, ¹ r. John (6, 56-9).	And, als he lifes in lith and l'im,	
Whare we may find wretin þus :	So lif I for þe luf of him :	344
To his desciples said ihesus	And he þat ettes my body fre,	
And also to þe iewes in-ferre,	He sall ay lif thurgh might of me.	
Telland to þam on þis manere :	þis es þe brede with-owten ende	
	þat fra þe hegh of heuyn descend ;	348
<i>Euangelium secundum Marcum.</i> ¹	Noght like to manna þat down fell	
<i>Caro mea uere est cibus,</i> ¹ r. John (6, 56-9).	vnto þe childer of israel,	
<i>& sanguis meus uere est potus :</i>	ffor þarof ette þai in þat stede	
“My fless,” he said, “es brede of life	And neuer-þe-lese 3it war þai dede.	
And verrey mete to man and wife,	He þat þis brede ettes worthily,	353
And my blude es drink verrey	He sall ay lif and neuer dy,	
To all þat lifes in cristen lay. [blude,	Gastly life ay sall he haue, ¹ 355-6 added.	
Wha ettes my fless and drinks my	And in heuyn sall his saul be saue.” ¹	
In me he dwelles with mayne & mode.	Crist grante vs for his moder sake	357
And I in him am ay dwelland,	þat worthily we may it take. ¹ John 6, 54.	
Whils he in stabill trowth will stande.	More of þis mete we may here tell	
And als my fader lifand in blis	How þat saint Iohn in his godspell ¹	

	þat 3if we ne ete of þulke brede		
	Ne drynke his blood, vr lyf were dede.—		304
Though we eat Christ's Body here, it is whole in heaven.	And þeiþ we ete hit al þus here,		
	Hit is in heuene al entere.		
	So schalton leeuē, Cristene mon,		
	þat in no weere þi leue beo on !		308
	ffor þi feiþ tit no mede		
	Where þing of deþ takest hede ;		
	Hit is inpossyble to serue crist		
	But þi be-leene beo good and trist.		312
	And ege of feiþ hit is ful kene		
	þat seop a siht þat is not sene.		
Let us believe things unseē as Holy Church does.	þerfore alle þing þat we [ne] seop		
	Leeue we as holychirche deþ,		316
	ffor þat I holde þe rihte fey		
	And to heuene þe nexte wey.—		
	To telle more I mot nede		
	Hou men ete Angeles Brede.		320
	Of ffoles I herde herby-fore		
	þat wyse men toke of hem heore lore,		
	And so a sek mon mihte teche		
	A good skile perauenture bifore a leche.		324
	þis Bred mihte ¹ neuermore be spende	¹ r. may	
	Til ¹ God hym-self on corþe hit sende,	¹ r. ffor	
God sent the Sacramental Bread to save us from Hell.	To saue mon fro pyne of helle,		
	So þat he kepe hit welle.		328
Once it was Law for every	Sum tyme such lawe þer was		
	þat vche sonday after mas		

Harl. MS. 4196.

Sais : bot if we ett cristes brede 361
 And drink his blude, oureliues erded.—
 All-if it here be parted in smale,
 Crist cors in heuyn it es all hale, 364
 And ener with-owten end sall last.
 þus aw oure trowth to be stedfast—
 ffor no man may here serue crist,
 Bot if his trowth to him be trist. 368

Oculus fidei acutus est,

Quia inuisibilia conspicit :

þe eghe of faith es scharp and kene,
 It sese þat may noght here be sene.
 þarfore vs aw to trow and wirk

Harl. MS. 4196.

Efter kening of haly kirk, 372
 ffor þat es here þe fastest fay,
 And vnto heuyn þe rediest way.—
 More will I tell 3it in þis stede
 How þat men ettes angel brede. 376
 þis blisced brede may neuer be spend,
 ffor god him-self hider has it send
 fra þe fende man saul to fend
 And giff þam blis with-owten ende.
 In þe bigining was ordand 381
 A custum in ilk cristen land
 þat men and wemen more & les
 Suld ilka sunday efter mess 384

Eueri trewe wyf and Mon		
Schulde be hoseled or þei eode þon. ¹ . . .	¹ 2 vv. wanting, et. Harl. 387-8.	one to take the Sacra- ment every Smyday after Mass.
And þat for þis enchesun,	333	
I wol ow telle for what resun :		
On was, for þat folk mis-bere		
Hem-selue, whon þei hoseled were.	336	
þe toþer was, for þe grete trauayle		
þat holy churche hedde be þat entayle,		
In nome of þat for Godus drede		
Me zineþ nou þe holy Brede.	340	
þerfore þe pope ordeyned, þries in þe zere		
Vche mon I-hoseled were ;		Then the Pope orlerd it to be taken 3 times a year, or at least once.
And bote he were ones atte leste,		
þe pope Comaundet be his heste	344	
þulke bodi þat so ne dede		
Schuld neuer be buried in holy stude.		
þerfore beo redi, I ow Rede,		
fforte fonge Angeles Brede.	348	
And beo þis Bred I wol 3ou telle		
A luytel ensauple hou hit bi-felle.		

De manu sacerdotis per hostiam penetrata.

B E-fel sum tyme In Engelonde,		
þer was a prest, ich vndurstonde,	352	An English Priest once

Harl. MS. 4196.

Be howseld all with gude entent
And resaiue þis ilk sacrament.
Seþen was þat *custum* casten doun,
I sall 3ow tell by what chesoune. 388
ffor folk war howsild so comunly,
þai toke þe les reward þarby,
Ne þam-self þai wald nocht zeme
Als to þe sacrament suld seme. 392
Anoþer was, for men wex irk
With grete trauail in hali kirk,
And þat none wise þai might forsake
In tyme when folk suld howsil take.
þarfore þe pape on þis manere 397
Ordand : þat thrise in þe zere
Suld men resaiue þat blisced brede

Harl. MS. 4196.

Thurgh cristen land in ilka stede ; 400
And who did nocht anes at þe leste,
He sall be halden bot als a beste,
And he sal nocht, whe[n] he es ded,
Haue his beriel in haly stede. 404
þarfore pray we god in-wardly
þat we in werk may be worthy
þat brede enterely forto take,
Sen it may all oure sorows slake. 408
And by þis brede now will I tell
Ane ensauple þat sum tyme fell.

Narracio de presbitero.

A prest sum tyme in ingland
In a cete was wonand ; 412

livd im- purely.	þat ladde not his lyf, as was tolde, Also clanliche as he scholde. God wolde he scholde hym amende,	
When he was ill,	And he hym a strong vuel gon sende, So, he wende almost to dye. And on a day þis siht he seze :	356
a Child came to him with a	A child boþe he seih and herde, And ¹ asked hym hou he ferde ; In his hond Bret-ful he beere	1 H. þat 360
basketful of burning Sacramental Wafers,	Of bernynge Obeleis a paniere. þe prest asked : " what is þat, And þou þat askest of my stat ?"	364
and told him they were those that he had taken unworthily.	He seide : " Ich am Godes Messagere, And þeos Obeleis þat ben here, þus monye vnworþily þou fong, Whon þat þou þi Masse song ; And 3if þat þou nult I-leue me, Scheuh forþ þyn hond, and þou schalt se."	368
The Child put one on the Priest's hand,	þe prest heold forþ his hond anon, And þe child tok vp on Of þe obeleys þat were so rede, And pult hit in þe prestes hond amidde.	372
and it fell through the hand.	Hit fel þorwh þe prestes hond on, And þe child a-vey gan gon. þe prest let men come hym to And tolde hem whi he ferde so :	376

Harl. MS. 4196.

He had nocht led, als sum men tolde,
His life als clenly als he solde :
A grete euil god to him send,
for þat he suld his mis amend. 416
And als he lay opou a night,
God of heuyn him schewed þis sight :
A child him thought he saw and herd,
þat asked him how þat he ferd ; 420
A panier in his hand he broght
fful of brenand oblis, als him thought.
þe prest þan asked : " wha ertow ? 423
And what es þat þou bringes now ?"
He said : " I am goddes messangere,
And lo, oblis I bring þe here ;

Harl. MS. 4196.

þus many vnworthi has þou tane
At þi mes bi þe allane. 428
And if þou will nocht leue me,
Schew furth þi hand and þou sal se."
þe prest put furth his hand onone,
And þe childe has ane vble tone 432
Of þan þat semid so brinand,
And put it in þe prestes hand.
When it was laid in a moment,
A hole thurgh-out þe hand it brent.
þe childe þan went oway in hy, 437
And þe prest bigan to cry.
Oþer men þan come him to
And asked whi þat he fore so. 440

- "Lo," quap he, "hou I am diht!
 Who sauh euere such a siht?" 380
 þat þorw his hond me mihte se
 As brod as was þat obele. You could see
the hole right
through!
 And he not I-maymed nas,
 And afturward song mony a Mas, 384 After this,
 And an hole þorwh his hond—
 þus þat soþe men hit fond.
 After for a þousend pound of golve
 þe prest no more synne wolde, 388 the Priest
wouldn't sin
for £1000,
 But serued god wiþ gret drede,
 And afturward to heuene zede.—
 I holde þe Mon more þen mad—
 þat takeþ þis bred and nis not drad 392
 Of þe wreche þat mihte bi-falle.
 So worþi bred hit is wiþ-alle
 þat for þe miht of þulke word
 þat god seide at his owne bord, 396 God's word
can turn the
Bread into
Flesh, and
 þe same miht þat word haþ here,
 To torne þe bred in oþur manere,

Cambr. MS., fol. 37.

"lo," quod he, "how I am diht!
 who saw euere swich a siht?"
 þorw his hond men myhte se
 als brod as was þat vble. 420
 and he not maymed was,
 & afterward song many a mas,
 And þe hole al-vey þorw his hond—
 þus þat soþe men it fond. 424
 & after for a þousand pound of gold
 þe prest no mor synne wold,
 But seruid god wiþ greet drede,
 & afterward to heuene zede.— 428
 I hold þat man mor þan mad
 þat takþ þis bred & is not drad
 of þe wreche þat myhte befallē.
 so wurthi bred it is wiþ-alle 432
 þat for þe myht of þat word
 þat god seyde at his bord,
 þe same myht þat word haþ here,
 to turne þe bred in to other manere, 436

Harl. MS. 4196.

"Lo," he said, "how I am diht!
 Wha saw euer swilk a sight?"
 A hole in his hand might men se
 Als brade als was þe vble. 444
 þe prest þan wele amendid es,
 And efterward sang many mes,
 And þe hole euer in his hand, 447
 þat men þe suth might vnderstand.
 He serued god in word and dede,
 And seþin his sawl to heuyn zede.—
 I hald, þe man es more þan mad 451
 þat ettes þis brede and es noght rad
 ffor vengeance of god and for wrake,
 If he vnworthily it take!—
 Wroght it was thurgh goddes worde
 þat he said at his awin burde. 456
 þe same might has ilka prest:
 To turn þe brede till þe cors of crist,

the Wine into Blood.	And to torne þe wyn in blode, þe same þat was sched on Rode. þe wordus perauenture I coude telle, Ac I am not worþi and þerfore I nelle.	400
The Apostles only said at the Sacra- ment what Christ taught 'em.	A c oþur makyng of þe Mas I dar wel telle hou hit was. þe Apostles seide no more But what þei herde of cristes lore— No more to þe masse nolde þei do, And þe paternoster to, vppe þe bred and vppre þe wyn— And so hem þhouzt hit good and fyn. Non oþur vestimens vsud þay But as þei wereden vche day ;	404 408 412

*Cambr. MS.**Harl. MS. 4196.*

& to turne þe wyn in to blod, þe same þat was schad on þe rod. þe wordis perauenture I coude the telle, but I am not worþi & þer-for I nelle.	460	And forto turn wine in to blude, þe same þat was sched on þe rode. Crist blisced þe brede, als sais þe boke, And till his appostels he it toke, And said to þam on þis manere : “ þis es my fless I gif 3ow here.” And efter he toke þe chalis, And on þe same wise gan it blis, And said to þam with mild mode : “ Drinkes of þis, it es my blude. And als oft-tymes als 3e it take, Mynde of me luke þat 3e make !” þus ordand crist þis sacrament. And when he vnto heuyn was went, þai did messes als he cumand, Als þai went in ilka land.	460 464 468 473
al oþer making to þe mas I dar wel tellin how it was. þe apostelis seyde no more but what þei herde of cristis lore— no mor to þe masse wold þei do, and þe pater noster þer-to,	441 445	And when peter was pape of rome, Chef cownsailoure of cristendome, Ne al þe oþer, whare þai lend, Said namore þan crist had kend ; Ne did þarto none oþer thing, When þai suld þaire messes sing, Bot þe pater noster gan þai say, Als crist had cumand þaim to pray.	476 480
vpon þe bred and þe wyn— & so hem þouhte it good & fyn. non othere vestemens vsid þai but as þei werid eueri day ;	448	þai had noght els bot brede and wine, And goddes wordes gude and fyne. Vestimentes none had þai Bot als þai werid ilka day,	485

And in vessels of treo—		
Non oþur chalys hedden heo.		The Apostles had only wooden vessels.
Þ enne þe pope vrban,		Pope Urban
þat was a ful holy man,	416	
Ordeynde þat þe Chalys scholde		ordered the Chalice to be of silver or gold, with a patine.
Ben of seluer or of golle,		
Wiþ a patin, to hule ouer al,		
Maked of þe same Metal.	420	
Þ E pope Celestyne, ordeyned he,		Celestine ordered the Psalm "Judge me."
A psalme Men clepeþ Iudica me		
þat vche prest þat is and was		
Schulde siggen hit er he eode to Mas.	424	
Þ E Nyne kyries þat ben in Boke—		Silvester the 9 th "O Lord's,"
þe pope Siluestre of gru hem toke.		
Þ er-aftur comeþ Gloria in excelsis :		and the Gloria.
þe Angeles of heuene furst song þis ;	428	
O ^f seint hillari þat was		St. Hilary made <i>Laudamus te, &c.</i>
Erche-bisschop of peytas,	¹ r. And? or þan?	
He made from laudamus te		
þe remenaunt þen synge we.	432	

*Cambr. MS.**Harl. MS. 4196.*

and in vesselis of tre—		And vessels þat of tre war made—	
Non oþer chaleyys had he.	452	None oþer chalises þan þai hade.	488
Than þe pope vrban,		þan efterward þe pape vrban,	
þat was a ful holi man,		þat was halden a haly man,	
ordeynid þat þe chaleyys scholde		Ordaind þat þe chalis sulde	
ben of siluer or of golde,	456	Be made of siluer oþer els of gulde,	
wiþ a patene, to helin oueral,		With a patene, to hill ouer all,	493
maked of þe same metal.		Ordand of þe same metall.	
þe pope Celestyn, ordeynid he,		þe pape celestiene als wa	
a psalme men clepe Iudica me	460	Ordand a salme hat <i>Iudica</i>	496
þat eueri prest þat is & was		þat ilk prest þat ordand es	
schuld it seye or he zede to mas.		Sal say bifor he go to mes.	
þe .ix. kiries þat ben in boke	463	þe pape siluester toke out of grew	
þe pope siluester of grew hem toke.		þe nien kyries, als clerkes knew ;	500
þer-after comiþ Gloria in excelsis,		þe angell sang he did þar-to	
þat þe aungelis of heuene first son [g],		Gloria in excelsis deo.	
I-wis ;			
Of seint hillari þat was		Saint hillary þan, als men hers,	
Erchebisschop of poytas,	468	Erchebisschop was of paters,	504
he made fro laudamus te		All þe remnand ordand he	
þe remenaunt þan synge we.		þat we sing fra laudamus te.	

- Tellophorus
and Cynacus
orderd the
Gloria;
Þenne þe pope Tellophorus,
And þat oþur pope Cynacus,
Bi-twene hem boþe ordeyned was
To synge þe Gloria to þe Mas¹ ¹ 4 vv. wanting. 436
- Gregory, the
Offertory;
He hit Confermede, pope Gregori,
And made þerto þe Offertori.
- Anastasius,
the standing-
up;
Þenne þe pope Anastasius
Comaundet in lawe riht þus : 440
þat no mon schulde sitte, he beede,
Whil þe gospel were to Rede.
- Constantine,
the Creed;
Constantinus þe pope (!) made þe crede,
fforte siggen hit he bede. 444
- Stephen and
Clement, the
Vestments.
Pope Steuene and pope Clemens
Orleyned þe holy vestimens.
- Sylvester
orderd the
Corporas;
Pope Ciluester ordeyned þe Corporas, 448
In tokne þat godus bodi was
In clene lynnyn cloþ I-wounde
þat tyme þat Iosep hit founde

*Cambr. MS.**Harl. MS. 4196.*

- | | | | |
|--|--------------------------|--|--------------------------|
| þan þe pope Tellophorus,
& þat oþer pope Cinacus,
Be-twix hem boþ ordeynid was
to singen gloria at þe mas.
pope alisaundere ordeynid wel
to redin Epistil and gospel.
Be Ierom & ambrose ordeynid was
to make þe grayel to þe mas.
al þis confermyd pope Gregori,
& þer-to made þe offertori. | 472 | þan by þe pape it ordand es
To sing þat Gloria at þe mes;
It confermed pape tellophorus,
And seþin so did pape cinacus.
Pape alisander ordand rath
þe pistell and þe godspell bath.
By ierom and ambrose ordaind es
To sing þe graell at þe mes.
It confermed pape gregori,
And made þarto þe offertory. | 508 |
| þanne þe pope anastasius
comaundid in lawe riht þus :
þat no man schuld sitte, he bed,
whil þe Gospel were red.
Constantinus made þe Crede,
to singe it he 3af þe rede.
pope steuene & pope Clemens
ordeynid holi vestmens.
pope siluester ordeynid þe corporas,
in tokne þat goddis bodi was
In clene sendel I-wounde
whan Ioseph leyde it in toumbe | 480
484
488
492 | þan þe pape anastacius,
In his tyme he ordand þus :
þat men suld stand, was his biding,
Whils þe godspell was in reding.
þe twelue appastels made þe crede :
To sing it damacius þe pape bede.
Pape steuen and pape clement,
þai ordand þe vestiment. ¹ MS. was lapped
Pape siluester ordand þe corporas,
In tokining þat goddes body was
In clene clathes lapped ¹ and laid
When it in þe grauc was graid. | 512
516
520
528 |

- In his owne tounge of ston
 And leyde a-noþur gret vpon. 452
- P**enne þe Pope Leouns
 Made alle þe Prefaciuns. Leo orderd
 the Prefaces;
- A**lisaundre þe Pope ordeynde þis :
 To do watur and wyn In þe Chalis, 456
 In tokne þat boþe com watur and blode
 Of Godus syde on þe Roode ;
 þe blood bi-tokneþ þat he vs bouht,
 þe watur bi-tokneþ vre ffullouht. 460
- S**ixtus þe Pope ordeynde vs
 þryzes to synge Sanctus. Sixtus, the
Sanctus
 thrice;
- þe Pope¹ made þe Canoun þer, ¹ Harl. Ielasius
- A**nd God made þe Pater noster. 464
 [A]nd hou and what-maner bi-felle
 þat God made þe paternoster, I wol telle.
 His Apostles seide hym on a day :
 "Teche vs, lord, how we schul pray." 468
 And seint Ion¹ hæþ tauht vs þis— ¹ r. Luc (11, 2).
 þat is on of his disciples—

*Cambr. MS.**Harl. MS. 4196.*

- in his owne graue of ston
 & leyde anoþer gret ston þer-on.
 þanne þe pope leouns
 made þe prefaciouns. 496
 alisaundere þe pope ordeynid þis :
 to don watir & wyn in þe chalis,
 in tokne þat þer com boþ watir & blod
 of cristis side þat heng on rod ; 500
 in blod is toknid þat he bouhte vs,
 in watir þat cristenid be houip vs.
 þan ordeynid þe pope sixtus
 thryes for to synge sanctus ; 504
 & þan he made þe canoun þer,
 and god made þe pater noster.
 And how & in what maner befelle
 þat god made þe pater *noster*, I wile
 telle. 508
 þe apostelis seyde to crist on a day :
 "teche vs, lord, how we schul pray."
 & seynt ioþin hæþ tauht vs þis—
 þat is one of his discipulis— 512
- þan þe pape Leones
 Ordand þe peface at þe mes.
 Pape alisander ordand sine
 To do in chalis water and wine, 532
 In takin þat both water and blode
 Come fra crist side on þe rode ;
 þe blode es tokin þat he vs boght,
 þe water wassches all euill thought. 536
 þan ordand þe pape Si[x]tus,
 Thrise þat men suld say sanctus.
 Ielasius made þe canon right,
 And *crist* þe pater noster dight. 540
 And how þat praier ordand was,
 þat sall I tell þow or I pas.
 His desciples said on a day : 543
 "Lord, tell till vs what we sal pray."
 And saint Ion¹ sais he bad þam bid
 þe pater *noster*, and it vndid, ¹ r. Luc

Jesus taught
His disciples
the *Pater-*
Noster :

þat Ihesus tauhte hem þis preyer
And bad hem seyen þe Pater noster. 472

“Our Father,
that art in
Heaven, &c.”

And þus muchel to seyen hit is :
“ Vr ffadur þat in heuene is,
Halewed mot þy nome beo.

And to þi kyngdam þat we teo. 476

þi wille in heuene and eorþe beo do.

Vre vche-dayes bred send vs to.

And vre dettes for-ziue vs,

As we for-ziue vre dettours. 480

And lede vs in no fondynge,

But saue us from vche vuel þinge. Amen.”

In it the 7
Gifts of the
Holy Ghost
are touchit ;
3 to God, 4 to
you.

Off þe holigost þe seuen ziftis
In þe pater noster I-touched is ; 484

Of whuche to God þer touched þre,

And foure in on to þe.

þis preyere, þeih hit beo schorte,

But hit beo seid wiþ a clene herte, 488

Hit is a-zein þulke man

þat in his herte wrapþe haþ tan.

Cambr. MS.

Harl. MS. 4196.

þat ihesu tauht hem þis preyere

& bad hem seyn þe pater noster.

and þus moche to seyn it is :

“ Oure fader þat in heuene is, 516

halewid mote þin name be.

to þi kingdom mote come we.

þi wil in heuene & in erthe be do.

oure ech-days bred send vs þer-to. 520

and oure dettis forzeue þou vs,

as we for-zeuen oure detouris.

& lede vs in to no fonding,

but saue vs fro euil þing. amen.” 524

Of þe holi gost þe .vij. ziftis

in þe pater noster touchid is ;

of whiche to god þer touchin thre,

& foure in one to the and me. 528

þis preyere, þow it be schort,

but it be seyð in clene hert,

It is a-zen þat ilke man

þat in to his herte wrapþe haþ tan. 532

How þat it es ordand eyn
fforte destroy þe sines seyn. 548

ffor seyn askins er þar-in,

And ilkone may for-do a syn

If it be said in gude degre

And clene life als it aw to be ; 552

Els prayes a man him-self ogayue,

And all his trauail es in vaine.

P Enne þe pope Innocent, Pax domini he ordeynt,	492	Pope Inno- cent ordred "The Peace of God."
þat vche mon schulde cusse oþur And holden him for suster and broþur ; In tokne þat god made pes wiþ man, þerfore þat pes is 3iuen þan.	496	
P E laste word of þis hei3e fest Is I-seid Ite Missa est, þis is to seye "hit is i-sent To heuene for vs, þis sacrament" ; Bi-fore þe holy Trinite þe furste part of þe þre, þat oþur for hem þat þoleþ ¹ deþ,	500	The last word of the Mass is, "It is sent to Heaven for us."
þe þridde for hem þat alyue beþ.—	504	¹ r. þoled
H it is ri3t þat furst inempned be Vr ladi in þe Canone : ffor God of hire þat flesch toke þat neuer cristen mon forsok ; þat flesch he haþ take þe to fede, þat is i-cleped Aungel Brede.	508	In the Canon our Lady is rightly named first.

Cumbr. MS.

þer-for þe good pope Innocent
Pax domini haþ ordeynt,
þat eueri man schuld kisse oþer 535
& holden hem for suster & brother ;
in tokne þat god mad pes wiþ man,
þer-for þat pes is 3ouen þan.
þe laste word of þis heye feste
is clepid Ite missa est, 540
þat is to sey "it is I-sent
to heuene for vs, þe sacrament" ;
be-for þe holy trenyte
þe first part of þe thre, 544
þat oþer for hem þat suffrid deth,
þe thridde for hem þat alyue beth.—
It is riht þat first nemenid be
oure ladi in þe Canone : 548
ffor god of hire flesch tok
þat neuere cristen man forsok ;
þat flesch he haþ take the to fede,
þat is clepid aungelis brede. 552

Harl. MS. 4196.

Pape Innocent þan next folowand,
Pax domini þan he ordand, 556
ffor þat ilk man suld kis oþer
And hald þam hertly als þaire broþer.
In takining þat god ordand pese
Bytwix him and man, neuer to sese.
þe last word þan of þe fest 561
Es said þus : Ite missa est,
þat es to say "now es it sent
To heuyn for vs, þis sacrament." 564

Adhuc de canone misse.

IN þe canon aw neuyned to be
ffirst mari, cristes moder fre :
ffor [of] hir, maiden milde of mode,
Toke he þat bliseed fless and blude,
þat same fless þat sufferd dede 569
And þat es named ay-landand brede.

The Apostles
are named,

ÞE twelue Apostles I-nempned beþ,
ffor heore prechyng þei þolde deþ— 512

*Quia Apostoli dicuntur missi, & Martires testes
apostolorum :*

for they were
Martyrs and
witnesses of
this Bread :

As þing i-sent ben þe Apostles,
And Martires ben þe Apostles witnes ;
And alle þe Martires þat weore dede
ffor þei weore wisse of þis Brede, 516
þat God diþede for loue of vs,
And þei for loue of Ihesus.

Peter, An-
drew, Phillip,

Peter and Andrew, Phillip, þeos þreo
weore don vpon þe Rode-treo. 520

Paul, James,
Mathew,
Bartholomew,

Poul, Iames, and Mathew
Were be-heuedet, and Bartholomew
Was huld al naked quike
ffor his wisse of þis onlike. 524

James II,
Simon,
Thaddeus :
all died for
Christ.

And þat oþur Iamus,
Symon, and Taddeus,
Heore senewes for cristen lawe
Out of heore bodi were i-drawe. 528

Cambr. MS.

þe .xij. apostelis nemenid beth,
for hire preching þei suffrid deth—
*Quia apostoli dicuntur missi, &
martires testes apostolorum :*
As þing þat is sent ben þe apostelis,
and marteris ben to hem witnes ; 556
& alle marteris þat were dede
for þei were witnes of þis brede,
þat god deyde for loue of vs,
& þei for þe loue of crist ihesus. 560

petir, andrew, philip, these .iiij.
were don vp-on þe rode-tre.
poule, Iamys, and mathew
were heudedid, & bartilmew
was helt al nakid quyk
for his witnes of þis vnlik.
and þat oper lesse Iamys,
and symon also, & thadeus,
hire senewis for cristen lawe
out of hire bodi were drawe.

Harl. MS. 4196.

þe twelue appostels þan neuind err,
ffor þai prechid both nere and ferr 572
þe trowth als he had preched playne,
And for his sake seþin war þai slaine.
þe apostelis of crist war sent,
And martires, when þai war went, 576
Witnest þaire werkes fer and nere ;
þarfore all done to ded þai were.
Ihesus died for luf of vs,
And þai died for luf of ihesus, 580
With mekill dole and diuers ded,
ffor þai bare witnes of þis brede.
Peter, Andrew, and philip, find we,
War banged on þe cros all thre ; 584
Paul, more Iames, and Mathew
564 War heudedid, and also bertilmew,
þat here was a ful haly man,
He was flain quik and heudedid þan ;
Simon, and Iudas thadeus, 589
568 And les Iames, þai died þus,
Als it es with clerkes knawen :
þaire sins war fra þaire body drawen.

- A**nd seint Ion þe Ewangelist,
 þat was sib to Ihesu crist,
 He dronk venym, to make preue
 þat we han of þe rihte be-leue. 532
- A**nd seint Thomas Didimus,
 He was þorwh-stiked Riht þus.
 þer-aftur comþ þe xij Martiris
 þat in þe Canoun Rikned is ; 536
- Of whuche summe Popes were,
 Summe Bisschops þat Mitre beere,
 Summe Dekenes þat weore half prest,
 Summe lewede þat leuuede on crist— 540
 ffor alle Ordres and alle degres
 To þis sacrament bereþ witnes.
- Leouns, Clemens, and Cletus,
 Sixtus, and Cornelius, 544
 þeose weore Popus, þat þolede deþ
 ffor þulke Bred þat we nou seoþ.
- Ciprian was Bisschop of Cartiginus.
 Stephene, Laurence, Vincent weore Dekenus. 548
- Martyrs for
 this Bred
 were also
 St. John the
 Evangelist,

 Thomas ;

 the 12 Canon-
 ical Martyrs,

 Popes Leo,
 Sixtus, &c.

 Bp. Ciprian,
 &c.

*Cambr. MS.**Harl. MS. 4196.*

- and seynt Iohn Euangelist,
 þat was cosyng to ihesu crist, 572
- he drank venym, to make preue
 þat we han truþe and riht beleue.
 and seynt thomas didimus,
 he was þorw-stekid riht þus. 576
 þer-aftur comþ .xij. marteris,
 þat company in þe canoun reknið is ;
 Of whiche summe popis were, 579
 summe bisschops þat myter did bere,
 summe deknas þat were half prest,
 summe lewid men þat lewid on crist—
 ffor alle ordres & alle degres
 to þis sacrament bere witnes. 584
- Leouns, Clemens, & Cletus,
 Sixtus, and Cornelius,
 these were popis, þat suffrid deth
 for þat bred þat 3e a-days seeth. 588
 Ciprian was bischop of Cartaginus.
 Steuene, laurens, & vincent were dekins.
- And saint Ion þe euangelist, 593
 þat cosyng was to ihesu crist,
 In a tonn ful lang he dweld
 And brinand ole þai on him held ; 596
 Venim he drank and dered him noght,
 And seþin he died whengod gude thoght.
 Saint thomas þat es named of ynde,
 He was thugh-stiked, als folk may
 þan in þe canon neuind es [finde.
 Twelue þat war trew martires
 And died all with sorowis sere, 603
 And sum papes and sum bisschops
 Sum dekinas þat suld be prest, [were,
 And sum lawd men þat lifed on crist ;
 And all þir marters more and les
 Of þis ilk brede þai bare witnes. 608
 Saint leo, clemens, and cletus,
 Sixtus, and cornelius,
 Al þir war papes, and sufferd ded
 ffor þai bare witnes of þis brede ; 612
 Ciprian was bisschop of cartaginus ;
 Dekens war steuen and laurencius,

	Grisogon, Ion and Paulus, þei weore in heore lyue knihtus ;	
Cosmas and Damian ;	Cosma and Damianus, þei weore leches, I-writen is þus.	552
Cecilia, Agnes and Agace dled for this Bread.	Cecili, and Agnes, and Agace Diede for þis bred of grace. þerfore is riht heore nomes to be Nempned in þe Canone :	556
The Sacra- ment,	Þ E sacrament mot þe soule fede þat is i-hote Angeles Brede.	560
if worthily taken, will keep you from your death to your resur- rection,	3if þou worþiliche hit fonge, Hit schal kepe þe þus longe, ffrom þulke day þat þou ded be Til þi bodi rise a-3e ;	564
when you go to the great Banquet	And þenne boþe bodi and soule i-fere Schal wende to þe graunt Mangere Where neuer-more tit no nede	
where the sight of the Trinity is your food.	To non eorþliche Brede, But þe siht of þe Trinite	568

Cambr. MS.

Grisogon, Iohn and paulus,
þei were on lyue knyhtis ; 592
Cosmas and Damianus,
þei were lechis, wretin it is þus.
Katerine, Mergrete, & agace
deyden for þis bred of grace. 596
þer-for it is riht hire namys to be
nemenid in þe Canone :
for alle these deyde in good entent
for to mayntene þis sacrament.— 600
þe sacrament mote þi soule fede
þat is clepid aungelis brede.
if þat 3e worþiliche it fonge,
it schal kepe 3ow þus longe, 604
fro þat day þat 3e ded ben
til 3oure bodyes risen a-3en ;
and þan þe bodi & soule in-fere
schul wende to þe gret mangere 608
where neuere-mor schal ben no nede
to no maner of ertheli brede,
But þe sihte of þe blisful trenyte

Harl. MS. 4196.

And vincent was a dekin of mightes ;
Grisogon, Ion and paul war knightes,
Saint Cosma and saint damiane 617
þai war lechis by þam allane.
Katerine, Mergarete, and agace,
þai died all for þis brede of grace ; 620
þarfore es reson þat þai thre
Neuynd in þe canon be. ^{1 r. þair ?}
Al toke þir¹ ded with gude entent
fforto mayntene þis sacrament, 624
þat named es here angell brede

And saues man fro endles dede
And bringes him to þe blis of heuyn,
Whare more ioy es þau men may neuyn.
þe sight of god þare sal þam fede, 629

Schal euermore þi fode be.

Steppe we han þe Modur to preye þe sone,

We han þe sone to prey þe ffader,

572

As through
the Virgin
we have the
Trinity for us,

þe¹ holygost we han in wone—

¹ MS. þo

þis enteere we haue to-gader :

What letteþ vs forte wyne

þe Riche blisse is vs bi-hote,

576

only our sine
keep us from
bliss.

Bote hit beo vr owne synne ?

þer nis non oþur þyng, I wote.

Of Pardoun I haue no pouste

Non¹ to 3ow forte graunte :

¹ r. Non ?

580

Tho' I can't
grant you
pardon,

But, 3if 3e don now aftur me,

I wol ow telle a quantite,

Hou Muchel pardoun 3e may habbe

To 3oure meste nede,

584

I'll tell you
how much
you can get
through the
Sacrament.

To come to honoure wiþ-oute gabbe

þis ilke Augeles Brede.

Þulke þoresday þat next is

Aftur þe Trinite,

588

On Thursday
after Trinity,
the day of
this feast,

þe pope vrban ordeynde þis

þat hit schulde þenne be.

*Cambr. MS.**Harl. MS. 4196.*

schal euere-mor þi fode be. 612

þer we han þe moder to prey þe sone,

& we han þe sone to prey þe fader,

þe holy gost we han in wone—

þis entre we han to-geder : 616

what lettif vs for to wyne

þe riche blis þat is vs behcte,

but it be oure owne synne ?

þer is non oþer þyng, I wote. 620

Of pardoun I haue no pouste

to 3ow for to graunte of me :

but, if 3e don now after me,

I wile 3ow tellin a quantite, 624

How moche pardoun 3e may habbe,

grauntid to 3oure moste nede,

to come to honour wiþ-uten gabbe,

it is¹ þis ilke aungelis brede. ¹ om. it is 629

That same thursday þat next is

after þe feste of þe trenynte,

þe pope vrban ordeynid þis

þat þan þis pardoun schuld be. 632

And his lightnes sall be þaire wede,

And werk þat þai sall wirk ilkane

Sall be loueing of god allane. 632

God grant vs in þat blis to bilde,

Thurgh prayers of his moder milde.

De indulgenciis inde concessis.

Grete nowmber of pardon granted es

vnto all folk, both more and les,

þat þis seruis will say or here 637

Ans als it fals in ilka 3ere,

þat es þe next thursday to se

Efter þe fest of þe trinite. 640

þe pape vrban ordand þis fest,

ffor cristen men both most & lest

Suld in þat tyme with gude entent

honore þis haly sacrament. 644

100 days	An hundred dayes of forziuenes He graunted alle þay	592
for Matins,	þat come to þe Matynes Of pulke same day ;	
40 days for each hour, 100 for Mass,	ffourti dayes for vche a tyde, An hundred for þe Mas,	596
100 for Even- song ;	An hundred hose to þe Euensong abyde— He graunteþ hem no las.	
and the same on each day of the Octave,	And al þat wike vche day þis pardoun lasteþ so, Hose al þe seruyse hauen may ; And 3it he schal han mo :	600
and 100 thrown in.	ffor vche dayes seruyse An hundret dayes to bote— Wel him ouzte to seyen þise On hors and eke on foote.	604
Pope John	¹ þe laste pope þat was nou, Of Ion ¹ þat was hiht,	¹ The next vv., wanting in Harl., are a new addition. ¹ It is John XXII, 1316-34.
doubled these.	Al þe pardun he graunteþ ow And doubleþ hit wiþ his miht. Meilerous, ¹ þorwh godes grace	608

*Cambr. MS.**Harl. MS. 4196.*

an hundrid dayes of forzifnes he grauntid to hem alle in fay þat come vn-to þe matynes on þat same thursday ;	636	He granted to all men at þe mes A hundreth daies of forgifnes ; And at þe matins who wald be, A hundreth daies haue suld he ;	648
ffourti dayes for eueri houre þat tyde, & an hundrid for þe masse, an hundrid who-so þe euensong abide— he grauntid hem no lasse.	640	And at þe first euin-sang byfore A hundreth daies by þe sex score ; And for ilk oure he vowched-saue ffourty dais þat men suld haue ;	652
and al þat woke eueriday þis pardoun lastiþ so, who-so al þe seruyse han may ; & 3et he schal han mo :	644	And to þe euinsang folowand A hundreth daies he cumand ;	
ffor eueri days seruisse an hundrid days to bote— wel men auhte to seen therin ¹ þise on horse and also on fote.	¹ r. to selen		
þe laste pope þat was now, his name Ioñn hiht, al þis pardoun he grauntiþ 3ow & doublip it wiþ his myht.	652		
Meylerus, þorw goddis grace			

Bisschop of leihlinne,	612	Bp. Miler of Leighlin
He haþ mendet in þis cas		
þorwh miht þat he 3af hymme :		
ffourti dayes to pardoun		gave 40 days more pardon.
He haþ 3iue þerto 3ete ¹	¹ orig. 3ite	616
To alle wiþ good deuocioun		
Hereþ hit or hit rede.		
So hit a-mounteþ holliche		Altogether 41 years, 60 days.
On and ffourti 3ere		620
And sixcore dayes, treweliche,		
Whose hereþ his seruyse here.		
Ihesu graunte ow alle and some		May Jesu
On corþe so forte spede		624
þat þis pardoun ow make come		
To þis Angeles Brede.		
þat Mon eete Angel Brede,		
þus furst we be-gon ;		628
To heuene [hit] mot ow alle lede		lead you all to heaven!
Boþe Wyf and Mon,		
In nomine patris wiþ ou go,		
Et spiritus sancti do also. Amen.		632

Cambr. MS.

bisschop of ley3-lymme,
 he haþ amendid al þis cas
 þorw myht þat god 3af hym : 656
 ffourti days to pardoun
 he 3af þer-to, wiþ-out drede,
 to alle þat wiþ good deuocioun
 herin it or don it rede. 660
 So it amountiþ holliche
 on and fourty 3ere
 & sex-score dayes, truliche,
 who-so heriþ his seruisse here. 664
 Ihesu graunte 3ow alle & some
 in erthe so for to spede
 that þis pardoun 3ow make come
 vn-to þis heuenlich brede. 668
 þat man ete aungelis brede,
 þus first we began ;
 to heuene it mote vs alle lede
 boþe wyf and man, 672
 In nomine patris & filij wiþ vs go
 Et spiritus sancti do also. amen.

Harl. MS. 4196.

And fourty at þe cumplin clere
 vnto all men þat it will here. 655
 And forþermare, if men will luke,
 þis same pardone es all þe woke
 To þam þat cums with gude entent,
 vntill þe vtas be all went. 660
 God grant vs so, whils we lif here,
 þis seruisse forto say or here,
 þat we may with þat pardon lend
 In life þat lastes with-owten end. 664

MS. Vern., fol. CXCVI b—CXCVIII, b.

Robert
of Brunne's
*Handlyng
Synne*,
p. 306.XXXI. Septem¹ miracula de corpore cristi.(From Robert of Brunne's *Handlyng Synne*, p. 306—333,
ed. Furnivall, Roxb. Club, 1862.²)*Prolog.*
God Al-
mighty,grant us to
speak worth-
ily of this
Sacrament,
and to say
nothing
wrong.To show His
love,Christ gave
His Body to
feed His Dis-
ciples.

He also died

to bring us all
to bliss.

GOd Almihti þat alle þing weldes,
 Wyndes, watres, wodes and ffeldes,
 And¹ soþly, as þou madest of nouht ¹ Furn. As 4
 Alle creatures þat euer were wrouht,
 ffor-ʒif vs, lord, þis day vr synne,
 þis digne sacrament to bi-ginne,
 And also worschupe¹ þer-of to speke, ¹ F. & wurschypfully
 þat we neuere þe troupe¹ breke, ¹ F. beleue 8
 Ne forte telle in þis Prolonge¹ (!) ¹ F. þys long
 þing þat falleþ to eny wronge,¹ ¹ F. fall-of may any wrong
 But þat hit mihte beo þe to queme
 And vs in studefast troupe to ʒeme.— 12
 Godus sone in heuene a-boue,
 He schewed vs also¹ muche loue : ¹ F. alle for
 ffor whon his passion neihʒed him neih,
 To his disciples þat weren him by 16
 He ʒaf his bodi, hem to fede—
 More loue miht he not scheve in dede—
 þat þei schulde muynde haue
 Of hym þat miht hem þenne saue. 20
 ʒit a-forward¹ he let hym slo ¹ F. afterward
 Wiþ so gret¹ deþ-pyne and² wo. ¹ F. ful vyle ² and pynnyng
 ffor vs and hem dude he þis,
 To bringe vs alle to his blis. 24
 More loue miht he not do,
 Ne neuer mon mihte do so ;
 ffor vs he dude hit, in certeyn,
 þat we schulde loue hym wel aʒein. 28
 þouh we vr-self [ʒaf] an hundred siþe,
 O poynt of such loue miht we not kyþe

¹ Only 6 miracles are given in the text.² That this 2nd homily is part of a longer poem on the Ten Commandments, Vices and Virtues, with Narrations, appears from v. 381 ff., 497 ff.

Lyk to þat loue he haþ vs done, ffor hit is vre saluacioune.	32	Robert of Brunne's <i>Handlyng Synne,</i> p. 306-8
And of vs 3it askeþ he nouht But þat may wel I-nouh be wrouht :		
Noþing bote loue wiþ good louyng, ¹	¹ F. but loue-longyng	Christ asks us only to love Him above all things.
To loue him ouer al oþur þing	36	
And for his loue to leue synne— Wip ¹ loue his blisse þen may we wynne.	¹ F. his	
And ¹ þou may neuere haue hym to þe	¹ F. ffor	For that, we must flee sin,
But þou wolt furst synne fle :	40	
Alle þing he loueþ, but synne he hates ; 3if þou loue hym, wiþ synne þou bates. ¹	¹ F. wlates	
3if þou loue on, þou most nedes fforsake þat þyng þat he forbedes,	44	
Elles hit is told for no loue, And nomeliche to vr lord aboue. þou maizt not loue him, þe boc seiþ, ¹	¹ F. wyþ no greythe	
But þou haue wiþ þe good feiþ, þat is to sey, leue þou ¹ hit wel	¹ F. to beleue	48 and have faith.
Al þat is writen of hym vchedel. Studefast treuþe of loue hit semes, ¹	¹ F. comes	
And of trewþe loue men nemes : ¹	¹ F. nomes	52
So is þat on wiþ þat oþur, Wip studefast treuþe loue, his ¹ Broþur.	¹ F. ys þe	
To whom ouzte vr loue be went ? To troupe ¹ of þis sacrament.	¹ F. But to þe beleue	56
þis schulde leue vche cristen mon And lerne þe treuþe of on þat' eon :		
þat þe bred þat sacrefyed is On þe Auter, is godus flesch, fflesch and blod, þer hit is leid, þorwh þe wordus þe prest haþ seid ; þat lihte wiþ-Inne þe virgine Marie		60 We must be- lieve that the Sacramental Bread is God's flesh,
And on þe Rode for vs wolde dye	64	
And from deþ to lyue a-Ros, God and Mon, in Miht and loos. ffor hose troweþ not þis cler		
In þe sacrament of þe Auter,	68	
He schal neuere þe blisse a-byde, ffor no þing þat him may be-tyde.		or we shall never be in bliss.

Robert of Brunne's <i>Handlyng Synne</i> , p. 308, 309.	In þe Olde lawe þus is writen— Iewes and Cristene wel hit witen :	72
As God made all things of nothing,	“God seide þat ¹ hit was wroult, He Comauzdede alle þing of nouht ”—	¹ F. and
	þis wordus aren verrey and cler, Dauid hem seide in þe psauter.	76
	Seþþhe he made al of nouzt þat ¹ was,	¹ F. alle þat nouzt er
It's less difficult to change Flesh into Bread and Wine.	Lasse Maystrie were in þis caas fforte chaunge on liknes	
	In to a-noþur þyng þen hit is, þat ilke liknesse in ¹ Bred and Wyn	¹ F. of
	In fflesch and blod to torne hit in. His fflesch and blood in Bred is wrouht ; ¹	80
	Sipþe he made [al] be-fore of nouht,	¹ F. Yn fflesche and blode þe brede be brozt
	ʒif þou seo hit not bodiliche in siht, þi soule wiþ-Inne schal trouwe hit riht ;	
	And þauʒ þow fele no sauour But verrey wyn and bred of ffLOUR,	88
	þis is wisdam of godus ordinaunce, To saue vs alle from þis Chaunce :	
If we had to take it as Flesh, we should refuse it.	ffor ʒif hit weore as fflesch to take, Wip-stonde ¹ we scholde and hit forsake ;	¹ F. wlate
	And for he nolde we hit forsoke, Bot alle men hit vndurtoke,	
	þerfore his wisdam his owne rede Sauereþ hit in wyn and Brede.	96
	Hit semeþ bred as to þe silt And as Bred hit sauereþ riht ;	
	Nouþur in siht ne in felyng Knowest þou of no certeyn þing.	100
	What schal þenne þe most saue But studefast pouht þat þou schalt haue,	
Stedfast belief will save us best.	Studefast troupe of veh a del, þat wol vs saue wondur wel.	104
Some have seen Christ bodily in the Bread.	And summe han hit seyen Bodily, To whom he schewed his Mercy.	
	Lo her a tale al and sum ¹	¹ F. for of ʒow sum
	þat is In Vitas Patrum :	108

I. Narratio cuiusdam religiosi.*

		Robert of Brunne's <i>Handlyng Synne</i> , p. 309—310.
H it was a Mon of Religioun,		
Of alle Men ¹ he hedde gret renoun ;	¹ F. almes	
And, ¹ for þe fend wolde him haue schent,	¹ F. But	1. <i>Tale of the Bleeding Child.</i>
He leuede not in þe sacrament,		A man under Vows
And seide, hit was not Ihesu		said Jesus
þat Conceyued was þorwh gret vertu,		was not in the Sacramental Wafer.
Ne Ihesu was not þat Oble		
þat was reised atte sacre		
		112
And þat þe folk honourede to ; ¹		
To lecue hit was not to do.	¹ F. And þo þat wurschep dede parto	
Bi-fore two Abbotes þus he tolde—		
þis Abbotes write þis tale to holde,		2 Abbots argued with him.
		120
Hit scholde be told to eueriche mon ¹	¹ F. euery wham	
þat is aȝeyn þe Cristendom		
Til hit beo preued bi Clergye		
Wher hit beo treuþe or heresy.		
		124
þis Abbotes schewed him þe rihte wey,		
Wip alle þe ensamples þat þei couþe sey ;		
And al he seide hit was lye,		
But ȝif he seȝe hit wip his eȝe		He said it was a lie, unless he saw it.
		128
“Don ¹ þen so þat I hit seo,	¹ F. Dope	
þen wol I leue þat hit so be.”		
þis Abbotes preide a ful seue-niht		
þat he ¹ wolde schewe him, to trouwe ² his miht,		They prayd Christ to show Himself on the altar.
		132
In flesch, in Blod on þe Auteer,	¹ F. god ² F. þurgh	
To Conferme his troupe cler.		
And him-self preide specialy		
þat god wolde schewe hym in Body,		The unbeliever also prayd to Christ.
		136
“Lord, ¹ for no mis-bileeue,	¹ F. L. he seyde	
þat þow scholdest wip me ¹ greue,	¹ F. me þe	
But forte schewe þe riht soþnes		
þat þow art sacrament of þe Mes,		
		140
þat I may make oþer certeyne		
Whon I wip eȝen haue þe seyȝene.” ¹	¹ F. seyne	
þis Abbotes lyȝe in orisoun		
Til þat þe seueniht were don.		
		144

* MS. Simeon: *Quod corpus cristi est veraciter in sacramento altaris, realiter, & non figuratiue.*

Robert of Brunne's <i>Handlyng Synne</i> , p. 310, 311.	þe Sonenday ¹ to Churche þei come, þat oþur Mon wiþ hem þei nome. A sege was ordeynt for hem þre, To bi-holde al þat priuite Of þat holy Sacrament þat scholde be schewed in here present.	¹ F. seuenþe	
On Sunday, the unbeliev- er and the 2 Abbots went to Church.	Bi-twene hem sat þis ilke mon Of whom þe Miracle furst bi-gon. Whon þe oble was on þe Auter leid And þe prest þe wordes hed seid, Alle þre þouzte hem ¹ verreylike By-fore þe prest a Child lay quik, In feir forme, of fflesch and blod ; þis say þei þre þer þey stod. Whon þe prest scholde parte þe sacrament,		148
At the Sacra- ment, they	An Angel [doun] from heuene was sent And sacrefyed þe child riht þore : As þe prest hit brac, þe Angel hit schore, þe Blod in to þe Chalis Ron Of þat child, boþe God and Mon. þe prest ¹ zede to þe hizeste degre, To hosel him as hit fel to be ; Hem ¹ þhouzte þe prest brouzte on þe patin ² Mosseles of þat child newe slayn And beed him a Mossel of þat fflesch, Wiþ al þe blod þer-on al fresch. þen gan he crie wiþ loude steuene : " Merçi, Godus sone of heuene, þe Bred I sauh on þe Auter lyze Hit is þi bodi, I seo wiþ eze ; Of þe Bred þorwh sacrament To fflesch and Blod hit is went ; þis I beo-leeue, and euere I schalle, ffor verreyliche we seon hit alle." Whon he and þei weore alle certeyne, In forme of Bred hit tornde azeine. He dude him hosel as oþur wore, And was a good mon for euer-more. And al oþure beo ¹ þe bettere þat hereþ þis tale or redeþ þis lettre.—	¹ F. þan	156
thought they saw a live Child on the Altar,		¹ F. þys man	160
and an Angel cut it in pieces,		¹ F. þys man	164
so that its Blood ran into the Cha- llice,		¹ F. Hym ² F. pateyn	168
and the Priest offerd the un- believer a bit of the bleed- ing flesh.			172
He confest that the Bread			176
had really turnd into Flesh and Blood.			180
<i>End of the 1st Tale.</i>		¹ F. beþ	184

þe Prest þat sacreþ Godus bodi, He moste beo ful clene nedeli ; A lewed mon þat schal hit receyue, Alle-Maner fulþe moot he ¹ weyue.	¹ F. behouþ hym	188	Robert of Brunne's <i>Handyng Synne</i> , p. 311, 312.
But ¹ beo þou neuere so good a prest	¹ om. in F.		
Ne neuer so gret wiþ-Inne ¹ þi Brest,	¹ F. Ne so grete wytte yn		
I rede þou here hou þei ¹ are schewed,	¹ F. þe properties		
Al-þauh þei ¹ ben of langage lewed.	¹ F. þe langage be but	192	
þou worst wel, in ¹ þe Oble	¹ F. þat		The wafer's 7 qualities against the 7 Deadly Sins ; cf. p. 178-9.
Is ¹ a luytel þyng to se :	¹ F. ys but		
So schaltou beo luytel in wille, Luytel and Muchel ¹ wiþ-ouren ille,	¹ F. meke	196	It is little, against Pride ;
Nout in pride ne in heihþe, ffor no wisdam ne no sleihþe ; þe soþe hit is ¹ wiþ Lucifer,	¹ F. þat we ne fells		
Proude men schal wone ¹ þer.	¹ F. ffor pr. m. w. wyþ hym	200	
þe Oble is mad of whete, þe Beste ¹ corn þat men of ² ete :	¹ F. louelyest ² om. in F.		made of wheat, against Wrath ;
So schulde we beo meke and louely To alle þo þat ben vs by ;		204	
þis Mekenes is a-zeyn þat ¹ Ire	¹ om. in F.		
þat is wiþ Lucifer in þat ¹ fyre.	¹ om. in F.		
þe paast of þe oble nouht ne owe Beo maad of no-maner sourdowe, ffor þe sourdowe makeþ al soure þe swetest ¹ þat comeþ of þe floure.	¹ F. swetnes	208	without sour dough, against Envy ;
Bi þis sourdowe is tokenynge þat Envye is a wikked þinge, ffor hit for-dopþ alle swetnesse of dede, þat god scholde ȝiue vr soules ¹ meede ;	¹ F. ȝiue for soule	212	
þerfore makeþ he non herburgrye þer he fyndeþ biforen envye.		216	
O vertue ¹ In þe whete is þat is muche a-zein Slouhnes :	¹ F. A v. also		round, not prickly, against Sloth ;
þer whete comeþ he wol ¹ not prike, As Otes don and Barlike :	¹ F. ffor whete-corne wyl	220	
Ne we ne scholde not be ¹ prikel	¹ F. haus any		
In ¹ Idelnesse ouer-Mukel ; ²	¹ F. Of ² F. mykyl		
Idelnesse gruccheþ and is heui of þouht And is ¹ soone wroþ for nouht,	¹ F. also	224	

Robert of Brunne's <i>Handlyng Synne,</i> p. 312—314.	And þat wraþþhe comeþ of sorwe, And ¹ of wonhope wol muche Borwe.	1 F. þat	
	þis sacrament of þe Messe Loueþ not such Idelnesse, Not wiþ non nul he dwelle		228
	Bute þer men of þe ¹ Ioye spelle.	1 om. in F.	
unmixt, against Covetous- ness;	þe paast of þe oble seid beo-forð		
	Schal not beo of medlet corn,		232
	Bote al onliche of whete : ffoule desires ¹ schal men lete,	1 F. þe mastlyoun	
	þat bi-meneþ, In no wyse		
	We schal vs ȝiue to ¹ Couetyse,	1 F. medel wyþ	236
	þat is also called ¹ Aueryce,	1 F. And namely wyþ	
	þe whuche is a foul ¹ wikked vice.	1 F. ys tolde a	
thin, against Gluttony;	Also þou seost þe oble is þinne		
	And muche honeste wiþ-Inne : ¹		240
	And þat wol wel signefye	1 F. & grete dunhede ys noun þer-ynne	
	Aȝeyn þe sinne of glotenye ;		
	þer wol not þe sacrament reste,		
	Ac ¹ glotenye wol him out keste.	1 F. þere	244
white, against Lechery.	And as ¹ þou sest, þe oble is whit :	1 om. in F.	
	So schul we haue no-maner delyt		
	Of no-maner flesches take, ¹	1 F. of flesshely lak	
	ffor lecherie ¹ makeþ þe soule blake.	1 F. Of l. þat	248
	þeos seuene partyes ¹ beþ	1 F. propertes	
	In þe Oble, as we seoþ,		
	And eueri <i>propurte</i> þer-Inne		
	Is aȝein an hed-synne.		252
The Sacra- ment. must be taken in charity, not in sin ;	A-ȝeyn þis sacrament do þo		
	þat aren in synne and þerto go,		
	Or aren in wille aȝeyn to wende		
	To synne and hem-self schende ;		256
	As ¹ prest þat goþ to synge Mes	1 F. Also a	
	þat in dedly synne is ;		
	An hondred-fold he sungeþ more		
	þe[n] he a lewed mon wore.		260
else we take our damna- tion.	Alle þat receyue þe sacrament		
	In dedly sunne or wikked entent		
	Or ¹ in eny of þeose ² seuene	1 om. in F. 2 F. þese yche	
	þat þou hast here herd nempne,		264

Riht to¹ heore Dampnaciun, ¹ F. Hyt ys to Robert of
 And þerfore vengauce schal be don. Bruune's
 And here I schal telle a tale Handlyng
 Hou hit is to þat mon Bale : p. 314, 315.

268

2. Narracio presbitri parochialis.*

2. Miracle of
the Tell-Tale
Faces.

A Parish-prest was in a Toun,
 Of ful gret discrecioun,
 fful good and rihtful he was, ¹ al. F.: Dyscrecyun a ryzt wyt ys
 And god sende hym of his gras : ¹ On boþe partys ryztly to ges. 272

Of his parishens he vndurstode
 Whuche wer vuel and wꝛuche wer gode.

Two he hedde forte gete
 þat nolde neuere synne lete. 276 had 2 very
bad parish-
ioners.

And hit felde¹ on an Asterne, ¹ = fell One Easter

þat þe prest scholde non hosul werne
 But hit were for þe gretur synne,
 Inobedience or Corsyng Inne : ¹ F. As yn cursyng or yn
 vubuxyme 280

þis prest was in ful gret pouht
 Wher he schulde hosele hem or nouht.
 He preyede to God, heuene-kyng,
 þat he wolde sende him tokenyng 284 he doubted
whether to
give 'em the
Sacrament,

Wheþer he scholde hem hosul¹ forbede ; ¹ om. in F.

To ȝiue hit¹ hem he hedde gret drede. ¹ F. To housel

ffrom god he hedde þis onswere :
 þat vch on scholde heor oune charge bere, 288 but God bade
him

And þat he scholde werne hit none
 But ȝiue hit forþ to euerichone ;
 "Do as Ihesu dude in dede, 292 Do like Jesus.

And þou schalt no mon hit forbede,
 No more þen he dude Iudas
 þat hedde I-don a gret trespas ;
 Ihesu ȝaf alle wiþ mylde mood, 296 He didn't
leave out
Judas at the
Last Supper.

Whon Bred was turned to flesch and blod. 296

ffor summe þat hit take hit schal hem saue,

And summe þerfore peyne schal haue ;

Aftur þey aren of synne elene,

Also schal hit on hem beo sene." 300

* MS. Simeon : Quod propter peccatum occultum communicio non debet negari.

- Robert of Brunne's *Handlyng Synne*, p. 315, 316.
- The Priest prayd that he might know by the receivers' faces, who took the Sacrament worthily or not.
- So some had bright faces ;
- some, black ;
- some, red ;
- some, swollen ;
- some, prikt their hands and feet ;
- some were like lepers ; some like idols.
- The Priest prayd God to explain this.
- The bright-faced
- were pure ;
- the black-faced,
- lechers ;
- the red-faced, tyrants ;
- 3it preyed he god of More grace :
 þat he mihte knowe be þe face
 Whuche reseceyued hit worþily,
 And w3uche to haue hit not worþi. 304
 And [god]¹ graunted him his wille, ^{1 om.}
 To knowe þe goode from þe ille.
 þe folk þat to þe prest went
 fforte receyue þe sacrament, 308
 Of somme þe face was also briht
 As þe sonne In somer¹-liht ; ^{1 F. on days}
 And summe þe¹ visage was also blak ^{1 F. here}
 þat noþing miht hit Blakore mak ; 312
 Of somme hit was¹ as red as blod, ^{1 F. And some were}
 Starynge as þei weore wood ; ^{2 And sum were swolle þe vysegas}
 Of somme þe visage was bolled² stoute,
 As boþe heore e3en welleden oute ; ^{1 F. gnapped} 316
 And summe nyped¹ wip² feet and hondes, ^{2 F. here}
 As dogges don þat gnawen heore bondes ;
 And somme hedde visages of Meselri ;
 And somme were lyk foul Maumetri. 320
 Moni wondres weore on hem seene,
 Mo þen he coupe þenne deme.¹ ^{1 F. se at þat tyme}
 þe prest, whon he sauh alle þise,
 Of þat siht he gan to grise, 324
 ffor þat siht he¹ was hidouse ^{1 om. in F.}
 And dredful and Meruulouse.¹ ^{1 F. perylous}
- 3it pre3ede he god wip good entent
 þat he mihte wite what al þis ment. 328
 And god almihti louede him wel
 And wolde schewe him eueridel :
 " þo Men þat weore so briht
 As þe sonne on day-liht, 332
 þo Men aren 3it in Charite
 And clene of synne, and worschupeþ me.
 þo Men þat were so blake
 þat no þing mihte hem blakore make, 336
 þo weore¹ lechours foul wip-Inne ^{1 F. are}
 And haue no wille to leue heor synne.
 þo Men þat weore so red as blood,
 þei are tirauns¹ wikked of mood, ^{1 F. Irus &} 340

Heore Euencristen for to slo			Robert of Brunner's <i>Handlyng Synne</i> , p. 316, 317.
Wip dede ¹ and wip word also. ²	¹ F. dep	² or wyþ pyne do wo	
þo þat þow sauh wip Bollen visage,			
þo aren Envyous and ¹ ouer-outrage.	¹ om. in F.	344	the sweld- faced, envious; the prikers, backbiters;
And þo þat nymped her fingres and hendes, ¹			
Are Bachyteres bi-twene frendes.	¹ F. finger endes		
þo þat þou sauh Meseles bi siht,			the lepers, lovers of property;
þey loue more good þen god almiht.		348	
þo þat þou sauh lik Maumetrie,			the idol-like, carers for worldly things.
On worldly þinges þei most affye,			
More loue þei catel þat he haþ sent			
þen þei don hym þat al haþ lent.		352	
þeose-maner men are riht ¹ in wille	¹ F. 3yt		
In heore synne to leue stille,			
And þerfore schal þe sacrament			On these the Sacrament calls for Judgment.
Of hem aske heor ¹ Iugement,	¹ F. harde	356	
þat þei haue reseceyued him vnworþily			
And serued þe fend wip ful Envy." ¹	¹ F. hys enemy		<i>End of the 2nd Tale.</i>
þis tale is told for loue of þo			
þat in synne to hosul go,		360	
Or ben in wille to torne aþeyn ;			
Al heore trauayle þei don in veyn.			
þif þou wole ¹ þyn hosel saue ² take,	¹ F. whan	² shalt	Before you take the Sacrament, wish to for- sake sin.
Beo in wille þi synne to forsake		364	
Euermore in studefast herte ;			
And þif ¹ þou synne in bodi ² smerte,	¹ F. þoghe ; And om.		
God takeþ hit nouzt to so gret grim	² F. eone alytr and		
As þou in tresun Receyuede hym.		368	
In no þing wot I more tresun			
þen bringe þi lord on his felun,			
And zit men seiþ þe synne is to greue ¹	¹ F. here e. ys grefe		
þat bringeþ a trewe mon on a þeue.		372	
þif þou do þus þi witande,			
þen chargen hit me ¹ moste on hande.	¹ F. men hyt		
þerfore loke þou wite nouht		375	
No synne I-hud In herte ne þouht ! ¹	¹ F. has 2 vv. more.		
ffor ¹ no Clerk þat is in synne,	¹ F. Aleo		No Cleric In sin should serve at the Altar.
Til he leue and þer-of blynne			
He schulde not serue atte Auteer	¹ F. Ne halewede þyng to come		
Ne hondle þing þat comeþ þer ¹ neer.		380	

Robert of Brunne's <i>Handlyng Synne</i> , p. 317, 318.	I touched er ¹ of þis outrage Whon I spac of þe ¹ sacrilage, þat þe holi gost schewed him nouht ffor þe Dekene syngede in þouht ; In þe tale of Ion Grisostomus þis tale is told, for ow and vs.	¹ See Furniv., p. 274-5. ¹ om. in F.	384
After taking the Sacra- ment, no one should turn to sin.	Als is he worþi to ben i-schent þat sone aftur þe sacrament To folye and to synne drawes— Luitel of Godus vengauunce hym awes !	388	
	ʒif þou forʒete or ouer-sittes þe tyme of hosul þat þou wel wittes, Luitel fors of him þou ʒeues,	392	
	Nouþur þou louest hym ne leues. ¹ And ouer al he loueþ þe best ; And þou ne wolt a nihtes gest Leten hym herborwe in þin hous !	¹ F. þou louest hym nat þat þou by lyues ¹ F. ryʒt	396
	þat al þe ʒer þou letest him weyue, Wiþ worschiþe woltou not him resceyue. God Manaseþ for þis chesun, ffor ¹ riht hit wole and eke resun ; ffor suche men aren holden vntrewe	¹ F. And	400
The Old Law enjoind Con- fession once a year.	In þe Olde lawe and in þe newe. Comaunded ¹ In þe Olde lawe was Ones in þe ʒeer to schewe þi trespas.	¹ F. Comaundement	404
The New Law says, "Receive thy Creator once yearly."	þe newe lawe is of þe more honour, Ones in þe ʒeer ¹ resceyue þi creatour, Ones a ʒer him to knoweleche, þi lord to plese for doute of wreche.	¹ F. Ones to	408
	þat prest i blame ouer alle þinge, Wiþ-outen gret skil þat letteþ to synges ; ffor mony a soule mihte I-saued be ¹	¹ F. be saued	412
	Wiþ þat Masse þat þenne leueþ he. ² ffor alle þat in þe ¹ peyne Is, Abydeþ socour of þe Mes,	² F. he haþ lened	416
The Mass helps souls in Purgatory.	ffor eucri Masse makeþ Memorie Of soules þat aren In purgatorie. Muche þonk schal he ¹ haue þat helpeþ soules for to saue ;	¹ F. þat prest	420

No þing may so muchel awayle
 Of heore peynes and heore trauayle
 As þe sacrament of þe Auteer,
 Hit¹ makeþ hem of peynes cleer.² ¹ F. Ne ² so e. 424
 And þat may I schewe apertely
 Bi a tale of seynt Gregóri :

Robert of
 Brunne's
*Handlynge
 Synne,*
 p. 318—320.

(3.) *Narratio felicitis presbiteri.*

3. *Tale of the
 priest Felix.*

Seiñt Gregóri seiþ for þe same :
 Hit was a prest, ffelix his name ; 428
 Bi-syde he wonede¹ in a þaþe, ¹ F. hys wonyng He livd near
 Was a wassching In an hote þaþe. a hot Bath ;
 þis prest ofte þider ȝede,
 To wassche him whon he hedde nede. 432 and when he
 þis prest þer euër [redi]¹ he fonde ¹ F. redy waht in it,
 A Mon to wassche him,² to foot and honde ;
 He drouȝ his hosen of and his schou ² F. þat serned hym a Man always
 And redi was hem on to don ; 436 attended to
 At eueri tyme he þider com him,
 His herneis¹ feire of he nom, ¹ F. Hys shone & hys hosen
 And seruede him at eueri tyde
 In þat watur and ofte¹ beo-syde. ¹ F. eke 440
 þis prest þat com þider so ofte,
 þat þis mon þer seruede so softe,
 He ne askede hym neuer-more
 Wheþen he was ne hou he com þore ; 444 but he never
 But eueri tyme he was redi who he was.
 And seruede him ful apertely.¹ ¹ F. peynybyly (penyblely)
 þis prest þouȝte, " he serueþ me wel,
 His trauayle wol I quite sum-del." 448
 On a day he þider þouhte
 And twey loues wiþ hym he brouhte.
 In to þat þaþ ȝeode þat prest
 And wusch him as he dude nest ; 452
 þis mon was þere him aȝeyn,
 To serue him wel he dude his Mayn.
 þis prest, whon he scholde go,¹ ¹ F. furþe go One day,
 He ȝaf þis mon þis loues two, 456 Felix gave
 And þonked him muchel his seruyse, the Man 2
 And more he scholde haue¹ oþurwyse. ¹ F. he wulde loaves.

Robert of Brunne's <i>Handlyng Synne</i> , p. 320, 321.	þis Mon onswerde þis prest a-zeyn : " þis bred ze bringeþ to me in veyn, ffor neuer schal I ze Bred ne non oþur mete :	460
The Man said he was then a corpse :	I am a Mon þat is ded, þat neuer-more schal ete bred."	464
formerly he was a Lord : now he servd for his sin.	þe prest asked : " on what manere Is hit þat þou wonest here ?" þis Mon onswerde in þat tyde : ¹ " I was lord here ar I dyede, ² And þis seruisse þat I am Inne Is þe peyne for my synne.	468
He begit Felix to offer the 2 loaves on the Altar,	Bote I þe preye <i>par</i> charite, Offre on þe Auter þes loues for me ; And I beseche þe ouer alle þynge	472
and sing 6 Masses for him.	þat sixe Masses for me þou synge ; And heo weore songen, I hope to wende In to þe Ioye wiþ-ouen ende. And whon þe sixte masse is left,	476
Then, if he d.dn't come to the Bath, he'd be in Bliss.	3if þou ne fynde me her eft, Trouwe [þou] þenne forsoþe i-wis þat for þi preyere I am in Blis."	480
He did not come, but went to Bliss.	þis prest al þat wike longe ffor þis ¹ mon preyede and songe. And whon þe wike was al gon, þe prest com þidere, and fond non ;	484
<i>End of the 3rd Tale.</i>	He hopede ¹ wel þat he was brouht To blisse, for he ne fond him nouht.— Beo þis tale ze may se þat hit is gret Charite	488
The Sacrament of the Altar has power over all things.	Masses for þe dede to synge, þe soules [out] of pyne fortē bringe. Ouer ¹ alle þing hit haþ pouwer, þe sacrament of þe Auter, And nomeliche whon hit is don Wiþ good monnes deuocion ; Him wol god sannore here þen on þat is him nouht so dere.	492
	In þe seuceþe Comaundement Toucheþ to þis sacrament	496

In a tale of þat ¹ kniht,	¹ F. a		Robert of Brunne's <i>Handlyng Synne</i> , p. 321, 322.
Hou þe prest þat liueþ not riht,		500	
Of his preyere is luytel prou,			
And þere hit telleþ wel hou. ¹	¹ See F. p. 72-76.		A bad Priest's prayer is of little worth.
And I schal telle anoþur here			
Of a Masse of a good frere :		504	
(4.) hou a man of Souþfolk was sauēd þorou a masse.			⁴ <i>Tale of the Suffolk Man.</i>
A Mon in Souþfolk ones dyed,			A man died near Sud- bury,
Bi sydes Sudburi, as men seid.			
ffor þat mon such grace was diht			
þat him was graunted to come a niht		508	and got leave to go to his wife,
fforte speke wiþ his wyf,			
To mende þe fautes of his lyf.			
"Ȝef a Masse," he seide, ¹ "were for me don	¹ om. in F.		and ask her to get a Mass sung for him.
Wiþ a good monnes deuocion,		512	
I hope to Ioye for to go			
And beo dilyneret of al my wo.			
I preye þe, dame, par charite			
To traunyle so muche for me."		516	
Heo graunted hym þat ilke bone,			
And ros vppon þe morwen sone			
And to þe freres sone heo code,			
þer heo hopede best to spede.		520	
Heo com and spac wiþ a frere			She got a Friar
And preyed heo moste his masse here,			
And for hire hosebondes soule to synge,			
And heo wolde ȝiue hym offringe.		524	
þe frere dude hire a Mes			to sing a Mass "in cominon" for her husband.
In Comuyn, as þe seruise is.			
Whon þis Masse I-songen was,			
Heo wente hom a good pas.		528	
þe niht aftur þenne com he.			The Sudbury man came back and told
"Slepestou?" he seide. "nay," seide heo ;			
"Are ȝe ȝit," heo seyde, "in blis ?			
þe Masse for ow I-songen is."		532	
"þe Masse," he seide, "þou dudest do, ¹	¹ F. be do		his wife that a bit of a Mass wouldn't do for him,
A parti hit helpeþ ² me þerto ;	² F. halpe		
Mi part ich hedde of þat Mes			
As of þing þat Comuyn is.		536	

Robert of Branne's <i>Handlyng Sonne,</i> p. 322, 323.	3if on weore specialy for me seid, Of my peyne I were ful leyd, ¹ 3if þe prest were of lyf so good þat God his preyere vndurstood ; I hope þenne grace to haue þat his Masse mihte me saue ;" Ofte he seide to his wyf :	¹ at. F.	540
he must have one all to himself, sung by a Priest of good life.	“ A prest; A prcst of clene lyf !”		544
So his Wife,	On þe Morwen forþ heo eode To þe ffreres eft to ¹ spede, And schewed hit to þe priour, And preyed him of socour ; 3if he hedde eny broþur þat he kneuh ¹ beter þen oþur, “ þat wol synge me a Mes ffor a Mon þat ded is, At ¹ myn ese he schal haue To a pitaunce what he wol craue.”	¹ F. et god	548
thro' a Prior,	þe prior spac to ¹ a ffrere And preyed him on alle manere þat he wolde a Masse synge ffor þat soule heo made preyinge.	¹ F. hopede were	552
got a holy	þe ffrere was an holy mon ; And ar [þat] he his Masse bi-gon, He preyed to god his orison, Wip ¹ a gret deuocion, ² þat hit mihte ben him to pay, þe Masse þat he scholde synge to-day.	¹ F. vn-to	556
Friar to	Whon þe Masse was don to þe ende, He bad þe wommon hom [to] wende, “ And whon þou more eft heres, Cum and sey to vre ffreres !”	¹ F. Yn ² afflycyoun	560
sing a Mass for her hus- band only.	þe niht aftur—lustneþ now !— He com and seide : “ slepestou ?” “ Nay,” heo sayde, “ hou fare 3e ?” “ Wel,” he seide, “ and so worþ þe !” “ Sire, weore 3e a-payed of þat Mas þat for ow to-day songen was ?”		564
Next night	“ 3e,” he seide, “ graunt Merci ! þat Masse to me is more worþi		568
her husband cume, and told her that			572
			576

þen al þe world an hundred siþe, Ne miht haue mad me neuer ¹ so bliþe.	¹ F. half		Robert of Brunne's <i>Handlyng Synne</i> , p. 323, 324.
His preyere was to god so dere,	¹ F. þat he besoghte wyþ		
ffor al þat he preyede ¹ he wolde here ;		580	this separate Mass
þeiþ he hedde preiþed for a þousund mo, ffrom peyne to blisse þei hedde i-go ; ¹	¹ F. he had broȝt þo		
ffor what þing he hedde asked bone,		583	
God wolde ha ¹ graunted him ful ² sonþe.	¹ F. God hade ² as		
Haue good day ! for now I wende To þat Ioye wiþ-outen ende.			had won him everlasting Joy.
God lete þe ¹ neuere þer-of mis,	¹ F. vs		
þou ne he, ¹ to haue þat blis."	¹ F. Wyp-outyn ende	588	
þe wyf com sone on þe Morn And fel on knes þat ffrere bi-forn And tolde him þer eueridel Hou he for his preyere was wel.		592	
And þat ffrere ful wel he ¹ lette,	¹ F. þarby		
And þonked God, for Ioye he grette. Wel weore hym at his endyng			<i>End of the 4th Tale.</i>
Hedde such a prest for him to synge !—		596	
In þis tale schewed is :			
Of ¹ alle þing good is þe mes,	¹ F. Ouer		
þe ¹ sacrament on þe Auter	¹ F. For þe		
Ouer alle passeþ his pouwer.	¹ 2 vv. om. ; for hyt makeþ mencyn of þe passyun As Iesu cryst to deþ was down		
In þe Masse þei hem a-fye þe soules þat are in purgatorie. ¹			
þe sone is offred to þe ffadur of heuene ffor þe soules þe prest wol nempne ;		604	Christ is offred to God for the Soules the Priest names.
þat is þus for to ¹ mene :	¹ F. Also þys tale wyþ		
3if þe prest beo good and clene, þenne wol Ihesu crist hym heere, ffor what þyng he makeþ preyere ;		608	
Preye he for soule or for bodi, þat aren in pyne or ¹ in nuy,	¹ F. or here		
Boþe wol god almihti saue What þe gode prest wolde haue.		612	
Not only for soulus is he herd, Bote eke for vs here in þis world. Beo a Mon in seknesse or in prisun, Weyferynge, or in temptaciun,		616	Both the dead and the living

Robert of
Brumme's
*Handlyng
Sonne*,
p. 324—326.
are helpt
by the Eu-
charist.

Or in eny oþur trauayle,
þe sacrament wol vs a-vayle ;
Hit wol delyuere vs out of peyn,
3if vr troupe beo certeyn. 620
And þat was wel schewed in dede
In Englonde, so seiþ seint Bede :
In his Bokes writen hit is,
A feir Miracle of þe Mes : 624

5. *Bede's Tale
of the Knight
Ruyna (or
Yama and
Tuna).*

In Bede's day
was a battle
between K.
Edrid and
the King of
Lindesay,

near the
Trent.

Elswyn was
slain.

A knight
Ruyna was
nearly ki'd.

When Ruyna
recoverd,

he was seizd
by K. Col-
dred, and
handled to an
Earl.

(5.) *Narratio Bede.*¹ ^{1 Cf. Hist. Eccl. IV. c. 22.}

þat¹ tyme seint Bede was liuonde,² ^{1 F. What}
Weore Mony kynges in þis londe. ^{2 man lyuande}
Bi-twene two was gret Batayle—
þerfore i telle þis Meruayle ; 628
þat on hiht Edfride, of North Cuntre,
þat oþur of lindeseye was he.
Edfride hedde gret seygnery,
Seynt Andreu hosbonde of hely. ^{1 F. Audre} 632
þis Batayle was bi boþe heore a-sent
Bi-sydes a watur men calleþ Trent.
Sire Elfride¹ broþur hette Eleswynne,² <sup>1 r. Edfrides
2 F. Elfwynne</sup> 636
He was slayn þat Batayle Inne ;
On boþe partys ne was non
So feir a kniht of flesch and bon,
Ne non so douhti was of Armes—
þerfore seint Bede pleynede his harmes. 640
A-noþur kniht was¹ feld down ^{1 F. also was}
Nerhonde ded, and fel in swoun ;
þe nome of þis zonge kniht
Ruyna,¹ seiþ seint Bede, he hiht. ^{1 F. Iumna} 644
Whon þis Ruyna hedde long leyn,
He keuerde, and seet vp aþeyn,
And stopped his woundes þei schulde not blede,
And, as he mihte, þennes he zede, 648
To seche him help sumwher to haue,
Of¹ frendes fynde him to saue. ^{1 F. Or}
As he wente wiþ muchel drede,
He was taken wiþ kyng Coldrede ;¹ ^{1 F. Eldrede} 652
And brouht him ¹ to a lordyng, ^{1 F. vn-}
An Erl, þat heold of þe kyng.

þe Erl asked him what he was,			Robert of Brunne's
And wher he hedde ben in hard cas.		656	<i>Handlyng Sunne,</i>
ffor doute of deþ he was a-friht			p. 326, 327.
And dorste not seye he was a kniht ;			
He seide : "sire, 3if þi wille ¹ be,	¹ MS. welle		Ruyna said
I am an hosebonde-mon ¹ of þe cuntre,	¹ F. om. mon	660	he was a hus- bandman.
I was wont to lede vitayle			
To knihtes þat weoren in Batayle ;			
And nou I am a pore mon,			
þus fro þis Batayle I com. ¹	¹ F. wan	664	
And wolde fonde to haue ¹ my lyf,	¹ F. saue		
Til I may come to my wyf."			
þis Erl dude a leche bi stoundes			The Earl had
To tente ¹ to hym, to hele his woundes.	¹ F. Tende	668	him cured,
þat tyme was here mony þeodes,			
Mony vsages, and ¹ mony leodes,	¹ F. yn		
ffor vehe a kyng in þat dawes ¹	¹ F. dawe		
Vsede his diuerse lawes :		672	
Summe were cristene in vre fay,			
And summe leeuede in paynymes lay ;			
þerfore þat tyme was muchel þro,			
And ofte was boþe werre and wo.		676	
3if a kniht ¹ miht oþer men take,	¹ F. kyng		
He scholde hem sulle or <i>in</i> seruage make.			
Wherfore i telle so of þis kniht :			
þe Erl let him bynde eueriche niht,		680	and then
þat he ne scholde from hym fle			bound every
Ne stele a-wey to his cuntre.			niht, to stop
ffor al þat þei mihte him bynde,			his running
Ofte loos þei dude hym fynde ;		684	away.
Neuer so faste þeih heo him bounde,			
Loos a-noþur tyme þei him founde.			
þis bounden kniht, Ruyna,			
Hedde a Broþur, þat hihte Tymma ; ¹	¹ F. Tymma	688	Ruyna's
þis Tymma was prest Religious,			brother,
ffor he was Abbot of an hous,			Abbot
So longe he liuede in þat estre			Tymma,
þat his nome heet Tymmestre ; ¹	¹ F. Tuncestre	692	
þat tyme, ¹ as ich vnderstonde,	¹ F. tounne		
Hit was in Northumberlonde.			

Robert of Brunne's <i>Handlyng Sunne</i> , p. 327, 328.	þis Abbot hedde tipinges certeyne þat Ruyna was in Batayle slayne. He com to Trent, þis Abbot Tymma,	696
came to the Trent, found a body like Ruyna, buried it,	And foud a bodi lyk to Ruyna ; Honorabliche he dude hit graue In his chirche þer he wolde hit haue,	700
and sang daily Mass for it.	And song þerfore day and oþur : He wende hit hedde ben his broþur. þauh Tymma hedde chosun wrong, His broþur hedde þe goodus ¹ of þe song— ¹ F. godenesse ffor God al wot, and wust hit þere ffor whom he made his preyere :—	705
So that, tho' Ruyna was bound every night, he was, thro' the Mass, free every morn- ing.	þeih men a-niht þis kniht bounde, A-Morwe þei hym loos founde, Men mihte hym neuere bynde so fest ¹ þat þei ¹ þat tyme nolde al to-berst. þe men þat hedde þis kniht in holde, þis wondur to þe Erl þei tolde.	708
	þe Erl hedde þer-of gret wondur þat þis bondes weore so in-sondur ; He seide, him-self wolde wiþ him speke And wite whi his bondes dude breke.	712
	Bi-fore þe Erl was he set, ¹ And þe Erl feire he gret.	716
The Earl askt him what witchcraft this was thro'.	“ Sey me,” he seide, “ þou belamy, Const þou wel on sorcery ? Sum wicche-craft I trouwe þou bere þat þi bondes þe not dere ; fforsoþe,” he seyde, “ sumwhat þou dos þat euer-more þei fynde þe loos.”	720
	He seide : “ wicche-craft con I nouht, Ne for me schal non beo wrouht, Ne I nul be by fendes craft vn-bounde beo, ¹ bi no wicche-craft.	724
	Sire Erl,” he seide, “ hit is a-noþur : In my cuntre I haue a Broþur, þat leueþ wel þat I beo slayn, ffor I com not hom aþeyn ;	728
Ruyna told the Earl that his Brother the Abbot's	ffor me he synges vche day a Mes— prest, abbot forsoþe he is.	732
singing Mass		

- I wot wel, þat is þe enchesun
 þat my Bondus here¹ vndon; ¹ F. are so 736 Robert of
 ffor no þing ne haues pouwer Brunne's
 A3eyn þe sacrament of þe auter. *Handlyng*
 ffor, 3if I weore ded, in oþur werld, *Synne,*
 His preyere for me weore I-herd, undid his
 To bringe me out of peyne and wo, bonds,
 And sipen to blisse forte go." 740 as it would
 Al þat Meyne and þat Erl loose him
 Leeuede wel he was no cherl, 744 from Purga-
 as¹ he to-fore hem hedde i-seid ¹ MS. And as tory.
 Whon þei on hym furst hond leyd;
 Bi his semblauzt and feir beryng
 Hym semed wel a gret¹ lordyng, ¹ F. to be a 748
 Bi his speche þei vndurstood
 þat he was mon of gentil blod.
 þe Erl tok him in priuite,
 Wheþen he was telle scholde he; 752 At the Earl's
 "Sey me soþ, and, as I am trewe¹ kniht, ¹ om. in F. request,
 þou schalt no skape haue, be my miht."¹ ¹ F. ne plyzt
 "Sepphe þou me bi-hotest pes and griþ,
 I am þe kynges mon Eldriþ;¹ ¹ F. Edfryth 756 Rayna con-
 Armes I bar in þat Batayle, fesses he is
 Wiþ my pouwer him to auayle." K. Edfrith's
 "So me þhouzte," seide þe Erl, man.
 "þou¹ semed not to ben a cherl. ¹ F. þe 760
 Bote for þi knowlechyng her me bye²
 þou weore worþi for to dye, ² F. But for þat y here þe seye
 ffor þou halp³ þer to slo, ³ F. hylpe
 þat al my kynde is ded me fro; 764
 Bote, for I er sikerde þe,
 Scha[l]t þou haue no skape for me."
 He eode and sold him for Raunsoun
 At Londone to a ffrisoun. 768 The Earl sells
 A ffrisoun, 3e schul vndurstonde, Rayna to a
 Is a Mon of ffrys-londe. Frisian in
 London,
 þis ffrisoun scholde þis Mon forþ lede,
 And dude on him bondes for drede, 772 who puts
 ffor a-skapyng bi þe weye bonds on
 He dude bondes on him leye. him,

Robert of Brunne's <i>Handlyng Synne</i> , p. 329, 330.	Bot þat vaylede him no-þyng Neuer a day, þat byndyng: ffor in þat tyme þe masse was songen, þe bondes to-barst and al to-sprongen.	776
but the Mass bursts them.	þis ffrison þhouzte: "hou may þis beo? He may riht wel from me fleo; Happyliche hit a-vayleþ ¹ nouht þe Catel þat I wiþ him bouht."	780
The Frisian offers Ruyna his freedom if he'll pay what he cost.	þe ffrison seide: "wolt þou wel Restore a-zeyn al my Catel, And I schal ziue þe leue to go To þi Cuntre þat þou com fro. But furst þou schalt me troupe pliht, And trewely hold hit wiþ al þi miht, To bringe þe Catel I zaf for þe, And elles I graunte þe not fre." He graunted him al þat he seide, And troupe in hond wiþ hym he leide.	784
Ruyna gets the money from K. Loyre of Canterbury,	þis Ruyna wente to kyng loer, þat was kyng of Caunturber— He was seint Andreus ¹ suster sone, And Ruyna was wout wiþ hym ¹ to wone; Of al his stat, boþe wo and wele, Ruyna told him eueridele.	796
and then goes to his brother Tymma,	þe kyng zaf him his Raunsun; And [he] bar hit to londun to þat ffrison. Seþþe eode he hom, þis kniht Ruyna, To his broþur, Abbot Timma, And tolde him of al his wo-fare And of his cumfort in al his care.	800
and tells him how T. helpt him.	þis Abbot wel vnderstood þat his Masse dude him gret good And þe sacrament gon hym borwe Out of seruage and out of sorwe.	804
<i>End of the Tale.</i>	þis tale telleþ vs seynt Bede In his gestes þat we Rede.—	808
So, learn that Masses help us here, as well as souls in Purgatory.	Bi þis tale may men lere þat Masses helpeþ vs wel here: ffor vs luyng hit makeþ Memorie, Also for þe soules in purgatorie.	812

¹ F. vayled¹ F. Andre¹ F. here

Vche mon schal leeuē þat riht	¹ F. þat holpe wyl be as was	816	Robert of Brimme's <i>Handlyng Synne</i> , p. 330, 331.
þat helpen hit wolle as [hit] dude ¹ þe kniht.			
þis sacrament helpeþ not 3it alone,			
Bote þe offrynges euerichone,			
Al þat we offre atte Mes,			
Al to vre saluacion hit is.		820	
Not only forte saue þe dede, ¹	¹ F. þo þat dede beþ		
þe quike hit saueþ also and rede ; ¹	¹ F. redeþ		
As wel haue þe quike þe prou			
As þe dede þerof þe vertu nou ¹ ;	¹ om. in F.	824	
Quike and dede, More and lesse			
Ben I-saued þorwh þe Messe.			
þe Offringe is as a present,			
þat helpeþ vs wiþ þe sacrament,		828	The offering at the Mass helps us too.
To þe ffadur of heuene tentefuly,			
ffor whom þou offerest to haue Merci.			
A tale I fond ones I-writen,			
And as I sauh hit, I wol 3e witen,		832	
And wel a-cordeþ in alle þinge			
þat God is payed of good offringe.			
(6.) Of a man þat was closed in a myne.			
H it was a Mon bi-3onde þe sée,			
A Mynour, wonede In a Citee.		836	6. <i>The Miner helpt by his Wife's Mass- offryngs.</i>
Mynours, þei makeþ in hulles holes,			A Miner
As men don þat secheþ coles.			
þe ¹ Mynour souht stonēs vndur molde	¹ r. þis		
þat Men of maken seluer and golde.		840	
He wrouhte and holede in þe hille.			dug in a hill.
A perilous chaunce fel hym tille :			
A gret parti of þe Myne			
ffel down þer and closed hym Inne.		844	The Mine fell in,
His felawes alle þat weren hym hende,			
þat he weore ded wel þei wende ;			
þei eode and tok hem alle to Rede,			and the Miner was thought dead.
And tolde his wyf þat he was dede.		848	
þis wommon bi-menede hir hosebonde sore—			His Wife
God leeuē þat mony such wymmen wore !—			
Heo helped his soule in alle þynge,			
In almes-dede and in offringe ;		852	

Robert of Brunne's <i>Handlyng Synne,</i> p. 332, 333.	Heo Offred for him atte Anter fful of wyn a picher, And [a] feir lof wip-al, Eueri day as ¹ principal,	¹ F. as for a	856
offerd a pitcher of wine and a loaf daily at the Altar, for a year, save on 1 day.	And al þat twelf-moneþ stabely, Bote o day þat passed forby. ffewe suche wymmen [now] we fynde þat to heore hosebondes are so kynde!		860
At the year's end the Miner's mates	Bote þis wyf wip al hire miht Dude for him [boþe ¹] day and niht. Hit fel at þe twelfmoneþ ende, His felawes to þe hul gon wende,	¹ F. boþe; MS. Vern. om.	864
dug down to him, and found him safe and sound.	And come to þat same stude eft þer þei heore felawe in werk left. Riht þere þei furst bi-gon þei percede þorwh in to þe Mon :		868
He told 'em that his Wife had sent him bread and wine every day save 1.	þe Mon In good stat þei founde, Liuinge, wip-outen wem or wounde. Euerichone þei hedde ferly, And þat was gret Resun why! Alle þo men weore in gret weer How he hedde lyued al þat 3er. Bote þenne he tolde hem euerichon How he hedde lyued þer al-on :		872 876
The day he fasted	" I haue I-liued gracious lyf þorwh cortesyne of my wyf : Eueri day heo hap me sent Bred and wyn to present ; But o day, þenne eet I nouht, ffor my mete me nas not brouht." þei ladde þe mon in to þe toun, And tolde þis Miracle vp and down, ffurst þorwh þe Citée, And seþþe þorwh al þe contre. Hit com in spekyng ¹ atte laste	¹ F. þey asked hym	880 884 888
was the Good Friday when	þat day þat he dude faste. He tolde hem þe dayes name, And his wyf seide þe same : þat day heo offrede neuer a del, þe goode ffriday hit mihte be wel.		888 892

Now may 3e here þat almes-dede			
Gostlyche wole a mon fede,			
And so may 3e wel vnderstande			
þat God is payed of good offrande.—	896		Robert of Brunne's <i>Handlyng Synne</i> , p. 333.
ffor al þis tale in 3or lyues			
Trustneþ not in 3or wyues,			
Ne in 3our children no-þing ;			
Makeþ or-self 3our offering !	900		his Wife didn't offer at the Altar.
So kynde a wommon as I of tolde			
Lineþ not now, beo 3e bolde !			<i>End of the Tale.</i>
Ne no clerk þat þis rede			
Schal fynde non nou of so kynde dedes.—	904		But don't you trust to your wives! Make your offerings yourselves!
3e men þat are nou In present,			
þat hereþ rede þis sacrament,			
Ouer alle þing hit haþ power,			
þe sacrament on þe Auter,	908		
As I haue here to ow i-schewed,			
Not to lered bote to lewed.			
3e lewede men, I telle hit ow—			
þis clerkes con hit wel I-nouh.	912		
Prei3e we þenne vr creatour,			
þat ¹ þe sacrament, vr saucour,		¹ om. in F.	
þat Bodi and soule he wol vs saue,		¹ om. in F.	
And we him to ¹ loue and he us to ¹ haue. Amen.	916		Let us pray that the Sacrament, Christ, will save us!

*E-nd of
R. Brunne
extract.*

XXXII. *Hou a man schal lyue parfytly.**

(A translation of the first part of St. Edmund's Speculum).

I N nome of him Alwedlyng		¹ The following Introduction (1—50) agrees with the Index to the prose-transl. in MS. Vernon (but is wanting in MS. Thornton).	
þat is vr heize heuene-kyng,			fol. cccxvii.
Takeþ hede here in alle wyse			
To fleo þe sunne of Couetyse	4		
And alle þe dedly Synnes samed			Flee Couet- ousness.
þat her-aftur schul beo named.			

* This treatise follows the Gospels without being separated from them, either by a larger Initial or special title; yet it is a separate treatise, being a translation of the first part of St. Edmund's Speculum; it was made perhaps from a prose translation such as is found in MS. Vern., f. ccclv., and Thornton (E. E. T. Soc. 1867, p. 15 seq.). The sense is frequently obscured and corrupted. Another translation of St. Edmund's Speculum is *De Spore of Loue*, p. 268 ff. The Speculum is printed in De La Bigne's *Magna bibliotheca veterum patrum*, ed. Col. 1618, vol. XIII, p. 355.

Yon shall be told, 1. how to live perfectly; 2. God's will;	13e mouwe also here hardily Hou mon schal lyue <i>parfytly</i> ; þenne schul 3e here also	9	¹ In the Spec. precedes: Quomodo homo debet respicere ad statum suum.
3. what makes men holy;	What is þe wille of god euermo; Also schul 3e here now rede	12	
4. self-knowledge;	What þing makeþ mon holy in dede; þen schul 3e here, 3if 3e wol trouwe, Hou mon schal him-self knowe, In bodi and in soule also, Wher he liue treweli or ne do;	16	
5. God's goodness;	Also mowe 3e here in hiz þe godnesse of god þat is euer redi;		
6. how to spend time;	þen mowe 3e heere in þis ryme How a Mon schal spende his tyme.	20	
7. how to contemplate God in creatures;	Also heere lerne we may Hou þat we schule vre lord pay. ¹ Herkneþ alle feire and stille:		¹ Spec.: Quomodo homo debet contemplari Deum in creatura.
8. God's will as in holy writ;	Heere schul 3e so of godus wille, As witnessen folliche hit þe Bok þat is cald holi writ:	24	
9. the 7 deadly Sins;	þe senen dedlich synnus, þe braunches also, I wol 3ow telle, ar 3e go;	28	
10. the 7 evangelical Virtues;	þe seuen vertuwes of Ion þe Ewangelist, ¹ þat ² was ful wel wip Ihesu Crist;		¹ = the seven blessings, which however are given in Math. 5, 3. Spec.: De 7 virtutibus evangelicis. ² MS. þas
11. the 7 Gifts of the Holy Ghost;	þe seuen 3iftus of þe holigost, þe whuche ben of miltes most, And of heere strengþe also I-feere Sumwhat þenne mowe 3e lere;		
12. the Ten Commandments;	þen schul 3e heere in presens Which ben þe ten Comaundemens;	36	
13. the 3 Virtues, Faith, Hope, Love;	þe[n] schul 3e heere feir and brihit Of þreo ¹ vertuwes and of heere milht, þat is ffeiß, good hope, and loue, þat wol vs bringe to blisse aboue;	40	¹ cf. v. 857 ff., where the 4 cardinal virtues (43—8) are included.
14. the 12 Articles of the Creed;	Of þe twelf Articles of þe ffey Schul we also sumwhat sey;		
15. the 7 Sacraments;	Of þe seuen Sacramens, þat euer ben in godus presens;	44	
16. the 4 chief Virtues;	So schul 3e heere sum or al þe floure vertuwes Principal:		

Prouwesse, Rihtwisnesse, and Meth, Strengþe also wiþ hem he geth ;	48	
Of þe seuen werkes [of merci] also—		17. the 7 Works of Mercy.
Lord, 3if vs grace hem wel to do.—		
<i>Videte vocacionem vestram.</i> (Paul, 1 Cor. 1, 26.)		<i>Religious Calling.</i>
Þ is wordus here þat I ow say, To Religious men longen þay ;	52	
þus muche ben þei forte mene, As 3e schul heere al bydeene :		
“Seo,” he ¹ seiþ, “bi-holde 3e To what þing 3e cleped be.”	1 sc. Poul	“See to what ye are called!”
þat he seiþ, hem to redresse And to sturen hem to Parfytnesse.		
ffor ¹ eueri Mon þat lyueþ here Ouhthe ha Ioye and Serwe I-ferē :	1 r. þerfor	The Religious have reason to joy
Ioye for þe worþily wonynge þat is ordeynt to wel lyuynge, ¹	1 MS. Th.: Ioy for þe holy religion	
Serwe also to haue þerbi ffor vre liuynge vnrihtfuli.		and sorrow,
ffor her seiþ seint Eusebi Wordus þat ben ful drefduly :		
“A Mon to Religiun him dresse Is aller-hext sikernesse ;		
Not parfyt liue þer-inne son Is aller-hext Dampnaciuon.”	68	for the re- ligious state is the highest safely or the deepest dam- nation.
In Religiun we to beo don Is aller-hext Saluacion :	72	
3if þow wolt þat saluacion proue, Al þat is good þou most loue, þou most loue ¹ eke also	1 r. leue	
Al þat Religiou ² longēþ to ; þou most al þi wille 3iue Parfytly and sikerly to liue.	2 r. þe world?	76
And seint Bernard vs techeþ in hi3 To liue Mekeli, loueli, and worschipfuli.		
þat “worschipfuli” is to mene, To Godus worschipe feir and clene, þat þou do al þyn entent To don al his Comaundement ;		1. To live per- fectly, is, as St. Bernard teaches, to live meekly, lovely, and worschipfully; worschipfully as towards God, in doing His will.
		84

	To don his bidding þou not asterte In al þat þou may þenke wiþ herte, And loke þou no þing þer-of breke		
Whatever you do with any of your Five Wits,	Wiþ al þat þou wiþ mouþ mai speke, Or worche in dede wiþ-oute striue Wiþ eny of þi wittes fyue, Wiþ siȝt of Eȝe, wiþ Tonge tastyng, Smellyng of Neose, of Ere heryng ;		88 92
	What þou dost bi wei or strete Wiþ bodi worching, going wiþ feete, Liggyng, stonyng, þenkyng ¹ also,	i r. sitting	
see if it be God's will or no. If it is, do it; if not, don't.	Loke ȝif hit beo godus wille or no. ȝif hit beo his wille, do hit son ; ȝif hit ne beo, hit not don, Do hit not þenne for no maystric, þouȝ þou scholdest þerfore dye.—		96 100
2. What is God's will? That we be holy.	þenne mony mon loud and stille Wol aske, what is godus wille. Hit is to vs boþe more and les To haue vs euere in holynes.—		104
3. Then learn what makes a man holy.	þenne is to wite what, and whi, þat makeþ a mon þenne holi. Two þinges þer ben In worchyng :		
a. Knowledge of Truth,	þat on is loue, þat oþur knowyng ; þat is knowyng of alle soþnes, And loue of alle grete goodnes.		108
b. Love of goodness. To know God, that is Truth, thou must know thyself.	To knowyng of go l þat is soþnes Maist þou not come in blod and flesch, Bote to knowe ¹ þin owne flesch, ² And also ³ godus grete goodnes, Maistou not come, as I þe mene, Wiþ-outen loue of þin Euencristene.	1 r. þow knowyng 2 r. self? 3 r. to loue of	112 116
	To knowyng of þi-sel[f] maistou Come þorwh good þenkyng nou ; ¹ þou mayzt come to godus knowyng þorwh þin owne feire plesynge. ²	1 Sp. per frequentem meditacionem 2 per puram contemplacionem	
4. Self-know- ledge may be got by thinking what we were, are, and shall be.	To knowe þi-self old or ȝunge Maistou come bi þis bithinkyng : þenk bisiliche, I preye þe, What þou weore, art, and schalt be,		124

- ffurst as to þi bodi here,
 Sepphe to þi soule þat is so dere.
 As to þi bodi : fouloure hit is
 þen euer was eny donge, I-wis—
 Was neuer ȝit dounge so foule
 þat wolde so stinke, rote and moule ;
 þou weore in so gret fulþe igete,
 Abhominable hit is þerof to speke ;
 þou schalt beo dilyueret to frete
 To Todus and oþur wormes mete.
 What þou hast ben & art, haue in mynde,
 þat þi soule beo not beo-hynde ;—
 What þi soule schal beo in tyme comyng,
 May no mon knowe but heuene-kyng.
 þenk þou hast In chele and hete
 I-do mony wikkednesse and grete,
 þenk also, hem to redresse
 þow hast laft mony gret goodnesse.
 þenk also, þat þis beo not weyued,
 þat longe hast lyued, and muche reseined,
 And hou þou hast spendet þat reseit ;
 To þe þenne wol þis beo ful streit :
 ffor vch a tyme, drede þe nouȝt,
 þat þou hast not on god I-þouȝt,
 þou hast so loren of þi dispens
 And don aȝeyn þi lordus defens—
 ffor hit is vr lordus bidding
 To loue him ouer al oþur þyng.
 ffor þou schalt ȝelde also a-counnte
 What vch an Idel word wol amounte,
 Also to Acountes þou schalt beo brouȝt
 ffor euerieh Idel werk and þouht ;
 And as vch an her on þin hed is wried
 þat is saued schal beo glorified,
 Also schal no þing ascape
 Wip-outen a-counnte erly or late. . . .
 ffor þe soule þer hit is holde,
 Is more þen al þis worldus molde—
 Here is muche of godus grace !
 ȝit schal hit occupye no place.

128

Our body is
viler than
dung, was
bred in filth,

132

and shall be
worms' food.

136

What our
soul shall be,
God only
knows.

140

What has it
been ?
Think of our
many and
gret sins,

144

and how we
have spent
our time.

148

Whenever
we have not
thought on
God,

152

we have lost
our time.

156

We shall be
cald to ac-
count for
every idle
deed and
thought.

160

164

- Our bodies
and soules are
all astray.
- þe Bodi and þe soule ben al a-stray,
Diuerse þouztes, willes, disires al day :
Ho mihte þenne seche his herte so niȝ
To ȝiue acountes al trewely 168
Of al þat euere he hedde mys-wrouht
Or eny mis-dede hedde in þouht ?
Seoþ now, breþeren bi ten or twelue,
How ȝe ha neode to knowe or-selue !— 172
- Our soul now
has little
good, little
sense and
power.
- Tac good ȝeme what þou [now] art
To soule, and let hit not astart,
Whon þou hast in þe luytel of goode,
Luitel of wit and pouwer and moode, 176
þis is þus muche forte say
- We covet
things of
no worth.
- þat þou coueytest veche a day
þing þat nouht is worþ in dede
Ne þat þe helpe mai al gret nede. 180
Help vs god þat sitteþ on lofte,
- We are often
deceivd by
vainglory,
hope and
fear.
- ffor elles beo we bigyled ofte,
Opurwhile þorwh Ragynge as vnwitti,
And opurwhile beo veyn¹ glori ; 1 MS. veny 184
Now are we trauaylet in to drede I-lope,
Now beo þe wey of fals hope.
- We are
changeable.
- þow art so chaungable be-hynde & bi-forn,
þat we wol to-day we wol not to-morn ; 188
Ofte vr-seluen for to plese
Are we aboute worldly ese,
But we haue hem at vr wille
- We beo turmented, us þinkeþ wiþ¹ ille : 1 om. wiþ 192
Whon þou hem at þi wille most hast,
þen art þou wiþ hem agreed mast.
- We are easily
tempted.
- þenk wel ȝit, I rede þe,
Hou liht þou art to tempted be, 196
ffebel and Brutel to stonde a-ȝeyn,
Redi to asente wiþ al oure mayn.
5. God's
goodness.
- Of alle þeos Merueylous chaunces
Vr lord haþ sent vs diliueraunces, 200
And veche opur day þerfore¹ 1 r. þerfro
He vs dilyuereþ more and more.² 2 r. mo
- He made us
in His like-
ness.
- Whon þou weore nouȝt, he formeþe þe,
þi soule to his liknesse to be, 204

- And þy stinkynde bodi also
ffoormed he wiþ lymes two,
So feir and noble and of gret prise
þat no Mon may no such deuise. 208
þenk bisiliche, 3e
þat loueþ or ffadres and modres fre,
Whi 3e louen hem so tenderly—
I wolde wite þe resun whi. 212
3if þou seist þus, as soþ hit is,
ffor þou wer born and geten of her flesch :
So don þe beestes, soþ to say,
þat brenden of Mon and wommon al day. 216
þe soþe 3if þou wol lerne þen,
Bodi ne soule nastou of hem,
But bi him ful witterli
þat is vr lord, god Almihti. 220
What heddestou ben, I preye þe,
3if þou heddest stille such i-be
In fulþe of synne as þou i-gete were ?
fful Abhomynable hit is to here. 224
3if þou loue broþur or suster þan
ffor þei ben of þat fflesch i-tan
þat þou weore þi-self also—
þefore þat loue hast þou hem to : 228
þou scholdust þen loue hard and nesch
A pece of ffadur or Modur fflesch
In þis Maner, þat I sei here,
Al on Schornes¹ þei3 hit were. ^{1 r. of-shorne} 232
3if þou sigge in þis degre
þou louest hem, for flesch figured þei be
To þi liknes, and for þei han
Soule of god as þou hast tan : 236
Bi þis is he no more þi broþur
But on as muche as is a-noþur,
But in as muche neuer-þe-latur
As 3e hedde boþe on flesch-fadur, 240
And þenne þe biginnyng¹ of vre flesch ^{1 MS. bigimynng}
Is stynkynde fulþe neuerþeles.
Of O flesch-ffadur alle we came,
Adam was he cald bi name ; 244 Adam.

We love our
Father and
Mother,

because we
were born of
them,

but our body
and soul are
from God.

If we love
our Brother
because he's
one flesh with
us,

we should
love every
man so,
because we
all had 1
flesh-father,

	And for he dūde so gret folye, Scholde we neuer loue her fleshlye, Bute vche Mon þus scholde loue oþur Gostlich here as sustur and broþur.—	248
We should love one another with spiritual love.	Ihesu, þat is vr aller kyng, As I seide atte bygynnyng, Whon þou weor nouzt, þen formed he þe. Whon þou weore lore, þen fond þe he, Whon þou weore sold in sorwe and sinne, þen bouzt he þe wiþ muchel wyne ; Whon þou were diht, i-dampned also, þen mihtfulliche he sauēd þe þo ; Whon þou weore boren in synne eke, He Baptised þe wiþ wordus swete. And whon þou sungest, al day to se, þen Mekeliche he soffreþ þe, And longe he wol zit þe abyde, Resseyue þe aftur, so may be-tyde, And putte þe in to his swete couent, Euer to beo to him present.	252
Jesus made us, redeemēd us, saved us.	Whon þou mis-dost, he wol þe þrete, Longe he bydeþ ar he wol bete ; Whon þou syngest wiþ wille fre, fful sone wol he for-ziue hit þe. Whon þou mis-gost eke also, He þe Amendeþ wiþ wille ful þro, Whon þat þou in doute art' ouht, In to þe techyng he haþ þe brouht ; Whon þou art hungri in eny neode, ffeire he ordeyneþ þe to ffeede ; Whon þou hast colde, he warmeþ þe, Mon, Whon þou hast hete, he kelep þe þou ; Whon þou wakest, ¹ he saueþ þe so, Whon þou slepest, he kelep þe to ; Whon þou riht vp, he þe sosteyneþ, Whon þou fallest, he þe reiseþ, Whon þou sittest, he halt þe ek, Whon þou stondest, he strengþeþ þi feet, And also, soþ for to say, He vndursitteþ þe euere and ay ;	256
He puts up with our sins,		260
He waits before beat- ing us,		264
He forgives us,		268
He feeds us.		272
Jesus warms us,		276
sustains us,		280
		284

¹ MS. walkest

Whon þou gost, he wol þe lede,		leads us,
Whon þou aȝeyn turnest, resseyueþ þe eke,		
Whon þou gost mis, a-ȝeyn calleþ he, ¹	¹ r. þe	
Whon þou art seek, þi cumfort to ² be.—	² r. wol?	288 and comforts us.
Such goodnesses in mony degre		
Haþ vr lord god I-do for þe.		
And goodnesse in þyn herte wore,		
þou weore holden euer-more	292	
Alle dayes to þenke [on him] I-wis,		6. For these benefits we should always
And alle tymes to þonke for þis,		
Alle dayes to speke to [him] Aboute		
And alle dayes him hertly loue, ¹	¹ = praise	296 praise Him,
And also wel, ȝit i þe say,		
On niht as vpon þe day.		
þerfore þou þat art þus wrouȝt,		
At euen and morwe haue þus þi þouȝt	300	
Hou mony þousund men to say		and think how many other folk have died,
Han perished in þat niht or þat day,		
Summe in bodi, soþ hit is,	304	
Summe in soule leosen her blis ;		
Summe in fuire and oþur maneere,		
Summe in water þat is so clere ;		
Summe Robbed and woundet also ;		been wounded,
Summe sodeynly to deþ han go	308	
Wip-uten schrif and hosul þen		
þat hem þe rihte wei scholde ken,		
And for defaute of Confessiun		
Parauntur go to dampnaciun.	312	and perhaps been dauid.
Þ enk also, a-noþur is þis		
þat niht and day moni mon is		
ffalle in peril of soule way,		
þat þe fend haþ mad hem stray,	316	We should think how many have fallen into the 7 Deadly Sins ;
þat is to sei þus forþi		
In þe seuen synnes dedly :		
In Gloteny and Lecherie,	320	
Monslauȝt also and Envye.		
And of alle þeose wikkede chaunses		and from all these, Christ has deliuerd us.
Haþ crist mad þe diliueraunces,		
He haþ þe saued as mihti kyng		
Wip-uten þyn owne deseruyng !	324	

What have
we done for
Him?

And what hastou don him and whare
þat haþ þe kept from al þis care?
3if þou toke þus goode kepe
Whon þou awakest of þi slepe, 328

He is ever
busy, caring
for us.

Hou many goodnesses he haþ þe do,
And euer is to þe aboute mo,
þow schuldest him loue souereynli
Ouer al þis world, witterli; 332

Every morn-
ing we should
thank Him

þou schalt him fynde so bisy now
Euermore a-boute þi prow
As non oþur þyng he aboute were
But þe to kepe whil þou art here. 336

¹ so MS.
Simeon
for keeping
us safe and
sound,

Whon þou hast þouzt in þis wyse,
A-Morwe soone vp arise
And þonke þi lord of al þis goode,
þat for þe wolde dye on Roode, 340
And sei to him wiþ herte fre
In þis maner þat i sei to þe:

and for all
His benefits.

Gracias ago tibi, domine Ihesu criste, qui me [miserum peccatorem]¹ in hac nocte custodi[sti], [pro-terixisti], visitasti, sanum saluum & incolimem ad hanc horam peruenire fecisti, & pro alijs uniuersis beneficiis que¹ michi tua sola bonitate contulisti. Qui uiuis & regnas deus per omnia.² ¹ MS. qui

Seþ þus, for hit is to þi by-heue, 343
Boþe on Morwen and at eue. ² The English translation is omitted.

Before going
to bed,

³ þ Enk þenne, I rede, also, ³ vv. 355—362 are not in the Spec.
Ar þat þou to þi bed go,
Hou þou hast spendet þi tyme honeste
Whon þou vp ros til þou go to reste; 348
And whon þou hast bi-þouzt þe wel,

we should
pray God
mercy for
our sins.

Bi-sech god merci eueridel
Of al þe synnes þat þou hast wrouzt,
And goodnesse þou hast do nouzt 352
Whil vr lord þe lante miht,
In þat day ne in þat niht.

And loke þou do non oþur dede
Til þou haue þe Comaundet, I rede, 356
þe and alle oþur goode eke
In to þe hond of god ful meke,

And þenne schaltou þus ¹ say	¹ The Latin text (In manus tuas &c.) is omitted.	And every night we should say,
In þis Manere, I þe pray. . . .	360	
What þeos wordus ben to mene, þe schul on English here bi-dene :		
“ I n to þin bondes, lord verray,		“ I comit to Thee
And in to þin holy Anungeles ay,	364	
I be-teche þis ilke niht		
Mi bodi and soule to þe be diht,		myself,
Mi breþeren and my sustren alle,		
And al my frendes, what-so bi-falle,	368	my friends,
And my nexte frendes eke,		
And al my gode doeres, i beo-seke,		benefactors,
And also I be-seche at ene		
Alle oþur cristene for to mene.	372	and all Christians.
Kep vs, lord, þis niht in hiþe,		Keep us from
þorwh þe ¹ beo-sechyng of þi Modur Marie	¹ MS. þi	
And of al halewen also		
þat euer weore on eorþe i-do,	376	
ffrom vices and couetyse vn-hende		
And ffrom temptaciun of þe fende,		temptation and suddien death!
Of sodeyn deþ vnwarned to telle,		
And also from þe pync of helle ;	380	
Liht myn herte of þe holy gost,		
As þou art lord of mihtes most,		
And of þi grete grace þou me take,		
To þi Comaundemens me boxum make,	384	
And neuer beo departet from þe		Let me never be parted from Thee!”
Wiþ-ouen ende, so mot hit be.” —		
þif þou vse þis-Maner þing,		
þen schaltou haue soþfast knowyng,	388	
To knowe þi lord in whom is al,		
þat haþ þe Mad and saue schal.		
Loke þenne þat þis beo þe rif,		
Her-wiþ to lede holy lyf. — —	392	
þreo Maners þer beo þen		7. There are 8 kinds of Contemplation :
Of Contemplaciun vs to ken :		
þe furste of hem þat þer is,		1. in Creatures,
In Creatures hit is, i-wis ;	396	
þat oþur in holy writ, we fynde ;		2. in Holy Writ,
þe þridde in god and in his kynde.		3. in God.

1. Contem- plation of god in His crea- tures.	Contemplaciun is, siker 3e beo, þe goodnesse of god for to seo.	400
	Bi his ¹ Creatures may þou seo þan þreo þinges ben In god and Man ;	¹ MS. þis
Three things are in God, as seen in creatures :	þis þreo ben, vs to redresse :	
	Miht, wit, and gret goodnesse. ¹ . . .	¹ 2 vv. wanting (Mihl is ap- propred to god þe Fader).
	Wit to god þat is sone, Goodnes to god holi gost in wone.	405
1. Power,	þorwh his miht, þat wel was torned, Alle þinges þei ben formed ;	408
2. Wit,	þorwh his wit, so wel demeyned, Alle þinges wysliche he ¹ ordeyned ;	¹ r. be
3. Goodness,	þorwh his goodnesse, not denyed, Alle þese þinges he ¹ multiplyed.	¹ r. be 412
1. His power appears in their great- ness.	His pouwer maistou seo þe laft þorwh her gretnesse and here schaft ; His wit also wiþ-uten distaunce þorwh heore bounte ¹ and ordynaunce ;	¹ r. beaute 416
	His godnesse may we seo ful newe Bi heore Multiplicaciun and vertuwe. Heore gretnesse may we seo Wiþ foure <i>propurtes</i> ¹ þat þer beo, ¹ Lat. dimensiones	420
	þat is folliche for to say þorwh heore heiþnesse and depnesse ay, þe oþur two ben of strengþe þat is ¹ þorwh heore brede and lenge.	¹ MS. was 424
2. His wit : to some He has given being only, as to stones ;	His wit maistou seo ful breme, 3if þou þerof take good 3eine, þer as he haþ 3iue sum creature þore Beoyng wiþ-uten eny more,	428
(to others being and living,)	þat is as muche forte say ¹ Some vv. wanting : (to sum being & liuing as to treon & grases).	
	As stones þat ben in world al day. ¹ . . . He haþ 3iue to oþur þynge	
to others being, living, and feeling, as to beasts ;	Lyf, beoynge, and fleoynge, ¹ And al þise ben bi his hestes To þat þing þat men callen bestes.	¹ r. felynge 432
	To oþur haþ he 3iuen also Lyf, beoynge, and fleoynge ¹ bo, ¹ r. felynge	436
to others being, living, feeling, and reason,	And also more þing of Renoun : He haþ to hem ¹ I-3iue resoun ;	¹ MS. him

- his þing is I-ziuen þen
 Boþe to Aungel and to men. 440 as to Angels
 Stones noþing may þei feele, and Men.
 Ne grasen, and 3it lyue þei¹ wele; ¹ sc. grasen
 Bestes lyuen and feleþ þe ;
 Mon lyueþ and waxeþ as doþ þe tre, 444 Man lives
 And as a Best feeleþ, he doþ, like a tree,
 And resun as Angel haþ he soþ. feels like a
 þenk þou on þat dignite beast, and
 To creature of Mon is 3iue so fre, 448 has Reason
 Hou þat his 3ift wiþ honoures like an Angel.
 Sormounteþ alle oþur Creatoures.
 þerfore seiþ Austyn þus fol riht :
 "I nolde ben Aungel, þei3 I miht, 452
 Heore stat wolde I forsake þan
 ffor þat stude was purneyed for man."
Þenk also, Mon is worþi
 Gret schenschiþe, witerli, 456 Man is blame-
 þat wol not liue at godus wille worthy if
 And his Comaundemens folfille, he'll not liue
 Whon alle Creatoures þat ben and were after God's
 Ben ordeynd for monnes mestere. 460 will;
 þe gode bestes¹ þat meke beo þon, ¹ r. creatures
 Beoþ maad for þreo þinges for mon :
 ffor to helpen vs wiþ-ouen fayle, 464 for all crea-
 As schep, hors, kuyne, in vre trauayle ; tures are
 And vs to feede,¹ and vs to cloþe, ¹ r. hyde? cf. MS. Thornt. made for
 As leþer, flesch¹ and wolle boþe,² ¹ r. flax (Th. lyne). man only ;
² v. om. ? cf. MS. Thornt.
 As Corn on eorþe and foules to be
 And also fflissches in þe Séé. 468
 þe nuy3ing gra3es¹ and bestes venimous ¹ = grasen
 Ben ordeynd for þreo þinges to vs :
 ffor chastisyng, and amendement, 472 Harnful
 And for techyng wiþ good entent. creatures are
 Chatised and punissched we ben in route ordalnd to
 Whon we ben hurt, and in such doute ;¹ chastise,
 And þat is ful derworþli ¹ i. e. in doubt of being hurt amend, and
 Of Godus owne grete merci— 476 teach us.
 þerfore bodili he com
 To Chastise vs, boþe god and Mon,¹ ¹ MS. Th. : And þat es gret
 mercy of Godde þat he will
 chasty vs bodyly þat we be
 noight puneschit lastandy.

	þat we nere dampned wiþ-ouren ende ffor to dwelle wiþ þe ffende.	480
	We ben amendet whil we wol mynne þat al vr wo comeþ fro vr synne ; Whon we seo þe soþe þus	
All our woe comes from our sin.	So smale creatures may greuen vs, þen may we þinke þat we be ful of ffebelnesse and of ffrelete, We oulten alle to beo ful Meke.	484
When little beasts grieve us, we should think how frail we are.	Whon we godus werkes wol se and seke . . . ¹ Whon þou hast þus monyfolde þe werkes of god folliche beo-holde,	488
	¹ The 3rd point (teaching of noious creatures) is wanting.	
Lift up thy heart and think of the power, wlt, and goodness of God!	Lift vp þyn herte wiþ wille liht And þenk þe Muchelnes of Godus miht, þat alle þing ordeyneþ in delyt, And al hit is for vre profyt.	492
	A, Lord, Merci ! what schul we say Bot we þe serue to þi pay ? Al þat he vs 3af to Multiplie, Alle þo Bestes we distruye ;	496
We destroy His beasts!	3if God ordeyne and forme hem, We beo bisi to struize hem þen. ¹ Loue ¹ God for his goodness ; Honoure him for his feirnesse ; Glorifye him at þi redres And also for his grete prouwes. —	500
	¹ Some verses om. ? ¹ at. þei l. ; lone = praise	
II. Another kind of Con- templation is Holy Writ.	þEn is þer a-noþur degre Of Contemplaciun, I telle þe, þe w3uche trewe and soþ is hit : þat is cald holy writ ; þat wol teche þe wiþ-Inne, To drawe þe from peril of synne, þe peyne forte douten ay, To loue þe Ioye þat come may. And euer loke, aboute þou be To holde wiþ þe Charite, ¹ þis world also in alle wyse þou beo aboute to dispise ; Loke þou what is to done, And also loke what is to schone. ¹	504 508 512
Holy Writ teaches us to avoid sin.		
	¹ 513-14 ought to follow the 2 vv. om. after 518. The text is here very corrupt.	
	¹ 2 vv. om., cf. Spec.: Quan- tum illuminat intellectum in cognitione veritatis, et quan- tum inflammat affectum in fervore caritatis.	

Of þis two þinges seruen hit
Al þat is writen in holy writ :

520

þis ben þo two, to trowe,

þat þou schalt boþe leue¹ and knowe²

¹ r. loue
² 2 vv. om.; Spee.:
Ex scriptura debes
extrahere et cognos-
cere:

Holy writ
teaches us the
Sins, Virtues,
Command-
ments,
Creed, &c.

Wʒuche ben þe seuen synnes dedly,

And þe seuen vertuwes þerby,

þe ten Comaundemens al-wey,

And þe twelf Articles of þe fey,

And þe seuen ʒiftus of þe holigost,

And þe seuen sacremens most,

528

And þe seuen werkes of Merci,

And þe vertuwes of þe Ewangeli,¹

¹ The 7 praiers of the
Paternoster are om.
here and in the poem.

And þe Ioyes also of heuen

And þe peynes of helle to nemen.

532

Off þe seuen dedly synnes.

*The 7 Deadly
Sins.*

Seuē Sinnes þer ben dedly :

Pruide, Wraþþe, Sleupe, and Envy,

Glotonye, and gredines¹ also, ¹ = couetise, cf. v. 605. 535

Couetyse² and lecheri, wiþ hem to go. ² om. Couetyse

1. Pride,
2. Wrath,
3. Sloth,
4. Envy,
5. Gluttony,
6. Covetous-
ness,
7. Lechery.

Pruide no-þing elles ne is

Bote loue to muche monnes hihnes.

And of him comeþ oþur seuen :

Vnbuxumnes, þat draweþ from heuene,

540

Aʒeynes god, be þou serteyn,

Or elles aʒeyn his souereyn ;

þat is to sei, I telle þe son,

To leue þat is hym beden don—

544

þus is he peired and not mendet,

He doþ¹ þing þat him is defendet.

¹ r. And do

þat oþur þing is Anauntyng,

¹ Whon mon of oþur monnes þing

And to him-self bi wikkednes

He hateþ and bringeþ him in distres.

¹ These vv. are corrupt; cf.
V. pr. tr.: whon a mon
avaunteþ him of good þat
he haþ of a noþer or of an
vuel (Th. of ill) þat he haþ
of himself.

þe þridde spice is Ypocrisy,

Whon mon feineþ him to haue in hize

552

Holines þat he haþ nouht,

And doþ¹ his wikkednes in dede and þouʒt.

¹ Vern. pr. tr.
hut, Th. hydes.

þe ffeorþe spice, hit is þen

Dispit þat he haþ to oþur men,

556

1. Pride,
and its 7
branches :

1. Disobedi-
ence,

2. Boasting,

3. Hypocrisy,

4. Despite of
others,

- Whon mon¹ rehercep² oþur mennes good dede,
 He wolde beo holde þe beter in leode. ¹ MS. men
² r. reþredep?
(Th. lesses).
5. Arrogance, þe ffyfþe spice is Arrogauce boun, 560
 Whon a Mon Makeþ comparisoun
 Bi-twenen his vuel doynge
 And oþur meynes for eny þinges,
 ffor his wikkednes and trespas
 Scholde seme muche þe las. 564
6. Barefaced-
 ness, þe sixte spice is boldnes¹ in nome, so V. pr. (r., Tl.
vnsuamefulnessse)
 Whon a Mon haþ no schome
 Of his grete wikkednes forþi
 þat he haþ don so openly. 568
7. Elation. þe seueneþe Elaciun is to rede,
 Whon mon is proud of his vuel dede.
 þou schalt wite boþe in and out
- Three things
 make men
 proud:
 1. natural
 gifts,
 þat þis þreo þinges makeþ Mon prout: 572
 þat is to wite and haue in muynde
 þe goodes þat he haþ of kuynde,
 þat is of¹ feirnes, or strengþe to say, ¹ om. of?
 Or soucreyn wit, or Noblay— 576
 þat noblei calle I in þis stage
 He þat¹ is prout of hei lynage. ¹ r. þat he
2. acquired
 faculties,
 þat oþur þing is and euer was
 þe godus þat men han of purchas, 580
 As wittes,¹ vertuwes euerichane, ¹ Th. cunnyng, V. sciens,
Sp. scientia,
¹ al. grace
 Graces,¹ Dignite, and eke good fame.
3. property. þe þridde is worldly godus þus,
 As Cloþinge, housynge, Rentes, possessions, 584
 Meyne, and also gret honour
 Of þe worldly þinges in eueri stour.
11. Envy. **O**ff Envye comeþ, haue we no care,
 Ioye of oþur mennes vuel-fare, 588
 And also to make sweryng¹ gret ¹ r. serwyng
 ffor oþur mennes wel-farynge and get.
 And þat may ben in herte stinkyng¹, ¹ Sp. per afflictionem,
Th. wit & lykynge
 Or in Mouþ þorwh Bakbytyng¹, 592
 Or in werkes of vuel entent
 þorwh defaute of good entisement.¹ ¹ Sp. per subtractionem boni
vel licitamentum mali.
- III. Wrath. **C**hidynge waxeþ of Wrappe þen,
 Swellyng of herte amonges men, 596

Schomeful wordus þenke to seyn, Sclaundre, and also gret dedeyn.		
Of slouþþe comeþ drerines, wikkednus, and swelling	1V. Sloth.	
Of foul wille, wiþ gret þretynge,	600	
Aboute godus comaundemens not to do,		
Wonhope, Rechelesnesse also, ¹	¹ vv. 601 and 602 to be transp. Sp. desperatio, negligentia erga dei precepta.	
Outrage wille of herte to sen		
Aboute þinges þat defendet ben.	604	
O ff gredines ¹ comeþ tresun prest,	¹ = conetise	V. Covetousness.
fforswerynges, and wikked rest, ¹	¹ so MS. Th. (V. feble rest); Sp. inquietudo.	
Violence, and hardnes of herte		
Azeynes Merci wiþ muchel vnquerte.	608	
Þ enne þer comeþ of Glotony		VI. Gluttony.
Veyne gladnesse, and Lecherye,		
ffulpi, ¹ Muche speche in hiþing,	¹ r. fulþe, V. Pr. tr. fulþe, Sp. immunditia	
And ful feble vndurstandyng.	612	
Of Lecherie comeþ blyndnes of herte,		VII. Lechery.
In Orisun wiþ muchel vnqwert—		
In al þe preyers he scholde in be		
Nis þer wiþ him no stabulte;	616	
Of him comeþ fool-hastines also,		
Loue of him-self wol wiþ hym go,		
Hate of god þat vs bouht,		
Loue of þis world þat is nouht,	620	
Drede of ¹ dispeir Is al his wone	¹ r. and	
Of þe world þat is to come.		
þeose ben þe seven dedly synnes forþi.		The 7 Deadly Sins, and the evils of them.
Wel may þei ben cald dedli:	624	
þe furste þreo dispoyleþ þe mon,		
þe ffeorþe abateþ hym as he con,		
þe ffyfte byndeþ him in bonde, ¹	¹ Sp. prosternit eum	
þe Sixte deseyueþ him in londe,	628	
þe sevenþe him put in þaldome,		
Him to muche harm and schome.		
ffor Pruide, beo þou þerof bolde,		The evils of 1. Pride,
Bi-nymeþ a Mon his god ¹ to holde;	¹ MS. good, cf. v. 632.	
And Envye bi-nymeþ also him fro	633	2. Envy,
His euencristen, ¹ from god to go;	¹ MS. owne self, cf. 654.	
Wrapphe, þat is a schrewed delf,		3. Wrath,
Bi-nymeþ a Mon his owne self;	636	

4. Sloth, Of Slouþe þat ilke foule synne
Euere hit tormenteþ hymme ;¹ ¹ so Th.
5. Covetous- Gredines in eueri toun
ness, Casteþ þe vnsely mon adoun ; 640
6. Gluttony, Glotenye deseyueþ hym in luytel stage ;
7. Lechery. Lecherie put him in foul seruage.

*God's Seven Blessings.**Seuen blessinges of god.¹*

The remedies
against the 7
Deadly Sinis
are the 7
Blessings of
the Gospel.

- A** 3ein þis seuene vices þus ¹ This passage, om. in MS Thornt.,
Ordeynt remedie sone Ihesus, ^{agrees with the pr. tr. in MS. Vern.} 644
- And send us seuen vertuwes in hihe
In þe holy Ewangelye,¹ ¹ Math. 5, 3.
- And seiþ þus in þis Manere
As 3e schul her aftur here : 648
1. Blessed are
the Poor in
Spirit. “ Blesset be þe meke of spirit euene,
ffor heoren is þe kynedom of heuene ”—
þis is a3ein pruide and mood,
þat bi-nymeþ a Mon his god so good. 652
2. Blessed are
the Meek. “ I-blesset beo þe deboner þen
A3eynes heore euen-cristen men,
ffor þei schul haue in to heore honde
þe lond þat is euer lastonde ”— 656
þis is a3eyn þe foule Envye,
þat bi-reueþ mon his euencristen trie.
3. Blessed are
they who
inour. “ Blesset beo þo þat wepen ofte,
ffor þei schul beo cumfortet on lofte ”— 660
þis is a3eynes wrappe to delue,
þat bi-nymeþ a Mon him-selue.
4. Blessed are
the Merciful. “ Blesset be þe Merciable men,
ffor god schal haue Merci of hem ”— 664
A3eynes gredynes þis mot be,
þat of no mon he haþ pite.
5. Blessed are
they who
hunger after
Righteous-
ness. “ Blesset beo þo þat hungri be þen
Aftur Rihtful, disyr forte ken, 668
ffor þei schul be fed in blisse ”—
þis is a3ein Slouþe and rechelesnesse.
6. Blessed are
the Pure in
Heart. “ Blesset mote þe clene of herte be,
þe face of god schul þei se ”— 672
þis is a-3eyn glotenye doying,
þat euer þenkeþ on flesh lykynge.

“ Blesset be þe pesybles i-tald,
 Godus children schul þei be cald ”— 676 7. Blessed are
 the Peace-
 makers.

Azeynes lecherie þis ordeynt wes,
 ffor þe lechour naþ neuer pes ;
 He naþ no pes for his beste,
 He may in herte neuer ha reste. 680

þeose ben þe vertuwes seuene
 Azeyn þe vices forte nempne.¹ ¹ The last part of the Chapter
 in the Speculum is omitted.

Seuen medicines for þe seuen dedly synnes.

Aftur þis he wol vs teche,
 God þat is vr goode leche, 684 7 Medicines
 for 7 Sins.
 God has
 given us 7
 Medicines to
 cure us of the
 7 Diseases,

þis seuen medicines, trie to vs,
 To helen vs of seuen Maledius,
 And þus he confermeþ¹ hem² ¹ The poet or scribe took conferneþ
 for conferneþ. ² r. men. and confir-
 In to³ seuen vertuwes þen ³ þo 688 us in the 7
 Virtues.

Bi vertue of þe holy gost,
 þat is lord of mihtes most.
 þeose þei ben to nempne þat þing :
 þe holigost of wisdam and of vnderstandyng, 692 1. Wisdom,
 2. Under-
 standing,

And also, wiþ-ouen fayle,
 þe gost of strengþe and of counsayle,
 þe gost of wit and of pite,
 þe gost of doute of god mot be. 696 3. Strength,
 4. Couusel,
 5. Wit,
 6. Pity,
 7. Fear of
 God.

þorwh þis seuen ziftes god ȝaf mon
 Al þat he haþ neode of þon
 To his Bodiliche lyf
 And to his soule wiþ-ouen strif. 700

Seo hou mon may in his mode
 Leue þe vuel and take þe gode :
 To leue þe vuel þat is forbod
 Techeþ þe gost of þe doute of god ; 704 To leue evll
 teaches the
 spirit, Fear
 of God ;
 to do good,
 teaches Pity.

þe gode to do, I telle þe,
 þat techeþ þe gost of pite.
 Two þinges þer beo þan
 þat letteþ good doinge of man : 708 Two things
 hinder good
 deeds :

þat on is worldly riches,
 And also gret frouwar[d]nes¹ ; ¹ Sp. adversitas mundi, Th.
 tribulacion, cf. v. 718. 1. riches,
 2. tribulation.

Riches, hit mon deseyueþ,
 ffrouwardnes from god him weyueþ. 712

To despise worldly riches,	þerfore a mon schal dispise Worldly riches in alle wyse,		
teaches Wit;	þat he beo not deseyuet beo hit :		
	þat vs teches þe gost of wit.		716
to suffer tribulations manfully,	And þou schalt suffre stalworþli Tribulacions and anguyses worldli,		
teaches Strength.	þat þou neuere ouercomen be :		
	þus teches þe gost of strengþe to þe.		720
	þeose foure ben souereynly To bodiliche lyf forþy.		
The other 3 teach	þat oþur longen wiþ-uten strif Alle to þe gostly lyf.		724
3 kinds of Contempla- tion :	ffor þreo maners bi resun Ben of Contemplaciun :		
1. in Crea- tures,	On is [in] Creatures bi vre entent :		
	þat teches þe gost of entendement.		728
2. in Holy Writ,	A-noþur in holi writ also, þat þou seost what þou schalt do And what þing þou schalt lete :		
	þat teches þe gost of counseil swete.		732
3. in God.	þe þridde is of him-self, god and Mon :		
	þat teches þe gost of wisdom. Now seo we now hou Ihesu þe lele Is euer aboute vr help and hele.		736
<i>The Ten Com- mandments.</i>	<i>þe ten comaundemens of god.</i> ¹	¹ This passage agrees with MS. Thornton.	
Three relat- ing to God :	A fftur þis schaltou witen þen Wzuche ben þe comaundemens ten.		
1. 1. Worship the One God,	þe furste, hit is be þin a-cord :		
	Worschipe to ¹ O god, vr lord.	¹ r. þou	740
	þen þe fend þe may not derue, 3if þou him only worschipe and serue.		
	Worschupe him þorw feiþ and mode,		
and serve Him with good works.	And serue him wiþ werkes gode.		744
	þenk 3if þou haue alle tym Trewely honoured hym,		
	And ouer alle oþur þinges Serue[d] hym and his biddynge ;		748
Think whether you've kept the vows	þenk 3if þou haue zolden him þi beo-hest þat þou be-hiztest hym mest or lest :		

- þou him be-hiztest feiþful trist
Whon þou toke þi Baptist ; 752 made for you
at Baptism.
- Or 3if þou haue lasse penaunce don
þen þe was leyd penaunce vppon.
þorwh þis comaundement al-to-gader
Mon is ordeynt to god þe ffader. 756
- Þ**At oþur bi-heste is forto seyn :
Nempne not godus nome in veyn.
þorw þat is defendet lesyng,
ffalshede, and forswerynge. 760
- þorw þat is eueri good mon in wone
Ordeynt toward god þe Sone,
ffor he him-self bereþ witesse
And seiþ " I am soþnesse " expresse. 764
- Þ**E þridde heste is forte say
þat þou kepe wel þin haly-day.
þat is to sei, vch an heih fest
þat comeþ þe to, mest or lest, 768
- Haue þin herte in pes and reste most.
þat ordeyneþ mon to þe holygost.—
þeose þreo hestes techeþ ow and me
To beren vs to god þe Trinite, 772
- To whos liknesse Mon is mad
In soule, þat scholde be trewe and sad.
Seuene oþure techeþ men
Hou þei schul bere hem to her euen-cristen. 776
- Þ**E furste is : worschupe þou folly
fflesch-fadur and modur and þi gostly.
And þat in two Maner of þinges :
In boxunnesse and for-berynges, 780
- And help hem bi þi pouwer in dede
Of alle þinges þat þei haue nede.
þen schalt þou beo of long lyf
In corþe here wiþ-ouren stryf. 784
- 3if þou wolt haue þe lyf longe,
Worschupe þi god¹ wiþ wille stronge,
ffor he² þe brouȝt, wite hit wel,
Al þi lyf euerich a del. 788
- Þ**at oþur heste, hit is þon :
In no wey þat þou sle no mon.

¹ *al.* hem or him (the scribe took "him" for god).
² *r.* þat

Commandments relating to our fellow-Christians.

II. 1. Honour thy Father and Mother. Help thy Parents to all they need.

II. 2. Slay no man;

	þenne schaltou wite here, Mon-slauzt is in þreo manere, In þreo manere hit is ful smerte : Of hond, of tonge, and of herte.	792
	Of hond hit is wiþ-ouren meþ Whon a Mon wiþ wepene sleþ, Or whon he putteþ him in dede ¹ In prisun or in oþur stede— þat ilke doing cause may be Of his deþ, as I sei þe. . . . ¹	796
put none in prison;		¹ Sp. in loco mortis
	Monslauzt of herte is also here In oþur two vuel manere : Whon Mon coueyteþ oþures deþ in hize, Or for de-faute leteþ him dye And nil not helpen him in þat mester Ne him deliuere, 3if he ha pouwer.	799
wish no man's death.		804
II. 3. Do no lechery.	Þ En is hit þe þridde heste : To do no lecherie, mest ne leste. He þat wol lyue wiþ-ouren dyzing In þe blisse of heuene-kyng, Him weore need to kepe ful boun His dedlyche lyf from corupcioun, ffrom þat corupciun, sei I, þat wol come of his bodi.	808
		812
II. 4. Do no theft or robbery.	Þ E ffeorþe heste is, witerli : To do no þefþe ne Robberi. He þat wol spare oþurmennes lyf, Bi-nyme him nouht wiþ no strif, þorwh w3uche bi-nymynge þou maizt bi-reue his lyuyng.	816
		820
II. 5. Bear no false witness agalnst thy fellow- Christian.	Þ E ffyfte heste þen is þis : þow schalt bere no fals witnes A3eynes þin euen-cristen þen, Ne also þou schalt not cumforten hem þat wolden liue in reste and ro (!) ¹ Heore neiþgebors harm to do. ffor bi a fals witnessse i-bore A Mon may worldli beo forlore. 3if þou no counseil in no res To him þat wolde liuen in pes	824
		828

¹ Cf. Th. : þou sall nocht
bere f. w. agaynes thyne
euen-cristyn with hym þat
will noye hym or sla hym.

Wip hys euen-cristen to debate ; ffor zif þou dost, hit torneþ to wrake.	832	
Þ E sixte heste wip-uten strif : Coueite þou nouzt þi neizebors wyf, Ne non of his seruauns also, Ne nouzt þat him longeþ to.	836	II. 6. Covet not thy neighbour's wife,
Þ E seuþe heste is þus, I-wis : Coueyte þou not þi neizebors godis. þis two hestes acordyng ben To þo bifore as 3e may sen, þer he seip to þe in hi3e " Do no þeþþe, ne lecherie," ffor he þat haþ wikked wille and smert, Wikked entent is in his hert, He may not longe for no þing Holden him from mis-doing. þerfore I warne þe nou so, þat þou lecherie ne do ; 3if þou wolt not stele nou, Opur mennes good coueite not þou. þeos ben þe ten hestes to say þat god 3af Moyses in þe Mount of Synay.	840	II. 7. or his goods. These last agree with the former, " Do no theft or lechery."
þe furste þreo, witeþ hit wel, Ben to godus honour eueridel ; And to þi-self longen þe seuene, To louen alle cristene euene.	844	
	848	
	852	God gave these 10 Com- mandments to Moses on Mount Sinai.
	856	

þe seuen vertues of god.

A ftur scha[l]tou wite w3uche ben þe seuen vertuwes vppon to sen, þat is to wite : ffeiß, hope, and loue, Qweyntise, Rihtfulnes a-boue, Temperaunce, and strengþe mest. Of O Mater ben þeos two ¹ hest And þe seuē vertuwes in presens, Saue þis is þe differens :	860	<i>The 7 Virtues</i> (3 here, 4 ut p. 247-8).
þe ten hestes techeþ hou ² þou schalt do, þe seuen vertuwes techeþ þe mater ³ also. þe ffurste þreo þat ben aboue, Is to wite, ffeiß, Hope, and Loue,	868	1. Faith, 2. Hope, 3. Love, 4. Skill, 5. Rightful- ness, 6. Temper- ance, 7. Strength. The first three, Faith, Hope, Love,

¹ r. ten ?
² r. what ³ r. manere
Cf. Th.: The x comāndmentez
kennes vs what we sall do,
and þe vii vertus kennes vs
how we sall doo.

relate to God.	þise þreo, þei ordeyne hou þou schalt Touward god liue þat al walt ;		
The other 7 teach us the way to Heuen.	And þis opere her-aftur seuene Teche þe to knowe þe wey to heuene.		872
	2E ¹ wite wel, my leue ffrende, 2 Alle beo we formed to on ende :	¹ MS. Ze	
To know God,	þat is to seye, god to knowe, Him to loue and honoure we owe.		876
	Bote þreo þinges, ar we wende, Beon nedful to come to vre ende :		
and come to a good end, we must,	And þenne is þis þat on To wite whodur we schulle gon ;		880
1. know whither we shall go ; 2. go will- ingly ;	þat opur, þat we ben willi To gon in trust ful treweli ;		
3. trust to go well.	And þenne is þe þridde þinge : To haue trust of wel goinge—		884
	Gret folye hit were to fo or ffrende To bi-ginne þing he may not ende.		
We must have might, knowledge and will.	A Mon þat wol wel do þer-tille, Moste ha miht, Connyng, and wille,		888
	þat is to say þus 3ow to : þat he con, Mai, and wol [wel] do.		
These we can't have of ourselves ;	But for we haue not vs ner Of vr-self Miht, ¹ Wit, ne pouwer,	¹ r. Wil	892
so God has given us Faith.	þerfore haþ god 3iuen vs tillle ffeip, alle þise to folfille. ² ffeip ordeyneþ vs to god þe sone,	¹ Sp.: ideo donavit nobis Deus fidem ad implendum defectum cognitionis, spem ad implendum defectum potestatis, charitatem ad ordinandum voluntatem ad unum & aliud.	
	To whom is a-ppred wisdam in wone ; Hope ordeyneþ vs to þe ffadur riht, To whom is a-ppred Miht ; Loue to þe Holigost doþ vs dresse, To whom is a-ppred alle goodnesse.		896
	And þerfore of god wiþ-uten lesynge ffeip doþ vs to haue knowynge ; And þat knowynge of ¹ god wiþ mood 3iueþ vs frely and largeli of his good :		900
Faith makes us know God.	And out of þat godnesse ² is i-crope And comeþ to vs þenne hope ; Of þat knowyng, I vndurstod, þer he seip vs þat he is good,	¹ r. seip; cf. Th.: and þat knaweynge vs sayse þat he es wonlyrfull[y] fre þat one þis manere and þus largely gyffes of his gudnes. ² r. knowyng	
Of Faith comes Hope.			908

þer-of comeþ feir aboute

þe þridde vertue þat is loue,

ffor vch a þing, Resun whi,

Schal loue þe goode kuyndeli.¹

910

The 3rd
Virtue is
Love.

¹ The 4 cardinal virtues are
treated separately v. 999, p. 247 ff,
as in Th. and in the Spec.

912

þe twolue articles of þe fey.¹

ÞEn schaltou wite, as I þe sei,

Whuche ben þe .xij. Articles of þe fei.

ffurst, god is on in him-self for to lende,

And þre persones, wiþ-ouen ende,

And is verrey God and lord

þat alle þing made wiþ his word.

þat oþur article is ful trye :

þat he tok flesh and blod of Maide Marie.

þe þridde Article¹ : þat he was bore þon

Of hire, soþfast god and mon.

þe fferþe Article, we sen hit red :

Vndur Pilatus pouwer was he ded,

Not for nede, I sei ow tille,

But vs to buye of his ffreo wille.

þe ffyftþe¹ is, soþ to telle :

þat his soule wente douz to helle

And fet hem out in to his blis,

Alle þo þat weren his.

þe Sixte : þat he ros wiþ-ouen striue,

God and Mon, from deþ to lyue.

þe seueþe is in vre sawes :

Aftur þe fulle fourti dawes

Of his blisful and hard dýzing

He steih to heuene þer he is kyng ;

He þat is lord of Séé and Sond

Sitteþ þer on his fadur riht hond.

¹ þe eihteþe is : he schal present

Beon atte day of Iugement,

Goode and wikkede schal he deme

And alle þing as him wol bi-seeme.

þe Niþe is wiþ-ouen host :

þat in god is þe holygost,

And euermore so wol be,

þe þridde persone¹ of þe trinite ;

¹ This passage differs from
Spec., Th. and V. pr. tr.

916

1. God is 1
God and 3
Persons.

920

2. He took
flesh,

924

3. was born
God and man,

4. died under
Pontius Pi-
late,

928

5. went into
Hell,

932

6. rose to life,

936

into Heaven,
and

941

8. shall judge
good and
wicked at
Doomsday.

944

9. The Holy
Ghóst

is the 3rd
person of the
Trinity.

¹ MS. persones

12 (13)
*Articles of
the Faith.*

	Of whom, þat is so heiȝ in blis, Al-holichirche haledw hit is.	948
10. Holy Churchmen shall enjoy communion.	þe tenþe is of comynge ¹ of holi men, þat is to sei fulliche of hem þat ben lymes of holychirche And no dedly synne nul worche, Han part of alle goode dedes sone þat in holi chirche ben done.	952
11. Thro' the Sacraments the sins of the good shall be forgiven.	þe Elleueþe is : þorw þe sacrament Of holichurche wiþ good entent þe goode schul haue forziuenesse Of heore synnes more and lesse.	956
12. Man and wife shall rise again.	þe twelfþe is þat Mon and wyue Schullen arise from deþ to lyue.	960
13. The good shall have everlasting life: the wicked, endless pain.	þe þrettenþe is : þe goode schul haue Euerlastinde lyf þat schal hem saue, And þis oþure þenne schul wende To lastyng pyne wiþ-uten ende.	964
<i>The Seven Sacraments.</i>	<i>þe Seuen sacromens of holy churche.¹</i>	
	A fftur þis schul ȝe here bi-ginne þe sacramens seuen þat fordon synne ; He hem ordeynde synne to wiþ-sonde And þe gode to take on honde.	
1. Baptism.	þe furste is cald Baptisme, þat child takeþ er þen his crisme ; þat clauseþ mon of þat synne þat vr forme-fader brouȝt us inne.	972
2. Confirmation.	þat oþur sacrament is of renoun And is cald Confirmacioun : ffor whon he is so cristned þon, He confermeþ þe hologicost in mon.	976
3. Penance.	þe þridde is penaunce to biginne, þat freteþ a-wei þe fulþe of synne.	
4. Eucharist.	þe feorþe is sacrament of þe Auter, þat confermeþ mon hol and feer And ȝiueþ him strengþe good wiþ-alle, þat he eft-sones in synne ne falle ; þat sacrament reconsileþ him ay, Susteyneþ him, þat he ne falle may.	980 984

¹ In Spec., Th. and V. pr. tr. included in the creed as forming the 7 last articles. The text is abridged.

þe fflþe is ordre, þat 3iueþ power To Men ordeynet in heore mester þe sacramens to make and worche, To serue wiþ god and holi churchē.	988	5. Ordination.
þe Sixte is Matrimoyne to bigynne, þat defendeþ dedly synne In werkes of generaciun þon Bi-twene mon and wommon.	992	6. Matri- mony.
þe seueþe is þe enoyling Of seke in perel of dizing, And þat is in Aleggaunce Of Bodi and soules penaunce.	996	7. Unction, when near death.
þeos ben þe sacramens þen, ¹ þat longeþ to alle cristene Men.	1 MS. ten	

þe seuen¹ *principal vertues.* ¹ r. four, as in Spec.

4 *Chief
Virtues*
(see p. 243-5).

A ftur þis nou wite we schal W3uche ben þe iiij. vertuwes principal, Bi w3uche vche moznes lyf here Is gouernet in þis world so dere : Qweyntise, Rihtfulnes bi chaunce, Strengþe, and also Temperaunce. Of þeos foure spekeþ þe holygost In þe Bok of wisdam most þat no þing bi good delyt In eorþe to Mon doþ more profyt. ffor hose to do wel vndurstode, He moste knowe vuel from goode, Also, he seop here bi lettre, He moste knowe þe gode from þe bettre : þat vs techeþ in alle wyse þat þyng þat is called queyntyse. And whon þou hast þus i-chose, þe wikked from þe goode to lose ¹ þat techeþ þe vertue to distresse þat is cleped Rihtfulnesse.	1000	The 4 Chief Virtues are
	1004	Skill, Right- fulness, Strength, Temperance.
	1008	1. Skill teaches us to know evil from good.
	1012	2. Rightful- ness teaches Virtue.
Two þinges þer ben in world ful þikke Letteþ mon do good and takeþ ¹ wikke : ¹ r. forsake? þe riches of þis world is on, þat alle weyes deseyueþ mon,	1020	

¹ Spec. : Et quando elegisti bonum de malo aut de duobus bonis melius, & tunc debes relinquere malum & facere bonum, & dimittere minus bonum & facere maius bonum : & haec virtus Iustitia appellatur.

	He disseyueþ mon in mony þinges,	1023
	þorwh swete restynges ; ¹ Spec. adversitas, Th. tribulacyon	
3. Temper- ance teaches Moderation in prosperity.	A-noþur is Contek of worldli strif ¹ Azeynes mon, doun hym to dryf. Azeynes richesse mesure þe in tide, Beo þou not risen to muche in pride :	1028
	þat vertu is wiþ-ouren distaunce þis þat men calleþ temperaunce.	
4. Strength teaches fortitude in adversity.	Azeynes worldly cuntek and strif Loke brennyng wille ¹ beo þe rif,	1032
	þat þou beo not so feble boun ¹ Sp. audacia animi, Th. hardines þat þe world þe caste a-doun : And þat vertue in brede and lengþe Is þat þat is i-cleped strengþe.	1036

7 *Works of
Mercy.*

Seuen werkes of mercy.

	A fttur schaltou wite redili Wꝛuche ben seuen werkes of Merci.	
1. feed the hungry ; 2. give drink to the thirsty ; 3. clothe the naked ; 4. house pil- grims ; 5. visit prisoners ; 6. comfort the sick ; 7. help bury the dead.	þe furste is, ȝiue þe hungri mete ; þat oþur, drinke þe þrusti to gete ; þe þridde, cloþe þe naked bi tymes ; þe ffeorþe, to herborwe pilgrymes ; þe ffyfþe, prisons to visyte swete ; þe Sixte is, cumforte þe seke ; þe seueþe, in certeyn place ¹ we rede,	1040
	þat is to helpe burie þe dede.— þen maistou sey in tour and toun :	
Let no one bound by vows	“ I þat am in Religioun, I naue no pouwer to ȝiue no mete, Ne drinke ne herborwe to hem gete, Ne cloþing to hem haue I non, To visite prisons may I not gon :	1048
excuse him- self from doing thus,	I am in oþur monnes pouwer ; þerfore me were beter seculer, þat I mihte do trewely Alle þeose dedes of Mercy.”	1052
or wish he was a secular.	þenk not þus, I rede þe, Leste þou her-Inne deseyued be. Betere hit is to þe in eueri toun To haue pite and compassioun	1056
		1060

¹ Tob. 1, 20.

- In þyn herte in alle weyse
Of hem þat þou seost in Meseyse,
þen þou heddest al þe world wiþ þe
Hit forth to dele for charite. 1064
- 3if þi-self, as I sei nou,
And more þen al þe world 3iuestou.¹ 1 Some vv. wanting. Spec.:
Sed jam posses dicere: vtrum
est quod melius est homini
dare seipsum quam de suo;
sed multum praeualet dare
vnum eum alio quam vnum
illorum per se. Dico quod
non est ita: Vtrum praeualet
vocari Dominus quam eius
servus? Scis bene quod
praeualet vocari Dominus.
Sed illi qui &c.
- ffor þei þat suffre in alle wyse
Chele, hungur, defaute and Miseise,
Ihesu seiþ wher-so he go
And him-self he clepeþ þo;
þus he seiþ in his gospel—
Hose wol hit seche, may fynde hit wel: 1072
- “What to þe leste of myne don be,
3e hit don al to me.”
- Wheþer weor beter or more sen 1075
- To Iuge or elles Iugged to ben? ¹ 1 Spec. adds: Tu scis bene
quod praeualet iudicare:
et hoc faciunt pauperes
- þerfore to pore make þe liche,
ffor þe pore schul Iugge þe riche;
As vr lord seiþ feire and wel
In his owne goode gospel: ¹ 1 Math. 19, 25. 1080
- “3e þat alle þynges haue to proue,
Leueþ hem for me and for my loue,¹
And at þe grete day of dome, ¹ 1 Math.: Vos qui reliquistis
omnia et secuti est is me &c.
- Whon I schal sitten in my trone— 1084
- ffor þere þo men schul me se
In þe Seete of my Maieste—
þei¹ schul sitte on twelf seges wel ¹ 1 r. 3e
- And Iugge þe twelf kuyndes of Israel.” 1088
- Wheþer weore hit better at þe leste
Haue heuene in possession or in bi-hesten? ¹
- ffor þus seiþ God, witeþ wel, ¹ 1 Spec. adds: Certum est quod in
possessione: sic habent pauperes
- In his holy Godspel: ² 2 Math. 5.
- “Blessed mote þe pore of spirit be, 1093
- ffor heoren is heuene,” as I sei þe.
He seiþ not þus in his steuen
Heoren “schal beo” þe kyngdam of heuen, 1096
- But he hem doþ to vndurstonde
þei ben in possessiun and in honde.
Saint Bernard in a sarmoun seiþ euen:
“þe pore naþ not in erþe, ne riche in heuen.” 1100
- Give thyself
to the poor
needy.
- What is done
to the least of
Christ's folk
is done to
Him.
- The poor
shall judge
the rich
- at the Day of
Doom.
- God says,
“Blessed are
the poor in
spirit, for
Heaven is
theirs.”

The rich must buy Heaven from the poor.	And 3if þe riche wol heuene haue, At þe pore he mot hit buye and craue.— Nou is hit good for to sen	1104
	W3uche þat verreylich pore ben, And also þulke oþere iliche W3uche þei ben, þat ben cleped riche.	
The rich are 1. they who have wealth and love it;	Summe ben þat han riches þikke And hem louen wiþ al heor witte : þo ben þis riche gredi men, And euer coueyten þe world þen.	1108
2. those who haven't it,	Oþur þer ben in dede and þou3t Wolde be riche, but þei may nou3t ;	1112
but would love it if they had,	ffor and þei hadden worldus good, þei wolden hit loue as þei were wod : þulke ben þeose, soþ to telle,	
cative beg- gars who covet all they see ;	þe caytyf beggers þat nou3wher wol dwelle, But euer þei reyken aboute to craue, Al þat þei seon þei wolde hit haue ; Also wiþ hem sette we moun	1116
3. false folk of monkery :	þis fals folk of Religioun. þeos ben as riche in vnquerte	1120
	As þeos oþure and as proude of herte ; Crist spekeþ of hem in þe gospelle ¹	¹ Math. 19, 24.
	And þus þe wordus doþ he telle :	1124
a camel 'ud sooner go thro' a needle's eye than they to Heaven.	“ A Chamayle mihte beter pase þorwh anelde y3e þenne in case, þen miht such a riche mon In heuene come to þat kyndom.”	1128
	Summen þat richesse is to brouht, Han hit, but þei louen hit nouht, But neuerþeles, þe soþ to saue, ffayn þei ben riches to haue :	1132
	þos ben þese, to seye ow here, þe goode men of þe world so dere, þat al heore richesse wol dispende ffor loue of god þat hit sende.	1136
Some rich men spend all for the love of God.	Bote þe more harm is forþi, Suche ben fewe, witerli !	
But so few !	Oþur þer ben, soþ hit is, þat haue not of þis worldus blis	1140

Ne no þing þerof doþ craue
 Ne nolde not, þauh þeiȝ mihte, hit haue :
 þis ben holy religious þerfore
 And oþure, þat mai wel beo cald pore ;¹ ¹ MS. pore 1144
 Heoren is þe Ioye euerlastonde
 Wiþ god and wiþ godus sonde.
 þen may we here-of nou say :
 "Blesset beo þe pore in spirit ay, 1148
 ffor heoren is þe kyndom
 þer as dwelleþ God and Mon."
 þenne drede we on þat oþur syde
 Leste þe wariing hem bi-tyde, 1152
 To þis ilke riche men,
 Leste þei schulle in helle bren.
 Pore þei ben in heor herte
 þat ben pore and louen pouerte, 1156
 And þei ben pore in querte
 þat han riches and louen pouerte.

They and
 holy monks
 shall have joy
 everlasting.

Let the rich
 take care lest
 they burn in
 hell!

[XXXIII.] þe visions of seynt poul wan þe
 was rapt in to paradys.²

*St. Paul's
 Visions of
 Hell.*

Lustneþ, lordynges, leof and dere,
 3e þat wolen of þe sonday here !
 þe sonday a day hit is
 þat angeles and archaunges Ioyen, I-wis, 4
 More in þat ilke day
 þen eny oþur, as I þe say.
 þen wol we her ate dwelle
 Ho preyed furst rest for soules in helle. 8
 þat is to witen, I sei þe so,
 Poul and Michel Archaungel bo.
 ffor god of his grete miht
 þe peynes of helle put in heore siht. 12
 Poul sayh bi-foren helle ȝates
 Brennyngre tres þat neuer slakes ;
 Before Hell-
 gates St. Paul

² Ed. before in *Engl. Stud.* I. p. 295-9. This piece seems intended to supply the place of the last article (Ioyes of heuen & Peynes of helle) of the preceding treatise, cf. p. 235, v. 531-2; it has no special initial or title.

saw folk hanging on burning trees.	Mony on for heore synne þonne Weore I-pyned and honged þer-onne :	16
	Summe bi hondes and bi feet þere, Summe bi þe her, summe bi þe ere, Summe bi þe Armes þat weore longe, And summe þer hengen bi þe tonge.	20
St. Paul saw also sinners in a burning caldron,	He sau3 a caudren brennynge at enes Of diuerse colours wiþ seue lemes, And þer weore þei for heore synne Diuersliche I-pynet þer-Inne ;	24
In which were 7 plagues of	And seuen peynes weoren þer also þat duden þe soules muche wo :	
Snow, Ice,	þe furste of snou3, þe secunde of ys,	
Fire,	þe þridde fuir in alle wys,	28
Blood,	þe ffeorþe blod, as I þe say,	
Adders,	þe ffyþe Eddres of foul aray,	
Lightning,	þe sixte leyt, as mon may þink,	
Stink.	þe seueþe peyne hit was of stynk.	32
	At þat penaunces were þei in cast, Synful soules, and al for-þrast, þe w3uche þat nolden in no chaunce ffor heore synnes do no penaunce ;	36
	þer weore þei turmented in þo ledes, And vche reseyued aftur his deedes. Summe wepten and 3elled penne, Summe gouleden, and summe dude brenne ;	40
Some wept and yeld ; all wislit to die.	þei disireden euere to dye— Hit miht not beo, wiþ-uten ly3e, ffor þe soule, wher-so hit go, Schal neuer dyen, for weole nor wo.	44
	þerfore sore hit is to drede þe places of helle for wikkedhede ! In þe w3uche þer is a whel brennynge, Wiþ muche serwe euer-lastynge ;	48
In Hell is a burning Wheel,	Vndur þat wheel is þer þore A þousund grisly peynes sore, ffyue tyme vche day, to telle, Beo turmented wiþ þe Angel of helle,	52
and under it 1000 pains,	In vche of þo fyue tymes Ben a þousund soules turmented in peynes.	
In which, 5 times a day, 1000 souls are tortured.		

- Aftur þat sayh he, þer he stod,
 A wondur orible grisly flod,
 And in þat flod say he þere
 Mony deueles bestes were :
 As flissches þei were in þat flod þo,
 Todus, Neddres, Snakes, mony mo,
 And þe synful soules in hiȝ
 Eten and gnoven wiȝ-ouen merci—
 Of hem tok I¹ no more kep 1 r. þei
 But as a Lyun doȝ of a schep. 64
 Ouer þat watur he sayȝ ligge
 A wondur long and an heiȝ brugge,
 And ouer þat brugge saf goon þen
 þe soules of good rihtful men 68
 Wiȝ-ouen harm of word or dede,
 And also wiȝ-ouen eny drede.
 þe soules of synne[r]s, as I þe telle,
 ffallen doun þer, in pyne to dwelle,
 þer to take and resseyue so
 As þei on eorþe deserueden to.
 Be war of þis, I sei, beo-fore,
 As God seide in þe gospel þore : 76
- Ligate per fasciculos ad comburendum :*
- Byndeȝ hem in knucchenus forþi,
 To brenne, lyk to licchi,
 Spous-brekers wiȝ lechours,
 Rauisschers wiȝ rauisschours, 80
 Wikked wiȝ wikked also,
 ffor so schul þei to-gedere go.
 ffor eueri creature go schal
 Bi þat brugge sum or al, 84
 And lasse or more schal he be deruet,
 Er aftur he haȝ heer deseruet.
ÞEr sauh þe goode mon poule
 In þat pyne moni diuerse soule : 88
 Summe to þe kne, and summe to þe hipes,
 Summe to þe nuel, summe to þe lippes,
 And summe he sauȝ bi-suyled as souwes
 In þat pyne vp to þe brouwes ; 92
- St. Paul saw
 too a horrible
 flod,
- with Toads
 and Snakes
 gnawing sin-
 ful souls.
- A bridge
 spannd the
 flod :
- Good souls
 went safe
 over it,
- while sinners'
 souls fell into
 the flod.
- Sinners were
 bound,
 like to like,
- ravishers
 with ravish-
 ers, and so on.
- Many were in
 pain to the
 knee, hips,
 navel, to lips,
 brows.

- And þei weore *turmented* euerlastyngly,
 All yeld. þei wept and gouled and weore sory.
 And Poules herte was so sor
 þat for serwe he wepte þor. 96
 And of þat Angel asked he
 Whi summe were þer in to þe kne.
 Those tor-
 tured to the
 knee
 were back-
 biters;
 þe Angel seide to him þen :
 " Heo ben Bacbyters of men, 100
 þat in word and dede, as I þe say,
 Hyndren heor eueneristen þat þei may.
 to the navel,
 lechers;
 And þo þat to þe nauel þou se,
 Spousbrekers and lechours þei be, 104
 þat aftur heore dedes, to vndurstonde,
 Nolde no penaunce take on honde.
 to the lips,
 brawlers in
 church;
 And þo þat weren up to þe lippes blake,
 Stryf and Iangelyng in chireche dude make, 108
 Vche to oþur Iangled wiþ scorn—
 To heere godus wordus þei han forborn.
 to the brows,
 gladders in
 neighbours'
 illis.
 And þo þat weren vp to þe brizes
 In þat flod aboute þe eizes, 112
 þulke weore glade of þe mischeef
 Of heore neilþebors and of heore greef."
 And Poul wepte and seide þo :
 " Muche wo is hem I-come to 116
 þat so mony peynes grymme
 Ben ordeynt to for heore synne !"
 Seynt Poul þo bi-tornd his face
 St. Paul saw
 folk gnawing
 their own
 tongues.
 And say; anoþur derk place, 120
 Moni Men and wymmen þer amongus
 þat for-freten heore owne tonges.
 And Poul asked of him þere
 What-maner men þat þei were. 124
 þe Aungel seide to him ful sleih :
 " þei vsuden Ocur and vsuri ;
 They were
 Usurers.
 Merciable weore þei nouht,
 þerfore hit schal be dere aboutht." 128
 He saw too
 And Poul sau; þenne a-noþur plas,
 Maidens in
 black,
 þer he sauh dispitous þing :
 As Blake Maydens in Blac cloþing, 132

- And þei sodun euerichon
 In wellyng pich and Brumston ;
 Brennyng dragouns and serpentes ifere
 Hongyng aboute heor nekkes were, 136
 Gnawyng hem, to don hem schom,
 To-tere þe flesch from þe bon.
 And þer weore foure Angeles to telle
 þat weoren of þe hous of helle, 140
 Brennyng hornes hedde þei on hed ;
 þei hem *turmented* and dude hem qued,
 ffaste þei wente þis pepul a-boute
 Wijþ moni *turmentes* grete and stoute, 144
 Seyng to hem, as was heore wone :
 " Knoweþ 3e," þei seide, " godus sone,
 þe w3uche þat muche on 3ou þou3t,
 Al þe world whon he bou3t? 148
 ffor 3e nolde neuer knowen him
 3e schullen han here þeos pynes grym."
Poul þis asked feire and wel.
 And þenne onswered þe Aungel : 152
 " þeos serued not chastite
 Til tyme of heor weddyng schulde be,
 But lyuede in heore lecherie,
 And heled heore children and dude *hem* dye 156
 And 3af hem to swyn or to houndes
 Or drowned hem In flodes groundes,
 And schewed hem to þe worldus degre
 As þei maydens hedden i-be ; 160
 And in þis lyf þei lyueden 3ore
 And duden no penaunce þefore."
 Aftur þis he say3 at ene
 Men and wymmen moni and lene, 164
 Lene þei weore, wijþ-outen flesche ;
 þei soffred harde and noþing nessche :
 Muche lay bi-foren hem of Mete
 þat hem deynet not of to ete. 168
 þo weore þeose þat weore not trewe
 And nolde not faste þat *hem* was duwe,
 And hedden of mony metes dedeyn,
 But hit weore likerous, be certeyn. 172

boiling in
 pitch, while
 flaming ser-
 pents gnawd
 their flesh,

and Devils
 with burning
 horns tor-
 mented them.

These were
 unchaste
 girls

who livd in
 lechery, and
 kild their
 babies,

yet pretended
 to be maid-
 ens.

St. Paul saw
 also lean folk,

who on earth
 wouldn't fast.

- P**En sau3 poul a serw3ful siht—
 And he loked þer forþ riht :
- And an old man between
 4 Devils:
- An Old mon sat þer wepyng
 Bi-twene four deueles foul zellynge. 176
- Poul asked what he was.
 And þe Angel seide in plas :
- “ He was Neclygent a3eynes forbod
 And kepte not þe lawes of God, 180
 He nas not chast of bodi i-sou3t
 Ne of herte ne of his þou3t,
 But euer he was Couetous,
 Proud of herte and contrarius ; 184
 þerof nolde he him not schriue
 Ne do no penaunce bi his lyue,
 þerfore he schal beo pyned ay
 Wiþ-uten Noubre til domus-day.” 188
- P**Oul wepte and bigon to goule.
 þe Angel seide : “ whi wepustou, poule ?
 3it say3 þou not, as I þe telle,
 þe strengest peyne þat is in helle.” 192
- St. Paul then
 saw a pit
- þe Angel him schewed wiþ-uten weoles
 A put a-seled wiþ seuen seles.
 He bad him stonde bac, for þat þing,
 þat he mihte sustene þat stynk. 196
 He opened þe Mouþ of þat put :
- from which
 the stink was
 awful.
- Hit stonk foule w3on hit was vuscut ;
 þe stynk þat com out of þat plas
 Passed al þe peynes and stinkes þer was. 200
 þen seide þat Angel, to biginne :
- “ Hose comeþ þis put wiþ-Inne,
 Bi-fore God and vre ladi
 Schal neuer of him beo no merci.” 204
- P**Oul askede : “ w3uche ben þo
 þat schulen to þis peyne go ?”
- In it were
 those who
 didn't believe
 Christ was
 born of the
 Virgin,
- He seide : “ hose leueþ not in wone
 þat Iesu crist, Godus sone, 208
 Tok flesch and blod of þe virgine Marie
 And seþþe was boren of hire bodye ;
- and who did
 not receive
 Baptism or
- And also þulke, I telle hit þe,
 þat neuer wollen Baptized be, 212

- þulke þat resseyue not worþily
þe flesch and blod of godus bodi.”
- P**Oul loked forþur þen
And sau3 ful mony men and wymmen ;
Wormes and serperntes on hem seeten,
Euer as houndes þei on hem freeten.
So mony soules þer weore in hold,
Vchon on oþur, as schep in fold. 216
Hit was also dep to nemene
As from þe eorþe vp to heuene.
Of heore serwyng was muche wondur,
þei made a noyse as hit weore þundur. 220
And þenne poul loked toward heuene,
And out of eorþe he herde a steuene ;
A synful soule he sau3 comyng
Among seue deueles waymentyng ;
þe w3uche þat same day forþi
Was itaken from þe bodi. 228
þe Angeles of God, þat ben vr frendes,
Crizeden faste to þe ffendes, 232
Seyzynge allas, makyng heore mon :
“ What haþ þat wrecched soule i-don ? ”
þe ffendes seiden : “ verreyment,
He haþ sezen his Iuggement ; 236
He haþ ben muche mys-auyset,
Godus Comaundemens he haþ dispysset,
In eorþe he lyued in foly
And þer dude he no remedi. 240
His owne cha[r]tre haþ he rad
þat his synnes were Inne I-sprad,
And so forþ, we telle þe,
His owne self þen Iugged he.” 244
þen tok þe deueles and him bounde,
And caste hym in to þe derkeste grounde,
þer as was wepyng wiþ muche vnseeþe,
Goulyng and grisbatyng of teþe. 248
þEn seide to poul þat Aungel :
“ Leeue þou hit and knowe hit wel :
So as Mon doþ in his lyuing
So schal he haue aftur his endyng.” 252

the Eucha-
rist.

St. Paul saw
also men and
women torn
by worms and
serpents.

Then he saw
a soul coming
from earth
with 7 Devils,

who said he'd
despised
God's com-
mands, and
liu'd in folly ;

so they bound
him, and cast
him into the
darkest place.

As man does
in life, so
shall he have
doom after
death.

- Aftur þat þis was forþ so sent,
In-wiþ þe space of a moment,
- St. Paul saw
next, a right-
eous man's
soul brought
up,
- Aungeles of heuene saiþ he come þon,
Brouhten þe soule of a Rihtful mon. 256
þer was Ioye wiþ loud steuene,
ffor so þei beeren hit in to heuene ;
Of a þousund Angeles he herde þe vois,
Ioyng wiþ a semely noys, 260
- welcomd by
Angels,
- And seiden : “ murie soule, blesset þou be,
ffor euer murþe schal beo wiþ þe !
þou art i-blesset of God in trone :
þe wille of Ihesu hastou done.” 264
- taken before
God,
- þEn seide þe Angeles in heore seiþng :
“ Ledep hym vp to-foren vr kyng !
Glad may he ben of alle clerkes
þat schal him-self rede his goode werkes.” 268
Aftur þat Mihel lede him in hiþ
To paradys to oþur holi.
- and led into
Paradise.
- A Ioyful noyse was hem among
Of Angeles and Archangeles wiþ song. 272
- The Damnd
- þEi þat in peyne bi-neþen lyþe,
Herden þis and al hit seiþe ;
þei zelleden wiþ lodly cry :
“ Poul, Michael, on vs ha merci ! 276
Prei for vs wiþ good a-cord
To vre god and to vre lord !”
- call on Paul
and Michael
to pray for
them.
- þEn seide þe Angel to hem þo :
“ Weputh ! poul and I wolen also, 280
þat Almihti God, þat may best,
Send 3ow sum refuit and sum rest.”
- They, with
- And þeose þat in peyne weore
Cried on God wiþ delful beere ; 284
Michael and poul also,
And a Legioun of Aungelus mo.
- Paul and
Angels, did
pray ;
- þe soun of hem was herd ful euene
Vp in to þe ffeorþe heuene, 288
Seiþng “ haue merci on hem,
þe Sone of God and eke of mon.”
- their sound
rose to the
4th Heaven.
- And þenne þei þe heuene seiþ
Open a-non ful sodeynly, 292

- þe Sone of god com doun þo
 And herde hem preye, mony on mo,
 þei preieden alle ful tenderli
 "Haue merci on vs, sone of Dauil!" 296
- Þ**E vois þenne of vre heuene kyng
 Ouer al þe peynes was herd seying :
 "What good ha 3e don herbifore
 þat 3e aske reste so sore ? 300
 I was don on cros for 3ou wiþ dere
 And smiten wiþ a ful scharp spere,
 I-nayled also wiþ nayles þree,
 Eysel and Galle to drynke bode me ; 304
 I 3af my-self for 3ou to be,
 ffor 3e schulde ouer come wiþ me.
 Bote 3e weore þeues, coueytous,
 Proude and wroþe and envyous, 308
 Good neuer nolde 3e do non
 Ne to schrift nolde 3e not gon,
 Ne do penaunce for no þing
 Wiþ Almusedes ne wiþ fastyng, 312
 But 3e weore lyzers al 3or lyf
 And liueden euere in serwe and strif."
- Þ**En kneled Poul and Mihel
 And a Milioun Angeles wel 316
 Bi-fore þe sone of God, to pray
 þei moste ha reste þe sonenday.
 þo weore þeos, as I ow telle
 þat weoren in þe pynen of helle. 320
- Þ**En seide vr lord to hem in spelle :
 "ffor Poul and also Michaelle
 And myn opure Angeles on hize,
 þat ben in heuene so goode and trize, 324
 And also of my grete goodnesse,
 Hem to ese of heore distresse,
 þis rest I 3iue 3ow ful soon
 ffrom þe seter-day at Non 328
 Til þe secunde hour beo cum
 On þe Monenday, al and sum."
- A**non þe soules hedden þer rest—
 He 3af hit hem þat mihte best. 332

Christ askt
 the Damnd
 what good
 they had
 done.

They were
 thieves and
 envious,

living ever in
 strife.

Then the
 Angels prayd
 that the
 Damnd
 might rest on
 Sunday.

Christ
 granted this,
 from Satur-
 day at noon,
 till the 2nd
 hour on Mon-
 day.

þe soules crized euerichon :
 "Blesset beo þou, lord, sone of mon,
 Lord and God of Dauid kuynde !
 þis rest bi þe haue we in Muynde."— 336

He who hal-
 lows Sunday
 shall have
 part of the
 Angels' eter-
 nal rest.

þerfore, whos halweþ wel þe sonenday,
 He schal ha part of þe reste ay
 þat þe Angeles in heuene
 Han þere wiþ mylde steuene. 340

Beo war of þe serwe and drede
 And of þe peynes þat we her rede,
 And torne we in alle wyse
 Vr lord to serue, þat hiþe Iustise ; 344
 Bi wꝛuche seruyse we may come
 To vre lord god and wiþ him wone.

*St. Gregory's
 Trental.*

XXXIV. þe Þope trental.¹

I-writen I fynde a good stori, here byꝛumet þe guldene trental
 þat ouȝte be louned swyþe wel.
 þe Þope hit wrot seint Gregori,¹ The name here, and v. 31,
 is a later introduction to
 the poem (cf. MS. Cott.).
 (Gregory is said to have
 instituted the Trental.)
 Of his Modur and of hire lyf,

*St. Gregory's
 Mother*

þat alle men heolden an holi hōsewyf,
 So sad¹ of Maner, so mylde of Mood, ¹ V₂ good
 þat alle men heolden hire holi and good ;
 De-boner, deuout, so milde of steuene,
 þat alle men gesset¹ hire worþi to heuene. ¹ V₂ gessed 8

¹ Ed. before in *Engl. Stud.* VIII, p. 275. The poem occurs again in the same MS. Vern. fol. CCCIII (V₂); other MSS. are Cott. Cal. A II (15th cent.), ed. by Furnivall, *Pol., Rel. and Love Poems*, London 1866, and MS. Lamb. 306; from these MSS. A. Kaufmann has tried to give a critical text, based chiefly on MS. Cott., and retaining its spelling (*Erlanger Beiträge* 3, 1889). A different version is extant in MS. Edinb. Adv. Libr. 19, 3, 1, ed. by Turnbull, *The Visions of Tundale*, Edinb. 1843, and MS. Cambr. Univ. Libr. KK 1, 6, ed. by Kaufmann l. c., which MSS. again differ greatly.

Trentale sancti gregoriij.

MS. Cott. Cal. A II, fol. 86 (ed. in Furnivall's *Polit., Relig. and Love Poems*, E. E. T. S. 1866).

A nobuH story wryte y fynde, Of myrthes sadde & mylde of mode,
 A pope hit wrote to haue yn mynde, þat aH men held her' holy & gode ;
 Of his modur & of her lyf Bothe deuowte & mylde of steuen), 7
 That holden was an holy wyfe, 4 þat aH men helde her' wordy heuen.

As holi I-holden as heo was, þe fend 3it falled hire in a foul cas, He truelyd ¹ hire wiþ his tricherye	¹ V2 gylede	was led by the Devil into lechery.
And ladde hire in to lecherye, þat lust wiþ loue hire so be-gylede, So foule, til heo was wiþ childe. So priueliche noþeles heo hire bar þat þer-of nas no wiht I-war.		12
And for no wiht schulde wite hire cas, Anon as hire child I-boren was, þe Nekke heo nom, þe child heo woriede, And a-non þe child heo buriede.		16
þus was heo cumbred in careful cas, Ne schewed neuer schrift þerof, allas ! ffor heo wolde holy I-holde be, Heo tolde neuer prest hire priuite ;		20
Al ¹ folk fayn was of hire fame, So holy as heo was holden of name.	¹ V2 Alle	and never confest her sin.
Eft-sones hir fel þe same cas Riht as bi-foren bi-tyd hire was.		24
ffor heo was comen of prys parage, Of riche kun, ¹ of gentil lynage,	¹ V2 kin	As she was of high birth,
Hire sone was seynt Gregori þe pope, Men heolden hire holy wiþ al heore hope, ² þerfore heo schonede hir schrift to schowe, Leste by schrift hire cas weor ¹ knowe.	² vv. 31-2 om. in Cott. ¹ V2 were	and the Pope's mother, she feard to confess, and make her sin known.
¹ So schome makeþ men schone heor schrift And leose ¹ þe grace of godus 3ift, And sipen to liuen so sunfulli ¹	¹ vv. 35-8 later addition. ¹ MS. leoseþ ¹ V2 sinfulli	32 36

So holy as she was holde of name,
Añ men were gladde of her² fame.
But as holy as she holden was, 11
þe deueñ brow3th her² yn a foule cas,
He *trifeled* her² so *with* his trecherye
And ledde her yn lust of lecherye,
ffor *with* lust of lecherye he *her* begylde
Tyñ she hadde *conceyued* a chylde. 16
And also *priuely* she hit bare
That þer²-of was no man ware.
And for no mon² shuld wyte of þat case,
Anone as þe chylde born was, 20

The chylde she slow3 & wryede
And pryuely she hit byryede.
þer was she combed yn a careful case,
And vnshryuen þer-of she was ; 24
She ne tolde no preste her² þryute
ffor she wolde holy holden be.
Efte-sones she feñ in þe same case
Ry3th as beforn her² be-tydde was. 28
ffor she was comen of hy3 parage,
Of gentyñ kynne & worþy lynage,
þerfor² she wolde not her² synne shewe
Nor yn schryfte hit be-knowe, 32

And sorily dyen and sodeynli.

	þis wommones dedes ner not aspyet, ¹	¹ V ₂ neore . aspyed	
She died.	And softly sone þer-aftur heo dyed.		40
	Whon heo was seyen ¹ so softly dye,	¹ V ₂ sejen	
	Men hopede heo weore in heuene ful hiȝe, ¹	¹ V ₂ hie	
	Men heolden hir holy and so deuoute		
	þat of hire deþ men hedden no doute,		44
	But wenden witerly alle to-wisse		
	þat heo weore set in souereyn blisse.		
	Þ Er-aftur wiþ-Inne a luytel tyme		
	Vp-on a day sone aftur prime		48
And when her son St. Gregory was saying Mass,	Hire sone þe pope at Masse stood,		
	And of his Modur trouwed bote good.		
	Al sodeynliche a-Midde his messe		
a great dark- ness came on,	þer drouh toward him such a derknesse		52
	þat lakkede al þe dayes lyht		
	And was derk ¹ as hit weore midniht ;	¹ V ₂ as derk as is at m.	
	And in þat derknesse a myst among,		
	Al stoneyd he was, such stunch þer stong ;		56
	þer-of so grislich he was a-gast		
	þat al swounyng he was al-mast.		
	Beo-syde he loked vndur his leor :		
and he saw a grisly crea- ture,	A-Midde þe derknesse þer drouz on ner		60
	A wonder grisli ¹ creature,	¹ V ₂ grislich	
	Riht aftur a fend ferde hire feture ;		
	So Ragget, ¹ so Rent, so elyng, so vuel, ²	¹ V ₂ Ragged ² euel	
like a Devil of Hell.	As hidous to bi-holden as helle-deuel ;		64
	Mouþ and Neose, Eres and Eȝes		

And so her dedes wer' not a-spyed.
 But afturwarde sodenly she dyed.
 When she was seyn so sodenly dye,
 Men hoped she was yn heuen hye ; 36
 They helde her' so holy & deuowte
 þat of her' deth þey made no dowte,
 But sykurlly men wende y-wys
 þat she was worþy heuen blys. 40
 Then aftur with-Inne a shorte tyme,
 Vpon a day soone aftyr pryme,
 The pope as he at his masse stode, 43
 Vpon his modur he hadde þowȝt goode,
 Praying to god with conciens clere
 The soþe to knowe as hit were.

And sodenly yn myddes his masse 47
 þer þrowȝ to hym such a derknesse
 þat he¹ lakkede ner þe dayes lyȝt,
 ffor hit was derke as mydnyȝt ; ¹ om. he
 In þat derkenes was myste among, 51
 AH a-stoneyd he stode so hit stongke.
 Be-syde he loked vnþur hys lere :
 In þat derknes a þyng þrew hym nere,
 A wonþurfulh grisly creature, 55
 Aftur a fend fyred with ah her' feture,
 AH ragged & rente, boþe elenge & eueh,
 As orrybulh to be-holde as any deueh ;
 Mowthe, face, eres & yes

fflaumed al ful of furi lizes.¹

¹ V₂ leizes

HE asked hit heizlich: "þorwh his milt
þat alle deueles schal dreden and dilt,

68 St. Gregory
askt this
creature

And eke bi vertu of his blood

þat for Monkynde dized on Rod,

Sey me a-non¹ þe soþe soone:

¹ V₂ sik.rly

What hastou in þis place to done?

72

What is þi cause, þou cursede wrecche,

þus me at Masse to derue and drecche?"

why it trou-
bled him at
Mass.

ÞE gost onswerde wiþ drieri cher:

"I am þi Moodur þat þe beer,

76 It said, "I
am thy
Mother.

þat for vn-schriuene dedes derne

In bitter peynes þus. i berne."

ÞEn onswerd þe pope: "allas,

Allas, my Modur, þis wondur cas!

80

Allas, my Modur, hou may þis be,

In such aray I þe to seo?

Men wenden witerli to-wisse

þou weore wel worþi to habbe blisse

84

And þat ful wel wiþ God þou were,

To preyen for us þat liuen zit here.

Sey me, modur, wiþ-uten feyne,

Whi art þou¹ put to al þis peyne?"

¹ V₂ artou

88

Heo seide: "my sone, soþfastly

I schal þe telle þe cause why:

ffor I nas not such as I seemed,

I was wicked

But wikked and worse þen men me demed,

92

Brennede aþ fuþ of brennyng lyes. 60

He was so agast of þat grysyly goste

That yn a swonyng he was almoste.

He halsed hit: "þorow goddes myzte

That þe fende he putte to flyzte, 64

And be þe vertu of hys blode

That for mankynde dyed on Rode,

Sey me sykerly þe soþe soone 67

What þou hast yn þis place to done;

What ys þy cause, þou cursed wrecche,

Thus at masse me for to drecche?"

þe gost answered with drury chere:

"I am þy modur þat þe beere, ¹r. berne

þat for vnschryuen dedes so derne 73

In byttyr paynes þus y brenne¹."

Then sayde þe pope: "alas, alas!

Modur, þis ys to me a wondur case. 76

A, leef modur, how may þis be

In suche paynes þe for to se?

ffor aþ men wende y-wys ¹L well with god

That þou hadde ben¹ wordy heuen blys,

And fuþ good¹ þat þou were,

To praye for vs þat ben here.

Sey me, modyr, with-uten fayne, 83

Why art þou put to aþ þis payne?"

She sayde: "sone, sykerly,

I shaþ þe telle þe cause why:

ffor y was not such as y semed,

But myche worse þen men wened; 88

	I sungede ¹ wikkedliche in my lyue,	¹ V ₂ sunged
and durst not be schriuen." She then con- fess her sin.	Of w ³ uch I ne dorste for schome me schriue ;"	
	Heo tolde him trewely al hire cas ffrom ende to o ³ ur riht as hit was.	96
	"Sei me, Modur, for Marie flour,	
	S 3if ou3t may beo þi socour, ¹	¹ V ₂ þi saf s.
	Wher penaunce of fasting mai ou3t alegege,	
	Beodes or Masses þi peynes abregge,	100
	Or eny-maner o ³ ur þyng þat þe mai helpe of eny lissyng ?"	
St. Gregory's Mother told him a Trental of 10 chief Feasts would serve her :	" M I deore Blessede sone," seide heo, "fful wel I-holpen I mihte beo,	104
	Holpen and saued I mihte beo wel Hose vndurtoke a trewe trentel Of ten cheef festes of al þe 3er To syngre for me in þis Maneer :	108
3 each of Christmas, the Epiph- any, Purification,	þreo Masses of Cristes Natiuite, And of þe Ephiphān o ³ ur þre, þreo of þe Purificaciun,	
Annun- ciation, Resurrection,	And þreo of þe Annunciaciun, þreo of þe Resurrexiun,	112
Ascension,	And þreo of þe Ascenciun,	
Pentecost,	Of þe Pentecost o ³ ur þre,	
Trinity,	And þreo of þe holy Trinite,	116
Mary's Birth and Concep- tion.	þreo of Maries Natiuite, And of hire Concepcioun o ³ ur þre"—	
<hr/>		
I lyuede in lustes wykkydly in my lyfe,	Syker & saf my3th y be weH Who-so trewely wolde take a trentel	
Of þe whyche y wolde me not shryfe ;"	Of ten cheef festes of þe 3ere,	105
And tolde hym trewely aH þe case	To syng for me yn þis manere :	91
ffro þe bygynnyng how þat hit wase.	Thre masses of crystys natuyete,	
The pope lette teres a-down Renne,	And of þe xij day o ³ ur þre,	108
And to his modyr he sayde þen :	Thre of our ladyes puryfyecacion),	
"Teh me now, modur, for loue of mary flour,	And o ³ ur þre of her' Annunciacion), Thre of crystes glorious Resurreccion),	95
If any þyng may þe help or sokour,	And o ³ ur þre of his hy3 Ascencion),	
Bedes or masse, þy penaunce to bye,	And of pentecoste o ³ ur þre,	113
Or ony fastyng, þy sorowe to aleye ;	And þre of þe blessed trinite,	
What crafte or caste or any o ³ ur þyng	And of our ladyes Assumpcion) o ³ ur	
The may help or be þy Releuyng ?"	þre,	
"My blessed sone," sayde she,	And of her' IoyfuH natiuite þre ;	101 116
"ffuH weH y hope þat hit may be ;		

þeose wooren ¹ þe cheef festes ten	¹ <i>at. ben</i>	
þat souereynliche socourde ² synful men.	² <i>at. socour(en)</i>	
“ What godmon synges þeos masses, saunfayle,		121
To synful soule ¹ þei schullen auayle,	¹ <i>V2 soules</i>	
Wif þe 3eer wif-ouren treyne		
Diliuere a soule ful out of peyne.		124
Let sei þeos Masses bi 3oure hestes		
Wif-Inne þe vtaves of þe ffestes !		
And he þat schal þeos Masses do,		
Let sei þer-wif þe Orisun þer-to,		128
¹ Treoweliche wif-ouren were	¹ <i>vv. 129-146 a later paraphrase of the two vv. in MS. Cott.</i>	
Eueri day þorwh-out þe 3ere,		
Heet him sei ¹ hit eueri day,	¹ <i>V2 seyen</i>	
Opur he þat doþ þe Masses to say.”		132
Hose wol knowe þis orisun elene,		
Hit is on English þus muche to mene :		
“ God, vr verrey Redempciun,	<i>Oracio</i>	
Vr soþfast soules sauaciun,		136
þat chose al ¹ opur londes bi-forn	¹ <i>V2 alle</i>	
þe lond of bi-heste In to beo born,		
And þi deþ suffredet in þat same, ¹	¹ <i>V2 þe s.</i>	
Diliuere þis soule from gult and blame,		140
Tak hit out of þe fendes bond,		
And þat lond from þe heþene hond,		
And peple þat leueþ not in þe		
þorwh þi vertu amendet mote be ;		144
And alle ¹ þat trustes In þi Merci,	¹ <i>V2 al</i>	
Lord, saue hem sone and soþfastli !”		
“ A Modur,” he seide, “ þat wol I do,		
ffor I am mon most I-holde ¹ þer-to—		148
þou weore my Modur, I was þi sone—	¹ <i>V2 holden (I- om.)</i>	
To synges þe Masses I schal not schone ² ;	² <i>MS. schome</i>	

These Masses, said within the Octaves of the Festivals,

and with a Prayer,

would deliver her soul.

The Prayer is this :

“ God, our Redemption,

deliver this soul from the Fiend's bond !”

St. Gregory pronist his Mother to sing this Trental of Masses,

These ben þe chefe festes ten	Sey he þer-with þis oryson also :	
That sokour þe sowles þat ben fro heuen.	<i>Deus qui es nostra Redempcio,</i>	127
Who-sosayth þese masses, with-out fayle,	With aH þe opur þat longen þer-to.”	
ffor synful sowles þey shaH a-vayle ;	The pope was gladde her-of in fay,	
AH a 3ere, with-ouren trayne,	And to his modur þen gon he say :	
They delyuere a sowle out of payne.	“ Modyr,” he sayde, “ þis shaH be do,	
Lette say þese masses be 3our hestes	ffor y am moste bounde þerto—	132
With-Inne þe vtas of þe festes !	Thou were my modur, I was þy sone—	
And he þat shaH þese masses do,	Thys same 3ere hit shaH be done ;	

	God graunte me, Modur, þe stonde in stede ¹	¹ V ₂ stude	
	Azeynes þe synnes þat euer þou dude. ²		152
	I halse þe heizliche, Modur deere,	² V ₂ Azeyn . sunnes . dede	
	þis tyme twelf-Moneþ ¹ to me a-peere,	¹ V ₂ a tw. m.	
	Hol þin a-stat to me þou schowe,		
	þat, hou þou fare, I mouwe wel knowe !”		156
	“ M i sone,” heo seide, “I wole, in ffey,”		
	And wiþ þat word heo wente hir wey.		
	So day from ¹ day þe 3er con passe,	¹ V ₂ fro	
	þe pope for-lette neuer his Masse		160
	þe same dayes þat weoren ¹ asignet,	¹ V ₂ were	
	To helpen his Modur þat was so pynet, ¹	¹ V ₂ pyned	
	And tok þe Orisun al-gate þer-to		
	Als, as his Modur preizede him do.		164
At the year's end he saw	Þ At tyde twelf-Moneþ at Masse he stod		
	Holyliche wiþ deuociun good :		
	And in þat same tyde apliht		
	He say3 a swiþe selli siht,		168
a comely Lady,	A comeli ¹ ladi, so dresset and diht	¹ V ₂ comly	
	þat al þe world of hire schon briht,		
crownd,	Comeli Coroune ¹ as a Qweene,	¹ V ₂ crowned	
led by 2 Angels.	Tweyn Angeles ladden hire hem bi-twene.		172
	He was so Rauischt of þat siht,		
	Al-most for Ioye he swounede riht.		
	He fel doun flat bi-foren hire feet,		175
	þe teres of his ezen he doun leet, ¹	¹ V ₂ Deuoutli teres wiþ leores he leet	
<hr/>			
	God graunte me grace to stonde in stede	To helpe his modur þat was pyned,	
	Azeyns aþ þe synnus þat euer þou dede.	And toke þe orysons aþ-way þer-to	148
	I commaunde hooly, my moder dere,	Ry3th as she bad hym for to do.	136
	þat þis tyme twelfmoneþ þou to me apere,	xij moneþ aftur as he at masse stode	
	And hooly to me þy state þou telle,	With gret deuociun & holynesse gode,	
	That how þou fare y may wyte weþ.”	At þat same tyme fuþ Ryght	
	“My sone,” she sayde, “y woþ yn fay,”	He sawe a fuþ swete syght :	152
	And with þat worde she wente her way.	A comely lady dressed & dyght,	
	Day by day þe 3er gon passe,	That aþ þe worlde was not so bryzt,	
	The pope for-3ate neur his masse	Comely crowned as a qwene,	141
	The same dayes þat were a-syned,	Twenty Angellys her ladde be-twene.	157
		He was so Rauished of þat syght	157
		That ny3 for Ioye he swoned Ryght.	
		He fell doun flatte by-fore her fete,	
		þat ¹ deuoutly teres wepynge he lete,	
		¹ om. þat	

He grette ¹ hire wiþ wel mylde steuene	¹ V ₂ gret		He greeted her as Queen of Heaven, Mother of Jesus.
And seyde: "ladi, Qween of heuene, Moodur of Ihesu, Mylde Marie, ffor my moodur Merci I crië."		180	
"[D]O wey," heo seide, "I nam not heo			
[D] Ne whom þou wenest ¹ þat I beo,	¹ V ₂ þe wenest		
Bote, soþlyche, as þou seost me her,			She said she was but his own Mother.
I am þe ¹ Moodur þat þe beer.	¹ r. þi; V ₂ þi	184	
Bi-foren i ferde, þou wustest wel, ffarynge as a fend of hel, ¹	¹ V ₂ helle		A year ago, she was as a Fiend of Hell;
I am nou such as þou sest her, þorwh help and vertu of þi preyer,		188	now, by his prayer, she was ready for bliss.
ffrom derknesse i-dresset ¹ to blisse cleer.	¹ V ₂ om. i-		
þe tyme beo blesset þat I þe beer!			
And for þe kyndenesse of þi deede			
Souereyn Ioye schal beo þy Meede.		192	
And alle þat leteþ þeos Masses þus do, Schul saue hem-self and soules also.			
þerfore, Sone, þis storie þou preche!			
Mi dere sone, god I þe be-teche."		196	
Whon heo hedde endet þis wordes euene,			
Angeles token hire hom ¹ to heuene.	¹ V ₂ euene		The Angels took her to Heaven.
þe same hom to ¹ god vs sende,	¹ V ₂ om. to		
To wone wiþ him wiþ-ouTEN ende. Amen. ¹		200	

¹ Then follows in MS. Vernon, William of Nassington's *Mirroure of Life* (translation of John de Waldeby's *Speculum Vitæ*), fol. CCXXXI—CCLXIII b, extant also in a MS. of Lord Ashburnham (best MS.), MS. Reg. 17 CVIII (written 1418), Hatton 19; then Rich. Rolle's *Pricke of Conscience*, fol. CCLXIII b—CCLXXXIII b; then *þe Spore of Loue*.

And grette her' with a mylde steuen	ffro derknesse I dresse to blysse clere;
And sayde þere: "lady, qween of heuen,	þe tyme be blessed þat y þe bere!
Modyr of Ihesu, mayde marye,	And for þe kyndenesse of þy good dede
ffor my modyr mercy I crye."	Heuen-blysse shaft be þy mede.
164	
At þat worde with mylde chere	And aH þo þat leten þese masses be do,
She hym answered on þis manere:	ShaH saue hem-self & oþur mo;
"Blessed sone, I am not she	180 þus may þey helpe her' frendes aH
167	þat Reche-lesly yn synne faHe.
Who wenest ¹ þou þat I be, ¹ r. Whom þ. w.	Therefore, sone, þis story þou preche!
But certes as þou seest me here	And almyzty god y þe be-teche."
I am þy modyr þat þe bere,	184 At þe endyng of her wordes euen)
That her'-by-fore, þou wyste weH,	An AngeH her ber yn to heuen.
172	
I was wordy payne yn heH,	In to þat place god vs sende,
And now y an such as þou seest her',	187
þorow help of þe vertu of þy prayer,	To dwelle with her with-ouTEN ende.

(MS. Cott. Cal. A II adds:)

Thys ys þe vertu, y þe telle, Of seynt gregory trentehē. But who so wyð don hit trewely, He moste do more, sykuryly :	192	Also longe as hit doth leste— vij ^{te} dayus men callen þe vtas— þe preste moste say in his masse— A nobuð orysoun hit ys holde— þe colette þat fyrst y of tolde.	216 220
þe preste þat þe masse shað synge, At eche feste þat he doþ hit mynge He moste say with good deuocion Ouer Euen þe commendacyon,	196	And aftur þe fyrste orysoun þer ys an-opur of gret Renoun þat to þe sowle ys wonþur swete, Menne calle hit þe secrete.	224
Placebo & dyryge also, The sowle to brynge out of woo ; And also þe salinus seuene,	199	Vsed, & his hondes wasche, A-nopur oryson he moste say, þat yn þe boke fynde he may,	228
ffor to brynge þe sowle to heuen— Among opur prayeres þey ben good To brynge sowles fro helle f[1]ode, ffor euery psalme qwencheth a synne, As ofte as a man þoth hem myne.		That helpeth sowles out of þralle. And þat þis be don at eche a feste	231
Loke with good deuocyon þou hem say ! And to aH halewes þat þou pray, To helpe þe with aH her' myzte	207	As þe trentaH ¹ speketh moste & leste ; Then may þou be sykur & certayne To brynge þe sowle out of payne To endeles Ioye þat lasteth aye, þat god dyed fore on good fryday.	236
The sowle to brynge to heuen bryght, Ther' euur ys day and neuur nyght— Cryst graunt vs parte of þat lyght ! Loke þese ben sayde aH in-ferē		þat ys in heuen with-oute endynge ! Pray we aH hit may so be, And say Amen for charyte.	240
Euery day yn þe zere ; Neuer a day þat þou for-zete, These to say þou ne lette ! Also in þe vtas of euery feste	212		

Explicit.

*The Spur
of Love.*[XXXV. þe Spure of Loue.]¹ fol. cclxxxiii b.(A free translation of St. Edmund's *Speculum*.)

Her beginneþ þe Prikke of loue,
þat profitable is to soule be-houe.

God, grant
thy blessing
to all who
hearken to
me!

God þat art of miȝtes most,
ffader and Sone and holiȝost,
þow graunte hem alle þi blessing
þat herken wel to þis talkyng. 4
ffor, lewed and lered, more and lesse,
Hit wol ow teche holynesse ;
To loue God wijf fyn chere
Hit wol ou teche, my leoue and dere. 8

My dears,

¹ So the title in v. 21, 1081 ; in the heading the title is *þe Prikke of loue*. A local reference, v. 163 ff., seems to imply that the poem was written in Leicester. The translation is very free, with frequent additions, omissions, and contractions.

ffor mony a tyme 3e cone me preye þer-of a lesson ow to seye ;			You've often askt me to
3oure dulnesse sumwhat to scharpe 3e han me preyed for to carpe.	12		sharpen your dulness.
ffor bisynes of worldli þing To mouye hit is a gret lettyng, And eke 3or owne frelete, þat makeþ ow 3eore heui to be	16		
Of or-self and 3oure liuinge, þorw þe ffendes entysynge. þerfore þis bok to ow I make 3oure discumfort for to slake,	20		I write, for your comfort, this <i>Spur of Love</i> ,
þat is cald " þe spore of loue," þat stureþ or loue to god aboue. Riht as þe spore makeþ hors to renne, So schal þis bok sone god ¹ ou kenne,	24	¹ MS. good	to teach you Holiness.
þat is souereyn holynesse. 3e schul fynde heer-in swetnesse : Loke 3e take herto good hede ! . ffor I schal telle 3ou, as I rede.	28		
þis may be 3or halyday werk, Hit wol a-vayle boþe lewed and clerk.			

*Of Meditacion of þi-self knowyng.*¹

T akeþ good hede, of alle þinge	¹ The poem begins with Chap. 3 of the Spec.		Love first,
þis tweyne to loue, good þei wil þe bringe :	32		
þe ffurste Is Meditacion, þe toþer is Contemplacion ; þenk of þi-self þat is to say, And on God, eueriche day.	36		Meditation, 2. Contem- plation.
þou maizt not loue God riht wel But 3if þou knoqe him furst sumdel, Ne þi-self neuer þe more.			
þat God is best wite wel þerfore ; And wene not þi-self be best, Al þi while þen hast þou lost.	40		
þi-self loke þat þou knowe, ffor þat schal make þe Meke & lowe And able to knowe þe grete bounte Of God þat sitteþ in Maieste.	44		Know thy- self, to know the goodness of God.

	Bi-þenk þe þenne, whil þou hast quart, In Bodi and Soule what þou art.	48
Thy body was begotten of filth, and thy 9 issues are unclean :	þi bodi was gendred of foul matere, þat is wlatsum for to here. ¹ Bi al þin Issuwes hit is wel sene þat þou art not wiþ-Inne ful clene. Nyne Issuwes þou hast, I wene, ʒif þou loke hem al bi-deene :	¹ vv. 51-86. This passage is wanting in the Spec. 52
2 Ears, 2 Eyes, 2 Nostrils, 1 Mouth, 2 Privities.	Tweyne Eren þou hast, ben ful of wore, þyn Ezen ben goundi whon þei ben sore, þi Neose-þurles ben ful of snit, And þi Mouþ of glet and spit, þyn Issuwes þat aren in priuete ffor schome þou letest no mon hem se.	56 60
St. Bernard says	þerfore, seint Bernard as he vs telles : ¹ þou proude mon, þou art nouzt elles But of Muk Bretful a sekke ; Mon, schuldest þou not so mucche rekke Of þi-self þen of anoþer,	¹ cf. The sayings of St. Bernard. 64
man is a sack of muck, and worm's brother.	ffor Rot is þi flader, worm þi broþer, ffor gendred he is riht of þe same As þou. Proud mon, þou art to blame, þat þow berest þe so stoutli And hast þow non enchesun whi ! Heddest þow be maad of stones riche, Sonne or Mone or bodi heuenliche, How nobliche þow heddest be wrouzt ! As Lucifer þow miztest haue þouzt. Of his beute proud he was :	68 72
	þerfore him tidde a wel foul cas, In heuene he durede but a while. Riht so pruide wol þe be-gyle And caste þe doun riht to grounde, þi soule in peyne hit schal be bounde. þi bodi, þat now is hol and sounde, So foul rot hit schal be founde, Hit schal not turne to gras nor flour, But in to wlatsum and foul odour.	76 80
Proud man, thy soul shall go to Hell. Thy body shall rot.	þus maizt þou knowe þi bodily staate, þi fleschli lust forto abate.	84

Meditacion of þe Soule.

O f þi soule 3it þenke þow		Thy soul
What staat hit is Inne now,	88	
And what þou hast don her-bi-foren—		
Or elles þou maizt sone be loren.		
þenk hou muche wikkednesse		has done evil,
þou hast don, and [left] ¹ goodnesse,	¹ om.	92
How luitel good þow hast wrouzt,		and little
þi tyme hast spendet aboute nouzt ;		good.
Of werk and word þat is gon		
And of þi tyme schal leue riht non	96	Ofevery work
þat þou ne schalt zelde ful streit acounte,		and word
þou nost hou muche hit wol amounte.		shalt thou
		give account.
3if þou weore bounde for to telle	<i>exemplum</i>	
In þe séé þe smale grauelle,	100	
Or sterres in þe ffirmament,		
þow heddest gret neode, verrement,		
fforto a-vise þe wonder wel !		
So most þou rikene eueridel	104	
Werk, and word, and þouzt alle,		
þat ben wel mo þen graucl smalle ;		
And of þi tyme þat is past.		
þerof þou maizt ben sore agast	108	
To þenke þus what þi soule haþ ben !		Think on
What hit is now, is good to sen.		what thy soul
		is now !
So chaungeable is þi soule, my frende,		It is change-
þat nouzt þe pleset adai to þe ende ;	112	able.
Now art þow sori, now art þow glad,		
Now art in hope, now art adrad ;		
3it wilnest þow þing þat neuer ne was.		
þou art more frele þen is þe glas : ¹	116	
Wip-oute touche hit lasteþ ay, ¹ vv. 116-121 wanting in the Spec.		
þi soule is frelore atte assay :		It is frail,
þorw siht wip-oute & þouzt wip-Inne		
Hit may be broken, wip dedly synne.	120	
þerto assentest þou lihtly,		
And for to be fondet þou art redi,		ready to be
And forte wip-stonde hastou no mizt,		tempted,
But þorw þe grace of god almiht,	124	and can stand
		only by God's
		grace.

	þat kepeþ þe vp whon þou schuldest falle.	
God's good- ness.	ffrom mony mischeues he con þe calle :	
	Whon þou art loren he þe fyndes,	
	Of Bondus of synne he þe vnbyndes ;	128
	To þe deuel whon we were sold,	
	He Raunsound vs, boþe 3onge & old ;	
God takes not prompt vengeance on thee, but waits.	Dedly synne whon þou hast don,	
	He vengeþ him not þer-on anon,	132
	But Corteisliche he þe abydes ;	
	þi schome & synne 3it he hydes.	
	He blames þe whon þou dost mys,	
God teaches and feeds thee.	And euere he techeth þe, I-wys,	136
	In hungur & þurst he þe fedes,	
	Among þin enymys he þe ledes,	
	In hete and chele he þe refresches,	
	Slepyng, wakyng he þe redresses.	140
	Heron þou þenke boþe Euen & morn !	
Think how He has let others die, not thee ;	And eke, hou mony men han be lorn,	
	Boþe be water and londe also,	
	þat God ne haþ not tendet to	144
	As to þe so bisyli.	
	^{1 The Spec. has a complete prayer, beg. Gratias ago tibi, &c.}	
thank Him,	And þefore sei, " sire, graunt Merci," ¹	
	Whon þow be-þenkest þe day or niht	
	Hou god þe kepeþ wiþ-oute dispit	148
	In Bodi or soule, erli or late.—	
	þus maizt þou knowe þin owne astate.	
and love Him !	To loue god bi alle resoun	
	ffor þis fordede þou hast enchesoun.	152
	þis þouzt is Meditation.	
	Now forþ to Contemplacion.	

Of Contemplacion in creature.

Contempla- tion is the sight of God, and His nobleness,	C ontemplacion is to seye :	
	Siht of god and his nobleye.	156
	þat maizt þou se be þin Inwit	
	In creature, and in holy writ,	
	And siþen in his owne kynde.	
	Of þeose 3if we wol haue good mynde,	160
I. in His works.	þe nobleye of god [we se] in his werkes,	
	As men mowe seo, Lewed & Clerkes.	

- þou þat neuere seȝe Duyk Henri, *exemplum*
 þat þe newe werk of Leycetre reised on hiȝ : 164
 þer-bi maiȝt þou wel wyte and se
 þat he was lord of gret pouste
 þat hit made of his owne cost—
 I hope he nauē þeron not lost. 168
 þe makynȝ of vche a creature
 Such is¹ godes miȝt wiȝ-oute Mesure. *1 r. Schewis?*
 And bi þe ordre of vch a kynde
 His wit we sen but we be blynde ; 172
 And bi þe creatures meynȝtenyng
 Of his godnes we han wityeryng.
 So long and Brod as is þis world,
 Heiȝ and dep, scheweȝ him a lord 176
 Of Miht and pouwer gret sauȝfaile,
 Al made of nouȝt wiȝ-oute trauayle.
¹Eyr & ffuir on heiȝ ben founde, *1 vv. 179-192 wanting in the Spec.*
 Water and Erþe heuy at grounde : 180
 Of his wisdam hit scheweȝ a part,
 And so to Ioyne hem a ful gret art.
 Hedde fuir and water to-geder ben set,
 Not wysli don men wolden han let, 184
 þat On þat oper wolde distruye ;
 Hedde Eir be Ioyned to corþe so druye,
 Hit wolde for-chyne, for to seye soȝ,
 No fruit wolde bere as hit now doȝ. 188
 Water and Erþe are meynȝt to-gidere,
 ffior grene þing schulde not al to-whidere.
 Gret wit and wisdam, as I ow tolde
 In God ȝit ȝe may be-holde :¹ *1 In the MS. vv. 180-190 & 191-2 are transposed.*
 How summe creaturs al-on
 Han beoyȝe of him, as stok and ston ;
 And summe, as treo and gras and flour,
 Han lyf, but Ioye non ne no dolour ; 196
 Summe ben & liuen & fleon¹ lykyng, *1 r. felen*
 As Beest and ffoul and ffisch fletyng ;
 Oner alle þeose Mon bereȝ þe pris,
 ffior he haȝ reson to make him wys— 200
 þat makeȝ hym peringal lo here
 To Angeles of heuene, to ben hear feere.

Though
you've never
seen Duke
Henry, who
built the new
work at
Leicester, it
shows he was
a great lord.

So God's
creatures
prove His
power, wis-
dom, and
goodness.

The size of
the World
shows God's
power ;

the order of
the elements
His wisdom.

He made
some crea-
tures with
Being only,

others with
Life,

but Man with
Reason,

equal to the
Angels.

- So muche may ȝit be monnes grace
 þat he mai passen an Angeles place. 204
 Seynt Austyn, þe grete clerk, seiþ riȝt so :
 An Angeles place he wolde for-go
 ffor to haue þe worþi stede
 þat God haþ ordeynd for Monhede. 208
 Herof I rede þou take good keepe !
 Elles þou art worþi gret schendschip,
 But þou lyue aftur þi degre,
 Live, then, after thy degre!
 Seþþe þou hast such a dignite 212
 Alle þing to beo þin vnderloute,
 A-boue, bi-neþe, and al aboute.
 ffor al þing in corþe, mon, in sum wyse
 All things on earth were made for man's service.
 Was maad of god for¹ þi seruyse : ¹ MS. þor 216
 Hors & Neet and eke Chamayle,
 þe to ese in þi trauayle ;
 Lyn, fforre, fflax, Selk and Wolle,
 þat diuersliche God ȝeueþ at folle, 220
 þe to kepe from chele and hete ;
 Beest, fisch & foul, & fruit, to þi mete.
 þe þinkeþ *par* aunter hit is not so,
 Even venomous beasts
 ffor venymous bestes þei don vs wo. 224
 þe harmful creatures, verrement,
 Weore maad til vre amendement,
 þei ben to vs a Chastisyng,
 And eke a wel feir techyng. 228
¹Whil þou hast in þin hond a ȝerd, *exemplum*
 þe Child þer-of is sore aferd, ¹ vv. 229-234 wanting in the Spec.
 Of his vntiȝt² ful sone slakes ² = Germ. Unzucht
 And to his lore good keep he takes ; 232
 Hit makeþ þe child boþe meke & lowe,
 A-Mendeþ him wel him-self to knowe.
 þe venymous beestes wel muche we dreden :
 may help us to lead a better life.
 þe beter þerfore vre lyf we leden. 236
 ffor summe to vs þei beo nuyouse,
 Godes werk we knowe ful meruilouse—
 Of Godes wisdom a wonder cast ! ¹ 240 ff. wanting in the Spec.
¹But of his goodnes be-hold atte last, 240
 Things above, as sky and stars, last
 How Creatures þat ben Iure,² ² So V. and MS. Sim.
 þe Sky, Heuen, Sterres and heore nature

God haþ maad forte mowe endure Euermore wiþ-outen eny gendrure ;	244	without renewing ;
But þulke on eorþe eueri day þei rote, As on is ded, anopur is gote— Such vertu in kuynde God con faste, þat longe I-nowh so mihte þei laste,	248	but those on earth rot daily, and are daily multiplied.
3if his wille were for euere and ay ; So multiplye þei euer vche a day, þat summe ben olde & summe be newe, þorw þe godnesse of his vertue.—	252	
þus mowe 3e knowe þoþe more & lesse Godes Miȝt, his wit, and his goodnesse In creatures, as I haue told, How gret, how good, how monifold.	256	Thus you see God's Might, Wit, and Goodness in His crea- tures.
Seþþe he haþ maad for vs al þis, But we him loue we don amis. 3if þow loue 3iftes in þin entent, Loue him wel raþer þat hit þe sent, þat is god al þing aboue.	260	
þerfore me þiukeþ we schulde him loue ; And for him-self 3it wel more, Whon we be-þenken vs of þis lore. þis þe furste Contemplacioun In Creatures of gret Renoun.—	264	We should love Him for these and for Himself.

þe secunde contemplacion In holy writ.

Þ E secunde contemplacion is hit þat I seide, in holi writ.	268	Contempla- tion is II. In Holy Writ.
þei þow be lewed and con not rede, Nopheles ful wel 3it may þou spede To herkene þe frere Sarmounyng And oþer priue Carpyng,	272	If you can't read it, you can hear the Friar preach,
And loke 3if þou mowe ouzt þer lere þin vnderstondyng to make more clere. þer maiȝt þow lerne, as I trowe, Good from vuel for to knowe, Sinne to hate, vertu to loue, And to 3erne þe Ioye aboue, þe pyne of helle for to drede, Nouȝt loue þis world but for þi nede ;	276 280	and learn to know Good from Evil.

- Alle þinges þat we of prechen,
 Summe of þeos poyntes forsoþe þei techen.
 þerfore I prey þou, takeþ good hede
 After holi writ þoure lyf to lede, 284
 Godes wille so to knowe þer-Inne
 þat 3e mowe hate dedly sinne.
 And þat 3e mowe knowe w3uch lit bene,
 I schal hem riken alle bedene, 288
 And þe spices þat of hem launches.
- Pride þe furste, haþ six¹ Branches : ² ¹ 7 in the Spec.
 þe furste is cald vnboxomnes : ² vv. 289 & 290 are transp.
 in the MS. 292
 Of herte hit is a gret hiznes,
 Makeþ mon to leeten þat him is boden¹ ¹ orig. beden
 And to don þat is forboden
 Of God or Mon, his ouerlyng.
2. Boasting, þe secounde spice is Bostyng, 296
 þat makeþ mon forto him auaunte
 Of good þat he wolde neuere haunte.
3. Hypocrisy, þe þridde spice is Ypocrisy—
 Schewest þe beter to Monnes eize 300
 þen þou art þi-self wiþ-Inne,
 And leetest as þou heddest neuer do synne.
4. Arrogance, þe feorþe is clept Arrogaunce,
 þat schewes oþur mennes mischaunce 304
 And openeþ al out heore wikkednes,
 So þat þyn may seme þe les ;
 Of oþer mennes schendschipe
 To þe þow takest worschipe. 308
5. Despite, þe ffyfþe spice, hit is dispyt,
 Oþer meþne goodnes setteþ¹ luit, ¹ r. settest ?
 þow seist hit is not worþ a Bore,
 So þat þin may seme þe more.¹ 312
6. Elation, þe Sixte is cald Elacion, ¹ The 6th in Spec., impudentia, is om.
 Boldnesse of vuel þat þou hast don ;
 þat makeþ mon for to fonde
 Correxion hou he may wiþ-stonde. 316
 þeos ben þe spices most comuyn of pride,
 þat spreden in þis world ful wyde.
 Pruide in heuene furst bi-gon,
 And seþþen in corþe to mony a Mon. 320
- Man's Pride

Lead your
 life by Holy
 Writ!

The 7 Deadly
 Sins.

I. Pride
 and its 6
 branches :

1. Disobedi-
 ence,

2. Boasting,

3. Hypocrisy,

4. Arrogance,

5. Despite,

6. Elation,

Man's Pride

- Of þeos þreo þinges as I schal telle,
 Of Pruide moni on haþ þe smelle :
 Of godes of kuynde, or of grace,
 Or elles of worldes purchase. 324 is in ad-
vantages of
nature, grace,
or getting.
- Strengþe, feirnesse, good wit, or kynne
 Bi kynde þis mon haþ him wiþ-Inne ;
 ffeþ, Hope, Loue and Charite¹ ¹ al. Spec. : Scientia, virtus, gratia,
bona fama, & dignitas. 328
- Godes of grace þei ben, parde ;
 ffeir Cloþes, Lond, Hous and Rent
 Worldes purchase ben, verrement.
 Of þeos þreo þinges pruide is born,
 þat makeþ mony a mon to be forlorn. 332
- þe secunde synne, hit is Envy : II. Envy,
 Of oþur mennes wele hit is sori,
 And of heor harm hit is fayn.
 þreo spices hit haþ, as men sayn : 336 its 3 kinds.
- In herte hit is furst, þorw vuel wille ;
 In word : þi neiþebor Bakbyte and spille ;
 In werk, hit makeþ lered and lewed
 To his neiþebor forte beo schrewed. 340
- Wrappe to þi soule Is mischaunce— III. Wrath
 Of þi neiþebor hit wilneþ veniaunce ;
 3if þou in herte bere hit longe,
 Hattreden hit engendreþ swiþe stronge. 344
- Herof comeþ cheste and Manasyng,
 Vileynous wordes, and eke grucching,
 Discord, Repref, deynous lokyng—
 þeos ben alle a foul ofspring. 348
- þe ffeorþe is slouþe in godes seruise. IV. Sloth,
and its 4
branches.
¹þe Braunches þerof I wol deuyse : ¹ vv. 350-398 differ from Spec.
- þe furste is feyntise wiþ-oute likyng,
 þat makeþ þe heni wiþ alle þing ; 352
 þat toþer is a tendernesse,
 þat suffreþ no disese nor duressse ;
 Recheleschipe is þe þridde—
 þou takest no kep what men þe bidde ; 356
 þe feorþe is called Idelnesse,
 Whon þou ne wolt worche, more ne lesse.
- þe ffyfþe is cald Auarice, V. Avarice
 þat haþ mony a sori spice : 360

- gives rise to treason and theft, &c.
- þerof comeþ treson, and Robberie,
fforsweryng, Oker, and Symonye,
þesþe, Beryng of fals witnessse,
Lyzyng, and of herte hardnesse, 364
þat makeþ þe no renþe to haue
Of hem þat þe good eraue.
- VI. Gluttony. Glotonye is þe Sixte synne,
þat fouleþ mon wip-oute and wip-Inne. 368
- The kinds of Gluttony:
1. eating too much;
þe furste spice is of glotenyne
To ete more þen þou mayzt defye,
Whon þou art in hele nomeli ;
2. too lustily;
Anoþer is to ete to lustili. 372
Glotonye makeþ mon in hast
To breke holychirche fast.
3. thinking too much about food;
þe þridde makeþ bisili to þenche
What maner of mete his lust may quenche. 376
þe feorþe, þat makeþ mon as ded,
þat is foul drounkenhed—
4. Drunkenness,
þat is dedly, bi enchesoun
þat hit bi-reueþ mon his resoun ; 380
But zif hit come wip-oute fayle
Of feble brayn or gret trauayle,
Or þe drinke be strengor þen men wenen,
ffor venial synne we hit demen. 384
- VII. Lechery, and its sorts:
Lecherie is on of¹ þe seuene, ^{1 MS. of of}
þat greueþ muche vr lord of heuene.
1. Fornication,
In to þis synne whon tweyne falle
þat ben sengle, is lest of alle ; 388
2. with a Virgin,
But zif þe wommon a Mayde be,
Worse is þat, þe secounde degre ;
3. Adultery,
þe þridde is clept Holorie,
þat wedlak brekeþ, is synne ful hye ; 392
4. Incest,
Incest þe ferþe, whon þou lyst bi
þi gostly kyn or bodili ;
5. Sodomy.
þe worste of alle is Sodomye,
Vn-kyndely synne, foul Ribaudye— 396
þerfore haþ God taken gret wreche.
Of dedly synne her endeþ my speche.

*Of þe Seuene blessinges of þe gospel, Seuene dedli
Synnes remedie.*

*Remedies for
the 7 Deadly
Sins.*

- B**ut of heore remedies nou wol I telle
þat crist seiþ in þe holi gospelle. 400
- þo ben þe benisouns stuenen ;
Azeyn þeose synnes þei ben ful euene.
I. Against
Pride:
- “ þe Meke of spirit þei ben blest,
ffor heoren is þe Ioye þat euer schal last : ” 404
þis Blessyng azeyn pride is riht,
þat be-reueþ mon God almizt.
“ þe Mylde bep¹ blessed þat loueþ no strif,
ffor þei schul haue þe lond of lyf ” : ¹ on erasure ; r. ben 408
Azeynes Envye þat was sayd,
Of *our* mennes hauyng þat neuer was payd,
But of Mischef of his neizebore
He is glad, and of his lore. 412
“ Blessed ben þo þat Mournen I-wis
ffor heore frendes þat þei mys ;
þei schul ben cunforted wonder wel ” :
Azeynes wrapþe hit is sumdel, 416
þat discunforteþ mon him-selue
And þo abouten him, ten or twelue.
“ þe Merciful ben blessed, for-þi
God of hem schal haue merci ” : 420
þat is azeyn Couetyse,
þat to þe nedful wol not diuyse.
“ þat hungren and þursten rihtwysnesse,
þei¹ [schul] ben fulled more and lesse ” : ¹ MS. þat 424
Azeyn þe Slowe þat nouzt wol wirke ;
Of alle gode dedes him þinkes irke.
“ I-blessed ben alle of herte clene,
ffor godes owne face þei schul sene ” : 428
Herof þe gloten may aske riht nouzt,
ffor of his foule wombe is al his þouzt.
“ þat louen pes þei blessed ben alle,
ffor Godes children men schul hem calle ” : 432
þe Lechour in herte he haþ no rest ;
Of þis¹ þerfore his part is lest. ¹ r. pes

I. Against
Pride:

“ Blessed are
the Poor in
Spirit.”

II. Against
Envy:
“ Blessed are
the Meek.”

III. Against
Wrath:
“ Blessed are
they who
mourn.”

IV. Against
Covetousness:
“ Blessed are
the Merciful.”

V. Against
Sloth:
“ Blessed are
they who
thirst for
Righteous-
ness.”

VI. Against
Gluttony:
“ Blessed are
the Pure in
Heart.”

VII. Against
Lechery:
“ Blessed are
the Peace-
makers.”

Aȝeyn þi woundes now hastou salue,
 þe blessinges ȝiuen of godes bi-halue. 436
 ȝit ben þei spedful to lest [&] most,
 Seuen ȝiftes of þe holigost.

*The 7 Gifts
 of the Holy
 Ghost.*

Of þe Seuen ȝiftes of þe holigost.

- W**hon þou art hol sound, þe to lede
 Tak heer furst þe spirit of drede, 440
 þat makeþ mon furst from vuel to wyne;
 þe spirit of pite, wel forto bigynne
 Gode werkes; þat han a wel gret fo
 Of wordes wele and eke of wo: 444
 þe spirit [of] cunnynge techeþ vs dispise
 þe wordes wele [ȝif we ben wyse];¹ ¹ No MS. Sim.; V. and
 eke of wo
 þe spirit of strengþe, to suffre þe wo.
 þeose foure to bisy lyf longen into, 448
 þat we callen Actyf lyf.
 þe oþer þreo rulen Contemplatyf.
 In Creatures to knowen God verrement,
 þe spirit vs techeþ of entendement; 452
 þe spirit of counseil, what is to do
 In writ, what is to leue also;
 To knowe god In his owne kynde,
 þe spirit of wysdam vs bringeþ to mynde. 456

The 7 Virtues.

Of þe Seuen vertues.¹

¹ In the Spec. the 10 Com-
 mandments precede.

- A**fter þis ȝit is good to knowe
 þe seuen vertues alle be rowe,
 ffor astur þis lyf þei wol þe bringe
 To blisse þat neuer schal haue endynge. 460
 ffeiß, Hope, and Charite,
 Diuine vertues þei ben alle þre;
 Strengþe, Mesure, Riht, qweyntise
 Of kyndelich vertues þei beren þe prise. 464
 A bodilich Iurneye hose schulde go, *exemplum*
 þreo þinges him were nedful þerto:
 ffurst, þat he wuste whoder he schulde;
 And wille, his Iurney to be forþ-fulde; 468
 þe þridde, Hope for to spede—
 Elles þer-of nolde he take hede.

ffeiþ of God 3iueþ vs wityrynge		
Of vr Iurney þat is endyng;e ;	472	Man's need of Faith and Hope.
Hope vs 3iueþ strengþe and miht		
To come to him as heo han tiht ;		
But wille þen 3iueþ vs Charite—		
How mihte we þenne for-go þeose þre ?	476	
¹ Ne þe foure oþure neuer þe more. ¹ The 4 cardinal virtues form a separate chapt. in the Spec.		
Her þou now þe skile þerfore !		
þer may no mon God wel qweme		
But he cunne good from vuel deme,	480	No man can please God without knowledge to choose good from evil.
þe gode to hente, þe vuel forsake,		
Of twei godes þe better to take.		
þat hit is good, vche mon troweþ,		Man needs
ffor to 3elde alle þing þat him oweþ,	484	
And for to wiþ-holde more or lesse		
Is vuel : þat techeþ vs Rihtwysnesse. ¹ ¹ vv. 483-6 corrupted.		Righteous- ness,
Of twey goodes þe beter to hente,		
Qweyntise vs techeþ, verremeute.	488	Skill,
Good þing men mihte mis-vse, I-wis :		
þerfore Mesure neodful is.		Moderation,
Vuel mihte mon to muche doun bringe :		
Strengþe þerfore is nedful þinge,	492	Strength.
To ¹ make mon hard to suffre wo. ¹ MS. Ta		
To ten Comaundemens now wol I go.		

*Of þe ten Comaundemens.**The Ten Com-
mandments.*

Þ Eose biddinges wol I not ouer-hippe.		
On God þou schalt worschippe.	496	
His nome þou ne schalt in Idel munginge (!). ¹		
Halewe þin halyday, þe þridde biddinge. ¹ r. munge, ininge		
þeose rulen þi lyf, alle þre,		
To þe holi Trinite.	500	
A-3eyn þe furste biddyng þou mischeuest,		Against 1. is belief in witchcraft ;
On eny wicheckraft 3if þou bileueest.		
A3eyn þe secunde þi-self þou derest,		against 2. swearing ;
Horible oþes whon þou swerest—	504	
3it maizt þou swere wiþ-uten synne		
ffalsede to dampne, þe rizte to wynne.		
A3eyn þe þridde þou dost wronge		against 3. lying in bed,
Whon þou lyst in þi bed so longe	508	

	þat Matyns nor Masse herest þou non, To fireres prechinge wolt þou not gon— þer-Inne of swetnesse þou felest no tast ;	
and going to the tavern	Bote to þe tauerne þe þinkeþ more hast þen to visyte þe seke or þe pore, þat liggen a-tome or at þi dore ; ʒif þou dost þus, soþ to say,	512
on Sunday.	þou halewest not wel þyn halyday. Godes curtesye her maiʒt þow se : To <i>him</i> -self he ʒaf biddynge but þre ; þe seuen þat comen herafter nou To þe and to þi neiʒebore prou.	516 520
4. Honour thy Father and Mother.	ffader and Moder þow most honoure ; Wif foul cher not on hem to ¹ loure ; ʒif heo of þyne habbeþ gret nede, But þou hem helpe, vuel schalt þou spede.	1 om. to 524
5. Slay no man.	Loke þat þou sle no mon, Wif hond ne wif wepene non, Ne þorw þyn owne gilerye Nouʒwhere to puite <i>him</i> for to dye ; Sle no mon wif tonge, biddynge, Beo tisement ne bi <i>procurynge</i> ; In herte Coueyte no mon to spille— To borwe <i>him</i> rapure is godes wille, ʒif þou hit may do lawefully, Elles of þis biddynge þow art gulti.	528 532
6. Steal not.	Stele non opure monnes good.	
7. Bear not false witness.	ffrom fals witnes þow torn þi mood.	536
8. Covet not thy neigh- bour's goods, or 9. his wife.	þi neiʒebore good þow schalt not desyre, Wyf nor Mayde-child for heor white swire.	
10. Do no Lechery.	Loke þou do no Lecherie, þi-self for þat wol most anuye. ¹ ¹ vv. 539-40 ought to follow v. 534. But i prei þe, þou seist, telle me þe skile Whi god forbed rapur vuel wille Of worldes good, and of Monnes wyf, þen to bi-reue a Monnes lyf.	539 544
	ffor, hose is in wille for to stele, Wif oþer monnes wyf or wif to dele, Hit is hardore <i>him</i> -self þer-from to holde þen from monslauʒt, be þou bolde !	548

ffor þerof kyndeliche vche monnes sone
 Haþ gret Abhomynacione ;
 But wrapþe haþ him his resun raft,
 Wiþ him þerof horroure is laft, 552
 After þe dede or elles be-foren—
 Elles mony mon schulde be for-loren.

Of twelue articles of vre be-leue.

But no mon may, þe Bok hit seiþ,
 Plese God wiþ-ouren feiþ. 556
 þerfore mo þinges is good to meue :
 þe twelue artieles of vre bi-leue.
 Of alle þe twelue þis is þe most :
 þat ffader & Sone and Holi gost 560
 On God Almihti in Trinite
 Euer was, and is, and euer schal be ;
 Heuene and eorþe he haþ wrouzt,
 And al þis world he maade of nouzt. 564
 þe ffader sende his sone Ihesu
 þorw þe holygost vertu,
 God and Mon of Mayde Marie
 To be boren, and for vs to dye, 568
 And buried was, þorw his good wille,
 To sauen vs alle þat we ne schulde spille.
 To helle he wente whon he was ded,
 þe soule Ioyned to his godhed ; 572
 from helle he hem fette swiþe blyue
 þat him hedde serued in heore lyue.
 Vp he ros þe þridde day,
 As he was God and Mon veray ; 576
 Riht so schul we, as seiþ seint poule,
 Rysen vp in bodi and in soule
 At þe grete day of doom—
 þerof I rede we take good goom ! 580
 þen schal he demen al apert
 Vche mon after his decert.¹
 God and Mon to heuene he went ;
 þe holigost to þe Apostles sent. 584
 þorw him so mowe we heuene wyne,
 3if we dycn out of dedly synne.¹

*The 12
Articles of
the Creed.*

The Creed.
 Belleve that
 God is 3
 in 1,

that Jesus
 was born of
 Mary,

died to save
 us and

went to Hell,

rose again,

(so shall we,)

went to
 Heaven,
 and sent the
 Holy Ghost
 to the
 Apostles.

¹ orig. dicert

¹ All these form 5
 articles in the Spec.;
 the 7 last are the 7
 sacraments.

*The Seven Sacraments.**Of þe seuene Sacramens.*

- O**ff¹ þe seuene sacramens 3it mote we trowe, ^{1 r. On}
 þat I schal rikene al be Rowe. 588
1. Baptism. þe ffurste, hit is cristendom,
 þat cryst receyued in þe fflom ;
 Hit makeþ vs clene of þat synne
 þat we be boren vchone Inne, 592
 And openeþ to vs heuene-3ate,
 Elles may no mon come in þer-ate.
 But þorw gret temptacion
 þat grace mi3te be struied soon : 596
2. Confirma-
 tion. þerfore is Confirmacion—
 þat non may but Bisschop don ;
 þe holigost hit stableþ ri3t
 In þe, a3eyn þe fend to fiht. 600
 But after þeose we sungen al day :
3. Penance. þerfore penaunce hit doþ a-way
 Dedly synne and venial,¹ ^{1 orig. veniel}
 þat is to seye gret synne and smal ; 604
 þreo parties hit haþ, verrey penaunce,
 þerof þe synful mai ha fyaunce :
 ffor-pinke þe synne wilfulliche,
 And schriue þe þenne verreiliche, 608
 And make a-mendes to þi miht—
 Of al þi synnes þen art þow quiht.¹ ^{1 = quit}
 But leste in penaunce mon schulde fayle,
 Him neodeþ cumfort in þat trauayle : 612
4. The Eu-
 charist. Hosul þerfore, in Bredes heu3
 Godes bodi, we tan, of gret vertu ;
 Vre gostli strengþe hit holdeþ Inne,
 þat we ne falle li3tli a3eyn to synne. 616
 But in a wel-ruled halle,
 þat ben þer-Inne þei serue not alle,
 Out of array for þenne hit were—
 In holichirche þe same manere : 620
5. Priesthood. Ordre of presthod is maad þerfore,
 Vs to serue lasse and more
 Of Sacramens and vre rihtynges—
 Presthod haþ power of alle þeos þynges ; 624

Gret worschip owen we alle þer-to :	
Prest sacres þat bodi, þat aungel ne may do.	
But god schop mon forte restore	
þe noumbre of angeles þat is forlore,	628
þorw kyndelich generacioun,	
And þerto he ʒaf his benisoun	
þat Monkynde mihte multiplie,	
Wiþ-oute synne of Lecherye	632
Mon and wommon to-gedere Ioyne ;	
þerfore he ordeynde Matrimoyne,	6. Matri-
þat dedli synne hit doþ a-wei—	mony.
But þe venial wol I not sey.	636
But of þis world whon we schul wende,	
Gret peyne we han þenne at vr ende :	
þerfore is holi Oynement,	7. Holy
þat vs aleggeþ, verreyment,	Uction.
Of peyne we han þenne bodily,	640
And of þat we dreden gostly ;	
Such vertu God herto con lene	
To folfile þe penaunce þat naþ mad clene.	644

*Of þe seuene dedes of Merçi.**The 7 Dreits
of Mercy.*

B ute at þe dredful domes-day	
Mon schal haue an hard a-say,	
ffor he schal þenne a-posed be	
Of þe dedes of Charite.	648
þerfore is good now to witen	
Wʒuche hit ben, as hit is writen.	
þe ffurste is, fede þe hungry.	
ʒeue drinke to þe þursti.	652
þe þridde, þe naked to cloþe.	
To herborwe þe pore be þou not loþe.	
Visyte hem þat ben in prisoun bounde.	
Cunforte þat seknesse haþ cast to grounde.	656
Of þeose sixe þe gospel spekeþ.	
þe seuene Tobyne vs he þat techet :	
To burie þe dede Is Charite—	
In Bodi and soule quit schal hit be. ¹	660

1. Feed the hungry.
2. Give drink to the thirsty.
3. Clothe the naked.
4. House the poor.
5. Visit prisoners.
6. Comfort the sick.
7. Bury the dead.

¹ The rest of the chapter in the Spec. is omitted, as well as the foll. chapter : De septem petitionibus orationis dominicæ.

*The 7 Glories
of the Body
in Heaven.*

Of þe seuene druweries¹ of Monnus bodi.²

- Þ**I Bodi schal haue druweries seuene, ¹ r. doweres
 As Monye þi soule, boþe to in heuene,
 Of þe [whuch] schal rise þi grete blis— ² The Engl. text is
per-bi maiȝt wyte what heuene is. more detailed than
 þi bodi schal schyne so wondur feire, the Spec., which in
 1 chapter contains:
 No foulnesse schal hit a-peyre; de dotibus corporis
 & anime & de penis
 inferni.
1. Thy body shall shine brighter than the sun;
 Seuenvold briztore þen is þe sonne
 Vche bodi schal be þat haþ hit wonne. 668
2. shall fly faster than a bird;
 ȝit was *per* neuere foul of flizt
 As þi bodi so swift and lizt,
 ffor in a twynclng of an eize
 ffrom erþe to heuene þou maiȝt styȝe. 672
3. shall be strong enough to push the earth like a ball;
 In bodi þou schalt ȝit be so strong
 þat al þe erþe, wyd, dep, and long,
 þou schalt mowe posse hit as a bal;
 As þou wolt welde hit, þou schal. 676
4. shall pass free thro' all obstacles;
 þou schalt ben fre, þat nou art bonde,
 þat no þing schal a-ȝein þe stonde
 To lette þe to passe whoder þou schal,
 Erþe ne water ne stonene wal;
 As oyle synkeþ þorw hol vessel,
 So schal þi bodi *perse* al þing wel. 680
5. shall never be sick;
 Vre bodies þat here ben seke and sore,
 þei schul haue hele for euer-more;
 We schul beo so wel atese
 þat hunger ne ferst nor no dissee 684
6. shall never hunger or thirst;
 Nouþer wiþ-Inne ne wiþ-oute,
 Hurt nor langour we schul not doute. 688
7. shall have every wit or sense gratified,
 þerto gret lykyng in þat lyue
 We schul han in vr wittes fyue,
 Vche a wit wiþ-outen anguisch
 Schal haue his lykyng wiþ a wusch: 692
 ffeir siht lyking to þin eize;
 þyn Eres ful of melodye;
 Tast, and Smel, and þy felyng,
 þei schul be ful of gret lykyng; 696
 And al þis Ioye schalt haue to-gider—
 Vr lord of heuene bring vs þider!

In þis lyf whon we best fare,		
Whon we be-þenk vs, we mai ha care	700	and, tho Death ends our bliss here,
þat mischef of deþ schal vs be-tyde ;		
þerfore vr blisse may not a-byde :		
But in heuene wiþ-oute stryf		in Heuene we
Bodi and soule schal enere ha lyf ;	704	shall have long life without end.
þerof þou maizt þe wel affye,		
ffor bodi and soule þei schal neur dye.		

Of þe doweres of þe soule.

Þ I soule schal haue þis ¹ warisun :	¹ MS. his	<i>The 7 Doweres of the Soul in Heuuen.</i>
Of wit and wisdam so gret foysun	708	
þat creatures alle, hiȝe & lowe,		1. Know- ledge of all Creatures.
In heuene & eorþe, þou schalt knowe ;		
Gret Ioye schal þat be, sikerliche !		
ffor mon disyreþ kuyndeliche	712	
To knowe þing þat is vnkud ;		
ffrom þi knowyng nouzt schal ben hud.		
ffrendschiþe wiþ-uten enemyte,		2. Friendship without enmity.
þat schal ben a-noþer fe ;	716	
Such frendschiþe in heuene among hem is		
þat vs ¹ is fayn of oþeres blis.	¹ Sim. vche	
A-cord and pes wiþ-uten stryf,		3. Concord and peace.
fforsoþe, hit schal be þere so ryf :	720	
þe bodi and soule, þat striuen here,		
Vche to oþer schal be so dere		
þat þe bodi schal noþing wille		
But þat [þe] soule wol al be skille ;	724	
þyn eȝen ben of so good assent,		
þat on lokes nowher verreyment		
But ȝif þat oþer loke þer-wiþ ;		
þer schul ben alle in so good kiþ	728	
þat Bodi and soule vche wiþ oþer		
Schul to-geder no þing soþer.		
Worschiþe wiþ-uten vileny		4. Honour, without abuse.
þer schul we haue, sikerly ;	732	
As kynges in trone sitte we schal,		
Crouned wiþ Angeles peryngal.		
þe soule, þat her haþ luitel maystrie		
Or þauȝ þe bodi be in gret anuye,	736	

5. Boundless
power of the
Soul.

So gret miht þer schal hit haue
þat nouȝt aȝeynes hit schal quich nor quauē.
But trust nis non in worldes wele,
Nou art þou sek, nou art in hele, 740
Nou artou pore, nou artou riche—
þe blisse of heuene nis þat not liche :
ffor þe meste part of þy Blis

6. Security.

Schal be sikernesse of al þis. 744

7. Joy in
praising of
God.

þe seueþe blisse : þi soule in heuene
Schal þonke God wiþ hiȝe stenene,
As Angeles don wiþ gret likyngē,
“ Holi, Holi, Holi ” is heore syngyngē. 748

*The Pains
of Hell.*

Of þe peynes of helle, & amonesting.

They are the
contrary of
the Joys of
Heaven,

Hit is no need now for to telle
More of þe peynes þat ben in helle.
In bodi & soule þei han gret nuye,
Of al þis Ioye þe contrarye.— 752

for which
you should
love God
above all.

ȝif þou be-þenke þe, my dere frend, wel
Of al þis Ioye eueriche a del
þat god haþ ordeyned for þi solace
Whon þou schalt sen him in his face, 756

Ask and
learn more
good.

þou hast gret Matere, sikerliche,
Him to loue souereynliche
þat such knowyngē and such wit
ȝiueþ vs of him in holy writ. 760

*The 3rd kind
of Contem-
plation
of God in
Himself.*

Nou hast þou matere of holy speche
Vnwysore þen þou for to teche ;
And whon þou spekest wiþ eny mon
þat more good con lere þen þou con, 764

Of Godhead
wthin,
Manhood
without.

Of þe þridde Manere of contemplacion in god him-self.

Tac hede nou & þou schalt se
Of Contemplacion þe þridde degre, 768

Of Christ's
Manhood,

Of God hym-self wiþ-uten doute,
Of Godhed wiþ-Inne, monhed wiþ-oute.
þre þinges þou þenke, as I þe rede,
Of crist vr lord in his monhede : 772

Of þe Incarnacion þe grete Mekenes,		think of His
And of his liuyng þe holynes,		Incarnation,
And of his passion þe charite.		Life and
		Passion.
At ones þou maizt not þenke þise þre;	776	
I schal departe hem, as I may,		I'll divide 'em
Be þe houres of niht and day;		by hours.
Wif double Contemplacione		
In vche an heure of god þou mone:	780	
Ones of his passioun,		
And eft of oþer sesoun.		

Contemplacion at Matines tyme.

A t Mateynes þenk, aftur or bi-foren,		At Matins,
Wꝛat time & vre, place crist was boren.	784	think how
þe tyme was wynter, zif þou be-holde,		Christ was
þe vre was midniht, wonder colde,		born in
þe place, as doctours seyen and trowes,		winter,
		at midnight,
Was a toren hous wif-ouren woves.	788	
In Riche cloþus was he not wrapped,		
In Cracche wif ragges he was happed,		and wrapt in
Bi-twene an Oxe and an As—		rags.
Gret Meknes þer I-schewed was!	792	
Be-þenk þe of þat cumpaigne		
Of Iosep and of swete Marie,		
Hou bisy þei weren to kepe þat fode		
þat for us schulde dyen on Roode;	796	
Of þe herdes deuocion,		Think of the
And of þe Angeles þat songen abouen		Shepherds'
“Ioye be to god þat is on hiȝ”—		adoration,
In herte so syng þou priuely.—	800	
þenk how Iudas also outrayde		how Christ
At midniht, whon he crist be-trayde;		was at
Hou þe Iewes þei him be-caste,		midnight
And as a þeef þei bounden him faste,		betrayd by
And as a feloun þei forþ him lad.	804	Judas,
Whon þe traitour a Cos him bad,		bound as a
In speche he was so Meke & hende:		thief,
His traytur he calde his dere frende.	808	
In dede also he schewed non awe,		
fforbed al hise wepne to drawe,		

And Malcus ere, þat Peter of smot, 811
 Heled hit aʒeyn, not chid nor flot.¹ ¹ vv. 811-12 and 813-14 are
 Biforen Anna i-lad and Cayphas transp. in the MS.
 led before Caiaphas,
 Vileynesliche þer I-boffeted was,
 And petur þryes wiþ-Inne a þrowe
 ffor-sok him, ar cok hedde þries crowe. 816
 and deserted by His Apostles.
 And alle þe Apostles euerichon
 A-wey þei fledde, wiþ him lafte non.¹ ¹ vv. 817-18 ought to
 precede v. 813.

*Of contemplacion at prime: of þe passion, and of
 þe Resurreccion.*

At Prime think how false witness was brought against Christ,
Off þe passion þenk at prime,
 Of cristes vprist þe same tyme. 820
 Crist in to a ʒard at prime him¹ ladde ¹ r. he, cf. v. 826.
 And fals witness aʒeyn him hadde,
 þat seiden hou he hedde god dispised,
 þe cuntre al tornd and dyuised 824
 ffrom Ierusalem to Galyléé.
 and how He was spit on
 And in his face þen spitten heo,
 þei hudden his face & bobed his he le
 And scorned him and bad hym rede 828
 and smitten.
 Ho him smot þo wiþ his fuste.
 Nout he ne seide, þouʒ he wel wuste.

Of þe Resurrexion.

Think how He arose,
þEnk also at prime, whon crist vp ros—
 þerof wydeʒwhere sprong þe loos— 832
 and appeared to
 Vyue siþes apeered he þat day
 To his derlynges, soþ to say:
 ffurst to Maudeleyn, þat was him dere,
 Whon heo þhoute him a gardynere. 836
 1. the Magdalen,
 2. to others,
 To hire and opure, verrement,
 As þei comen from his Monument;
 And seide “al heil! God saue ʒow.”
 3. to Peter,
 And siþen to Peter—but we nute how. 840
 4. to two Disciples,
 þe ffeorþe tyme as a straunge pilgrim
 To twey disciples, þat knew not him,
 Toward Emaus, þe goode Castel;
 In bred brekyng þen kneuʒ þei him wel. 844

þe ffyfte tyme to þe apostles ten,
 But Thomas was not wiþ hem þen ;
 But þat hit was he þei nouȝt bileueed,
 ffor a gost to hem he furst bi-semed, 848
 Til he schewede boþe foot and honde
 Amiddes hem þer he con stonde,
 " Pees to ȝow " he seide þon—
 þei kneuz him wel whon he was gon.¹ ¹ The Spec. adds the
 5 other apparitions.

Biforen vndurne : Of þe passion, and of Witsuntyd.

þenk how crist at vndurne-tyde
 Was dispoyled, boþe bak and syde,
 And to a piler þenne was he bounde
 And skourged so sore wiþ mony a wonde 856
 þat from þe foot to þe heued
 Hol skin was on [him] luitel be-leued.
 Wiþ Mantel of Red þei him cladde,
 Bi-foren þe folk þei forþ him ladde, 860
 ffor Septre a reod token him in honde,
 Crouned him wiþ þorn, I vndurstonde,
¹ And þenne þei kneled him be-forn ¹ In the MS. vv. 867-8
 precede v. 863. 864
 And called him kyng al in scorn.
 Vp-on Pilate þen gunne þei crye
 Ihesu on Rode to Crucifye.
 He bar his Cros wiþ gret anuye
 To þe place þer he schulde dye. 868
 and made to
 bear His
 Cross.

Bifore vndurne of þe holiȝost.

þenk also at þis same vre
 þe holiȝost wiþ gret honoure
 Crist his apostles sende amonge,
 So wonderliche to speke wiþ tonge 872
 þat folk þat weoren of oþur langage
 Heo[n] vnderstoden, & seiden outrage
 þat of wyn dronken þey were.
 þe holyȝost also schewed him ful clere 876
 In fuir, to make hem hard and bolde,
 ffor þei schulde not in mischef folde.

At Midday: of þe anunciacion, And of þe passion.

At Mid-day,
think how
our Lady
conceivd
Christ.

At Middai be-þenk þe witerli
 Hou Gabriel grette yr swete ladi, 880
 þenne conceiued heo *crist* Ihesu
 þorw þe hlogost vertu.
 But whi wolde he take flesch & blode
 And siþen dye for vs on Rode, 884
 Siþen he miȝte ha saued Monkynde
 Bi an Angel, as I fynde?
 But þen schulde we ha loued be riȝt
 þe Angel more þen god Almiȝt; 888
 He wolde we loued *him* be-foren al oþur :
 þefore *him*-self bi-com vr broþur.

Also of þe passion.

At Mid-day,
think too
how Christ
was crucified
between 2
Thieves,

Þenk hou *crist* was don on Rode—
 His bodi þen ron al on blode; 892
 Bi-twene twey þeues he hynged;
 Galle & Eysel to *him* þei menged
 To drinke, for þurst whon he *him* pleined.
 ffor vre gult so was he peyned. 896
 In al þis world þow¹ peynes alle ^{1 MS. þorw}
 Vpon o Mon miȝte falle
 And he miȝte suffre as muche more
 As alle men þat nou ben bore, 900
 þe same deþ twye or þrie
 þat *crist* suffrede þouȝ he miȝt dye,
 þat peyne ȝit were not so liche
 Nouþur neiȝ so as his so miche. 904
 Hit semeþ wel þenne bi þat i telle
 His peyne passeþ þe pyne of helle
 þat pure creature miȝte þole, i-wis,
 ffor euere so may neuer on his. 908

and sufferd
more than
the pain of
Hell.

At Noon: of þe passion, and of þe Assencion.

At Noon,
think how
Christ gave
up the ghost,

BE-þenk þe at þe vre of noon :
 Whon *crist* hed seid þat al was don,
 Mildeliche wiþ-uten bost
 To his ffader he ȝeld his gost,¹

¹ The Spec. here gives the 7 words
of Christ on the Cross; the
Engl. text follows the Horae de
Cruce, No. XIX.

And to him he made a cri
 Hely lamaꝓabatani,
 þat is to seye aftur þe Book
 “ffader, whiere þou me forsok?” 916
 As hos seiþ, þus here for to spille;
 A, lord, for hit was þi wille.
 A blynd kniht þen atte laste
 A Spere þorw [his]¹ herte þraste, ^{1 MS. þin} 920
 þat Blod and water þen out ȝede.
 þerof we schulde take good hede:
 þe blynde kniȝt þerof cauȝte his siht,
 And vre Bapteme þere hedde miȝt. 924
 Lord, ȝif me grace day and niht
 To þenke how deolfulliche þou were dilt!
 þe sonne for deol þen lees his liht,
 ffor to be wreken of his dispiht; 928
 Hulles and dales þei al to-schoken,
 And þe stones al to-broken.

how He was
 pierst with a
 spear,

and how the
 Sun lost its
 light.

At Non of þe Assencion.

þenk also at þe vre of non
 Of Ihesu Assencion 932
 On þe Mount of Olyuete,
 Whon al þe Apostles þer ȝurme mete,
 And his deore Moder Marie,
 In al heore siht vp gon he styȝe, 936
 And sitteþ on his ffader riht hond,
 þat weldeþ boþe Séé and Lond.
 þe Apostles bi þe wey þat was geyn
 To Ierusalem þei torned a-ȝeyn, 940
 In preyer & fastyng þer for to abyde,
 As he hem bad, til witsontyde.

At Noon, too,
 think of
 Christ's
 Ascension

to His
 Father.

At euensong-tyme: of þe passion, and of þe Maunde.¹

At Euensong-tyme þenk verreyli: ^{1 MS. Monhede} 944
 ffor ded was founden his swete bodi,
 Ioseph þenne of Aramathi
 Tok him doun deuoutli,
 Of Pilat, þat þenne was heiȝ Iustise,
 He asked no more for his seruyse. 948

At Evensong,

think how
 His body was
 taken from
 the Cross.

þi pouwer, lord, whon þow were ded,
 Hit was hud in þy godhed ;¹ ¹ cf. XIX, v. 131.
 As gras is stomped for medicyne,
 So were þou fruscht wiþ muche pyne ; 952
 Allas for deol, boþe euen and Morn,
 þe Crowne of blisse lai vnder a þorn !¹ ¹ Cf. XIX, v. 131 :
Heu corona glorie
faciuit sub spina.

Now of þe Maunde of Ihesu crist.

Also, how at
 His Last
 Supper, He
 washt His
 Apostles' feet,

At euensong-tyme of his Maunde
 þenk ; wiþ hou gret Charite 956
 He wuzsch his owne apostles feete,
 And of his Bodi alle þei ete

and how He
 gave Himself,
 as bread, even
 to Judas,

As he heom 3af in bredes heu3,
 And to Judas, þat waried Ieu3, 960
 þau3 he him wuste in synne derne,
 His flesch & blood 3it nolde he him werne.

Ensaumple herof þe prest may haue
 Non hosul to werne hose wol hit craue, 964
 In priue synne þou3 he him knowe—
 To warne hym stilly is best, I trowe.

At cumplin-tyme : of his passion, and of his buringe.

At Compline,
 think how
 Christ prayd

At Cumplin þenk wiþ good entent
 Hou crist in to a gardyn went 968
 After þe Maunde, forto prey
 His ffader þat passion to don a-wey ;
 þe Monhede of hym so sore dredde þat

till blood and
 water dropt
 from Him ;

þat blod & water þer so he swat 972
 þat hit dropped down in þat place
 In to þe eorþe from his face.

Of þe buringe of Ihesu crist.

and how He
 was laid in
 a grave,

Þenk at Cumplyn : þe bodi of crist
 Was leid in graue til his vpryst, 976
 þat Ioseph dizte for him-self hadde ;
 And in Sendel he him cladde,

and anointed.

Wiþ Mirre and Aloyne, good oynement,
 He Baumed him, wiþ good entent. — 980
 Lord, 3if me grace swetnes to fynde
 þeos Vres þus to haue in mynde,

þat suffredest for me þis harde paas !
At myn ende hit be my solas.—

984

*Of Contemplacion of god in his owne kynde.**Of Christ's
Godhead.*

þus schaltou þenke on his Monhed.
Now schal I teche of his godhed,
þat from vr knowyng sumdel is hud,
And in foure wise to vs is kud :

988

In Creature, and in holy writ—
þerof Ichaue my tale quit ;

It is known
to us by
1. Creatures,
2. Holy Writ,

þe þridde be Reuelacion,
þe ffeorþe be monnes reson.

3. Revelation,

992

Bi Reuelacion God scheweþ *him-selue*
As he dude to þe prophetes twelue
And to oþere Mony on,
Or be Miracle open I-don.

4. Reason.

By revelation
God showed
Himself to
the prophets
by inspira-
tion, or by
miracles.

996

Bi reson þus God maiþt þou kenne,
þif þou wolt þe be-þenke whenne
þou were nouzt or þou boren were ;
Of oþer Creatures þe same manere,
þat comen & gon eueriche day ;
þe soþe þer-bi wel wite þou may
And bi reson vndertake

Reson
shows us

1000

þat þei miþt not hem-seluen make ;
Heore bigynnynge seþþen þou maiþt se,

that we and
other crea-
turescouldn't
make our-
selves.

1004

And of hem-self þei mowe not be,
þenne mostou nede grante *sum þing*
þat neuer hedde no bi-gynnynge,
Oþur þynges of whom comen alle,
God Almihti þat men calle.

It forces us
to assume a
thing without
beginning,

1008

But twei goddes þif þat þer were,
þer moste nede be *sum manere*
Of diuersete hem bi-twene—

that men
call "God
Almighty."

1012

Al on elles moste þei bene ;
þen moste þat on, as wel I wot,
Sumwhat haue þat þe toþer hedde not ;

And as you
can't haue
two Gods,

1016

þen hedde þat on, sikerliche,
Ouþer to luyte or to muche ;
þif þat he hedde to luitel,
He were not god almihtful ;

1020

- And to muche ȝif þat he hadde,
 A sori god were and a badde
 þat to muche miȝte not do him fro—
 To alle þing for þat is so. 1024
- we must
 assume One
 God.
 Siþen two goddes þenne mowe not be,
 On-lepi god þen graunte we.
 But Ioye is non here in no two afye (!)¹ ^{1 r. in to affye}
- But He wants
 company,
 Wiþ-outen riht good cumpaynye. 1028
 Siþen God is ful of Ioye and blis,
 In Godhed Cumpaynye þer is.
 Be-twene lasse þen two mai lit not be :
 Two persones in God þen mai we se. 1032
- so we put
 2 Persons
 in 1 God.
 But cumpaignie were nouȝt, I wene,
 But þer were loue hem bi-twene :
 þe þridde persone, I wol warante,
 In Trinite þen moste we graunte, 1036
 To make loue and Charite
 In þe holy Trinite.
- And þus mowe we knowe anon
 þreo persones and God but on. 1040
 In þi-self þou maiȝt a-tame *exemplum*
 Open ensauple of þis same :
 In þi soule þou seost ful wel
 Miht and Connyng þou hast sumdel ; 1044
 þi miȝt & Connyng þe wiþ-Inne
 To loue hem boþe þou const not blynnē ;
 þi miht is furst, and þenne cunnyngē,
 And of hem boþe comeþ louyngē. 1048
 þe same manere in god aboue :
 Miht and Connyngē and eke loue.
 þe ffader we callen þe furst Miht,
 Connyngē þe Sone, of him comeþ riht ; 1052
 þe holigost loue we calle,
 þat comeþ of boþe, knowleche we alle.
 Al Monkynde [knoweþ] in toun and felde
 þe ffader waxeþ feble in his elde, 1056
 þe Sone in his ȝouþe is not wys,
 Of Monnes gost comeþ Malys.
 In god lest men wolde wene þe same,
 þe ffader haþ miȝt, þe Sone wisdame ; 1060
- and from
 these two,
 Love.)
 The Father
 is first; the
 Son comes
 from Him;
 and the
 Holy Ghost
 from both.
 God has
 Might;
 Christ, Wis-
 dom;

- His miht is euer gret inlike,
 þe sones wisdam may nouzt be swike.
 þe Holigost he haþ goodnesse,
 Wijþ-outen Malys More and lesse. 1064 the Holy
Ghost, G. god-
ness.
- To knowe god þus furst men come
 Bi resun—so maizt þou, zif þou take gome
 þin herte to god vp so to lifte,
 In þeose þreo wyse as I skifte : 1068
- By his werk, and holy writ,
 And bi resun of monnes wit
 And of him-self in double kynde.
 Wel ouzte we þenne haue him in mynde, 1072
- þat al þis world wijþ þat þer-Inne
 3af, and him-self, vr loue to wynne.
 Nou þou him knowest & his bounte,
 Loue him wel for Charite 1076 Love God
to thy life's
end!
- Euer-more to þi lyues ende !
 To Ioye & blisse þen schaltou wende,
 þat he haþ ordeyned for vre solace.
 Lord, bring vs þider for þi grace. Amen. 1080
- þus endeþ þe spore of loue—
 God grant vs þe blisse of heuene aboue.¹

[XXXVI. *þe Lamentacion þat was bytwene
 bre lady and seynt Bernard.*]²³ [fol. cclxxxvi.]

Her is a gret lamentacion betwene vr ladi & seint
 Bernard, Of cristes passion, hire dere sone, þat was so
 pyneful & so hard.

¹ Then follows the well-known 'Disputacion bytwene þe bodi and þe soule,' ed. before by Th. Wright, *Walter Mapes*, p. 340 ff., and extant in 5 other, partly very old MSS. (MS. Auch., ed. in *Ocean Miles*, Edinb. 1837, Laud 108, Digby 102, Reg. 18 A x, and Simcon), mostly printed, wherfore I omit it here. Cf. *Anglia* II. p. 225.

² Ed. before, at my suggestion, in *Engl. Stud.*, 1885, vol. viii. p. 85 ff., by G. Kribel, from MS. Vernon and Cambridge Dd. 1. 1. I here give the text of MS. Vernon with various readings from MS. Dd. 1. 1, and two more MSS., Trin. Coll. Oxf. 57 f. (incomplete), and MS. L. 70. The poem is based on a Latin sermon attributed to St. Bernhard (ed. opp. *Antw.* 1616, col. 156, and in *Migne Patr. Curs. Ser. II.* vol. 182, col. 1133, Paris 1879; both edd. differ in some respects, the Engl. text rests more on that of the former ed.), with frequent addings from the Gospels (cf. v. 21-4). The poem is not to be ascribed to Richard Rolle, but to Richard Maidenstoon, the author of the Seven Penitential Psalms. Cf. Kribel, l. c. It is in 8-line stanzas of alternate rymes.

³ So the title in Index.

Title in D, 'Lamentacio sancti Bernardi de compassione beate Marie virginis ex dulcissimi filii sui passione et eiusdem crudeli morte'; in T, 'Lamentacio sancte marie & beati Bernardi.'

	L ewed men be not lered in lore, As Clerkes ben in holi writ ; þauȝ men prechen hem bi-fore, Hit wol not wonen in heore wit :	4
I sigh for lay folk's ignorance,	þerfore is þat I syke sore, ffor broþurhede, as God hit bit, And, ȝif cristes wille wore, Wel fayn I wolde amenden hit.	8
	ȝif Crist haue send mon wit at wille, Craft of Clergye, for to preche, Alle hise hestes scholde we fulfille As ferforþ as we mihten areche.	12
and will teach them for brotherhood.	ȝonge and olde, holdeþ ow stille : ffor broþerhed I wol ow teche— þe Mon þat con, and teche nille, He mai haue drede of godes wreche.	16
Therefore I have eng- lish St. Bernard's Latin.	þerfore ichaue on Englisch wrouȝt, Seint ¹ Bernard witnessþ in Latyn— Mon may be glad in al his þouȝt þat his wit haþ leid þer-In.	¹ <i>al. As</i> 20
	þe gospel nul I forsake nouȝt, þauȝ hit be writen in parchemyn ; Seynt Iones word, ¹ and hit be souȝt, þer-of hit wole be witness myn.	¹ <i>al. bok</i> 24
	While Ihesu crist on eorþe eode,	

1 D Lewid L Lewede. D arn T þuþ L þat beoþ. T noȝt. D lerid L lente, om. in T. 2 D clerkis. T beþ L beoþ. D writte. 3 T þeȝ L þei, D & þouh. D preche L reden. TL before D euere-more. 4 DTL It. DL wile T may. T noȝt. D wone T dwellen. D hire T here L here. D witte. 5 D ffor þis it is. T y. DTL sike. 6 D bretherhed TL broþerhede. T it D vs, om. in L. D bitte. 7 DL if. D Cristis T godis L godes. D wil it. T were. 8 DTL om. Wel. TL Y wolde fayn. D amendin. D itte. 9 T And ȝif. TL god. D sent TL lent. DTL vs. D witt &. 10 DL & craft. 11 DTL We schuld (L sholde T shullen) fayn his hestis (T his hestis fayn). T fulfelle. 12 D ferfort TL fer. D has. DTL oure wit. L myghte T may D wold. TL reche. 13 D hold ȝow TL loude &. 14 D As bretherin alle. DL wile T wil. DT ȝow L ȝou. 15 D ffor he T ffor who so L Who so. DTL om. þat. DTL can. D & haþ no wille. 16 L Him. DTL om. haue ; T doute L douten D sore dowte. D Cristis T harde. 17 DTL I haue. TL in. L englissh. D wrouht L wroughte. 18 DTL As B. seyth (TL seiþ) in his l. 19 TL A man D He. L beo. T wel glad L blithe. TL om. al ; T om. his. L thoughte. 20 L al his. D besynes L tente. T haþ leyd his wit. D om. haþ ; leyde. 21 D wile forsake it L wel forsake I T forsakeþ it. 22 TL þat is wryten D ffor he it wrot. 23 T Iohanes D Iohn his L Ion in his. DTL bok if it. L beo soughte. 24 DL Herof. T Wil be þerof. TL om. hit. D ben. DT witnessa. 25 D þat while þat L þe while þat. DTL god inst. of Ihesu crist. DT erthe. T ȝede L ȝeode D ȝode.

Mony of his Miracles writen þei were :

þer nis no mon þat mihte rede

þe goodnesse þat he dude here.

28

Men and wymmen, 3e schulen haue mede,

Lusteneþ alle now me I-feere ;

Listen to me,
ye folk !

3if I sigge mis, takeþ good hede,

And wisseþ me, þat hit betere were.

32

ffader and sone and holy gost,

Al-mihtiful god in Trinite,

God, send me

Myn hope is on þi Modur most,

ful of grace and of pite :

36

þou3 I be synful, as þou wel wost,

Such grace þenne þow sende me

grace to say
what 'll make
men better!

Sum word to speken wiþ-ouen bost,

þat sum men mowe þe beter be.

40

Gret del hit is to speke and say

Of him þat dyed on þe Roode,

How he vpon þe gode ffriday

When Christ
died,

ffor vs þenne schedde his herte-blode ;

44

Alle hise disciples flowen a-way,

ffor doute of deþ þei were nei3 wode :

þer nis no tonge þat telle may

no tongue
can tell
Mary's grief.

þe serwe of Marie, his moder gode.

48

¹Heo him bar boþe god and Mon,

¹ Here begins the
Latin text.

And sipen him clepede swete Ihesu,

She bare
Him.

26 DTL Alle his. D myraclis T workes L werkes. D wretin. DTL om. þei.
27 DT is. L om. no. T man DL clerk. D om. þat ; D in boke. D may T
couþe L coude. 28 D goodnes T guodnesse L godenesse. DL dide. D to vs
here. T þere. 29 TL Man. D women TL woman. D schul T may L mowe.
D han. 30 DTL If (TL And) 3e me (om. in TL) listne (T wille lestyn) alle
in fere (T yfere). 31 DTL mys-say. D takip. T guod L goede. 32 D om.
And. DT wisse. D to telle þe beste to lere. L as inst. of þat hit. T y inst. of
hit. L better. 33 D om. and(1). 34 T Almy3tful DL Almyhti. DT trenyte
L trinitee. 35 D Mi mone TL My mynde. D to the. TL moder D modir.
36 L mercy. T pete. 37 L þauh T þe3. L beo. DT it inst. of wel. 38 D
Swich g. lord, T Lord such g., L Lorde sende suche g. ; DTL om. þenne. L
om. þow ; T sende þou. DL to me. 39 L Som. DL speke. DL wiþ-out(e).
40 D sum man T many folk L mankynde. DT may, om. in L. DT betere
L bettere. L beo. 41 DTL It is gret dool (T del L deal) to telle. 42 D god
T ihesu. DT deyde L dide. DL vpon T oppon. DTL rode. 43 T om. he.
L on. D good T guode. 44 D vs alle. DTL om. þenne. D schad T shadde.
D om. herte ; L suete. 45 DTL his. D disciplis T deciples. D fled T fledden
L fledde. 46 D But Marie & Iohn be him stode. TL drede. T ne3 L ney.
47 DT is. L om. no. D tunge. D tellin. 48 T sorwe L sorwes D goodnesse.
DL om. Marie. D good T guode. 49 DTL ffor sche. DTL as inst. of boþe.
DT man. 50 L sithe T sethe D setthe. DTL clepid (T clepude) him. DTL
om. swete.

	And offrede him to Symeon— fful wel þe prophete him he kneuþ !	52
Mary was warned to take her boy into Egypt.	An Angel warnede vre ladi þon Of kyng Heroude, þat was vntrewþ, And bad hire in to Egipte gon ffor doute of deþ of mony a Iewþ.	56
	Euer was Marie glad I-nowþ; Whon heo hire swete sone seþe ; Whoderward þat Ihesu drouþ, He nas neuere out of hire eþe.	60
He was never out of her eye.	Sipen men duden him gret wouþ, Harde peynes heo seiþ hym dreize, His honden were ¹ nayled to a bouþ,	¹ <i>al. om.</i> 64
No wonder, she was woful	Vpon a treo honged wel heiþe. þauþ heo weore wo no wonder nas : Heo seiþ hym blodi, bodi and croun, Hire sone þat so gultles was,	
when she saw Him stream with blood;	Wiþ stremes of blod he ron a-doun. To sen his peynes was gret pres, Wymmen folewede him þorw þe toun, Sore wepynge, wiþ-uten lees,	68
	ffor gret deol of his passion.	72
though He charged the women fol- lowing Him not to weep for Him.	Ihesu tornde, þat was so meke, And spac wordes ¹ of gret pite To þe wymmen þat þer ¹ speke,	¹ <i>al. a word</i> ¹ <i>al. he dide, or he</i>
	51 D Sche. D offerid. D Symean. 52 TL om. fful. D þat prophete ful wel. DTL his lord knew. 53 T þe. D auugil. D warnid. TL w. hem of þer (L here) fon. D þan. 54 T & of. TL Eroude (L heroude) þe kyng v. (þat was om.). 55 TL hem. D vnto T intil. D Egipt. D gan. 56 DTL drede. D dr. of þat felouþ Iew. TL many. T gew L gewe. 57 DTL wel inst. of glad. D anow. 58 DL Whan T Whanne. DT sche. DTL seye. 59 T Whyderward so D Whedir þat euerþ. D drow L drouhe. 60 DTL was. T here. DTL eye. 61 D Setthe T suthen. D þe Iewis. DL dide. D wow L wonh. 62 D peynys. DTL sche. T seþ L say D saw. T dreye DL drye. 63 D hand T handes L hondes. DTL om. were. D naylid. TL til D vpon. D bow L bouhe. 64 DTL & on. D þe eros L a eros. TL hongen D þei heng. DT him L on ; wel om. in DTL. DTL heye. 65 L þauhe T þeþ D þow. DT sche. DTL were. L om. wo no. D wuþder. DT was. 66 T Hy D Sche. T seþ L seye D saw. T blede L bleden. D crowne L croune. 67 L Hire onne s. DT þat was so, om. in L ; L al. DL gilteles. 68 D Stremyd of blod þat ran riht downe T Of blod þe strem ran adoun L On strem þe blode ran adoune. 69 D seen L seon T se. D peynys L peyne. D þer was. D om. gret. 70 D women. DT him folewid (folwede) L foleweden him. T þorghe L þoruh. D towne. 71 D weping T wepende. DL wiþ-oute. DT les. 72 DTL And made (LT maden) dole (T del L deol) for. D passiowne. 73 TL turnede (tornede) him ful meke D him turnid ful mylde & meke. 74 D seyde. DTL a word. 75 T And to L And þus to. D women. D he dide TL he, inst. of þat þer.	

And seide : " Wepeþ not for me !	76	
ffor 3oure children 3e mowe wepe,		
þat doþ me schome, as 3e mowe se."		
No wonder þou3 hire herte breke,		
þat sei3 hir sone so beten be !	80	Mary's heart broke when she saw Christ beaten.
Whon he was beten wiþ scourges sore,		
Alle his frendes were from hym gon ;		
þreo dayes vre feiþ was lore		
Saue in Marie, his moder, al-on.	84	
Bernard bereþ witesse þefore,		
Also doþ hire Cosyn Ion :		
ffor serwe þat heo hedde þore		
On swou3 heo fel sone a-non.	88	
þe blod out of hire e3en ron,		The blood ran out of her eyes.
Al-most hire herte clef a-two—		
Seynt Bernard, þat holy mon,		
Witnesseþ wel þat hit is so.	92	
Seint Bernard in to chirche wende he con,		St. Bernard once in a church
To witen of þat Ladi wo.		
To him wel feire speken ¹ heo gon,	95	¹ MS. spenken
What was his wille to asken þo. ¹		¹ vv. 33-6 added by the poet.
" L Adi, 3if hit be þi wille,		
Tel me, as þou art heuene-qwene,		askt her how she wept,
Hou þat þou weope þin herte fille,		
Whon þei duden þi sone to scheme,	100	

76 L weopeþ D wepit T ne wepe 3e. T nouzt L nouhte. 77 TLD But (wepiþ D) for 3ow (T 3ow-selue) & 3oure children (D ehilder) eke. 78 D þei DTL don. TL shame D sorow. D may. L seo. 79 TL om. No. T Wonder it was. D if TL þat. DTL Maries. D myhte br., TL ne br. 80 D saw. D betin. L beo. 81 DL Whan T Whazne. D betin & scorgid s., TL beten swiþe s. 82 T & alle D om. Alle. D frendis L freondes. T were fro him g., L fro him conne g., D fled fro him good wone. 83 T þre. DTL oure. T si3t. D ilore L forlore. 84 D Saf in þe thef & Marye alone. 85 DTL Seint B. witnessiþ (L wittenessede) it (om. in L) before. 86 D And so TL & al-so. DL Iohn. 87 D sorwe TL þe sorwe. DT sche. D had TL hadde. 88 D Out of hire eyen þe blod gan gone TL þe blod out of here (L hire) ey3en ron. 89 TL Out of here ey3en þe blod it (om. in L). DT ran. 90 L Almost. DT in two. 91 DTL þe holi man. 92 D witnessiþ L wittenesseþ. L om. wel. DT was. 93 DTL om. Seint Bernard. L ffor in to. T Intil. DTL a temple. TL wende he D he wente. TL gan D þan. 94 T wite. T lefþy DL ladyes. 95 TLD & sehe (L heo) ful (D him) faire fraynede him þan (D freyne gan). 96 D To witen what his wil was þo. L aske T aske hire. L so. 97 D He seyde Ladi L lauedy he seide. T leuedy. L were 3oure. 98 DL Telle. 99 L Hou D if T Whazne ; DTL om. þat. T wep D wepte. 100 DTL Whan men. T dude DL dide. DTL þat tene.

- Whon þei him bounden and beoten ille
 And Corounden him wiþ þornes kene,
 And¹ [he] bar þe Crois meke and stille ^{1 az. om.}
 As þau; on hym non harm were sene. 104
- whether she
 was by,
 when Christ
 was beaten,
 "Ladi," seide Bernard, "weore þou þere þo,
 þer Men him bounden and beoten so fast?
 I wot þou weore not fer him fro,
 þin herte was stif and ful studefast! 108
 Allas! whi nere myn herte so?
 Whi is myn now so vnwrast?
 Whi nolde hit cleue or breke a-two,
 Or wepe while þat hit wolde last?¹ ^{1 A stanza om.} 112
- and how
 sorry she
 was when He
 hung on the
 Cross,
 "Tel me þi¹ serwe þin herte was in, ^{1 az. Allas for}
 Whon þou se;e þin oune fode,
 Godes sone, his hed down lyn,
 þer he hongede vpon þe Rode! 116
 þei; he weore God, his flesch was þyn,
 His bodi ron down al on Blode.
 Allas, whi nedde þi serwe be myn?
 Whi nedde I stonden þer þou stode? 120

101 DTL om. whon þei: Bounden (D Boundin) him & beten (DT betin) him (om. in L) ille. 102 D crownid T crownede L crowneden. D thornis. 103 DTL He. L his eros D him euere. D mylde L myldeliche T þoþe mylde. 104 D As non harm on him had bene TL As him were no sorwe sene. 105 DTL Swete ladi (T lefyd L lauedy). DTL om. seide Bernard. DTL were. 106 DT Whan L þo. T þe; DTL betin (L bete) & bounden. DTL om. so; L him. DL faste. 107 D hope. DTL were. T no;st. 108 DL is. DTL so. TL om. stif and. DTL om. ful. D stedfaste T stedefast L stedefaste. 109 D Allas allas whi dide þei so. TL my loue. 110 DTL myn herte; now om. DL vnwraste. 111 D þat it ne wile cleue in two. TL breke (L berste) or cleue. 112 T &. DTL whil my lyf may. DL laste.

DTL then have the following stanza: Ladi, I am in (om. in L) greet longing To seen (T se L seo) þat (T þe) sihte (T si;st) þat þou there (om. in L) seye, Whan (L Hou) þou gan (T be-gan L gonne) þin handis (T honden L hondes) (to T) wring (wringe), þe teris (TL teres) ran (L ronnen) douz be (L of) þin eye. þou saw (T se; L seye) þi sone wiþ naylis (TL nayles) sting (T styng L stronge), & (om. in L) on a tre (L treo) þei (om. in TL) heng (TL hongen) him (L on) heye. Whi ne were (TL nere) myn herte in (L on) þi mournyng, Whan (L þo) þou him saw (T se;e L seye) swich (T þe L þo) peyne (T pynes L peynes) drye (TL dreye)?

113—120 follow in TL the stanza wanting after 128.

113 DTL Allas for (TL þe) sorwe. L þat þou were. D þin h. myhte kyne. TL ynne. 114 D saw L seye. D owne T herte. 115 D Goddis T Godis. D heuid. DL clyne T clynne. 116 þer as. DTL heng. T oppon. 117 T þe; L þei D þouh. DT were L beo. DTL þe f. T fles L flessch. D thyne. 118 D þat swete hodi þat ran on bl. TL þou se;e (L seyen) him renne (L rennen) al on bl. 119 TL nere D ne were. DL þat. DTL sorwe. DTL om. be. 120 D Or I had stonde T Why ne my;te y stonde L Whi ne stod I. D þer þat.

" Whon [þat] ¹ he his lyf forsook,	¹ MS. Vr ladi seide : Whon	
He bowede his hed & lafte ¹ his siȝt,	¹ az. les, lost	and died and
And nom his leue, his wey he tok		went to His
Vp to his fader ful of miht.	124	Father.
Witnesse wole þe holy book,		
þat day þe sonne les hire liht,		
þe Temple clef, þe eorþe qwok,		
þe dede a-risen to lyue apliȝt. ¹	¹ A stanza om.	128
" Ladi, tak hit not a-gref,		St. Bernard
þeiȝ I speke of his peynes so ;		hopes Mary's
To heren of him me is ful lef,		grief will
I ne may hit nouȝt for-go,	132	melt his own
I seo him hongen as a þef,		hard heart.
Godes sone and þin also :		
Ladi, þe teres þat þou þer ȝef,		
Graunte me summe !" he seide þo. ¹	¹ az. er þan y go.	136
" As þou art queen of heuene-blysse,		He asks her
And I am here in gret perile,		
Swete ladi, þow me wisse,		
þouȝ I be synful mon and vyle.	140	
As þou art moder and Mayden I-wis :		what Christ
What dude my lord in his exile ?		did in His
		exile,

121 DTL om. Vr ladi seide. DTL Whan þat. D forsoke. 122 D bowid. D heuid. TL les D lost. D sihte. 123 D His leue he nam T He nom his wey his leue he t. L nam. L & vp he t. D toke TL toke. 124 L om. Vp ; T Op. 125 DL As berip̄ (bereþ) witnesse T As witnesseþ. D boke. 126 D sunne lost. T here D his. D sihte. 127 D claf. DT erthe. D quoke TL quoke. 128 D þe dede men. TL risen. D þe soth to plyhte. T leue.

Then DTL have the following stanza : Ladi (T Leuedy L Lauedy) þi loue is (L was) naturel, & my (TL myn) loue (om. in TL) is swiþe (L swiþe wonder T wonder sore) lite ; Be (L ffor be) þi weping (T wepynge) it semip̄ (TL semeþ) wel No clerik þi sorwe ne may (LT may (myȝte) þi sorwe) write. Allas whi nadde (D no had) I (T ich) loue (L loued) sumdel (TL somdel), þat to (TL in) myn (T my) herte it (om. in L) myhte smyte, þat is hardere (T hardere is L harde is) þan (L so) any (TL ston or) stel (L steel), May no bale þerin (TL þer-ynne) bite.—In TL then follow v. 113—120.

129 DTL Swete ladi (T lefdy). D take. DL om. hit. T noȝt. D to greef. 130 T þaȝ L þauh D If. D peynys mo. 131 D speken T speke. L Of him to speke. DTL it (om. in L) were me (L me were) leef. 132 DTL ffor I. DTL om. ne. D wile not his loue f. L him note T noȝt it. 133 TL þou seȝe (seye). D se. D hangin T hange L honge. L so a theof. 134 D Goddis T Godis. 135 T Lenedy. D teris. TL þere. L geef. 136 T some L somme. D to han of the TL er þan (L ar þat) y go. 137 D Ladi queen ful of bl. T þou art lenedy of h. bl. L Lauedy þou arte queen in h. bl. 138 D As. L perille T fyl. 139 T lefdy L lauedy. 140 T þaȝ L þauh. L beo. DT man, om. in L. T wyl. 141 DT mayden & moder. TL y-wisse. 142 DL dide T dede. DL þat ; T om. his. T exyl L exile.

- and what He
said on the
Cross. Whon he was pyned wip-uten mis,
Whuche weren his wordes in þat while? 144
- Mary pro-
mises “ Bernard, þe wordes of þi Mouþ
To myn herte schetep̄ a spere ;
þat speke of him bi norþ & souþ,
I-wis, þei don myn herte dere ! 148
Wepynge is me now ful coup,¹ <sup>1 r. vncoup? ef. Lat.: quia glorificata
sum, ultra jam flere non possum.</sup>
Now þow wolt my peynes lere.
Mekeliche þow aske nouþe :
- to answer St.
Bernard. Bernard, I wol þe onswere !” 152
Bernard seide and gon to speke :
“ Mi rihte were to wepe sore :
Min herte [is hard &] nul not to-breke,
I seo not hit wole melte fore. 156
I wolde he¹ were in serwe steke, ^{1 al. it}
Wip me¹ to wepe euer-more : ^{1 r. ye}
Hit nil not of¹ myn ezen reke ^{1 al. May no ter fro}
To wepe, as my wille wore. 160
- (Passion on
Thursday.) “ As þou art Qwene of heuene & helle
And baar him þat vs deore haþ bouzt,
He asks Hou hit is þou most me telle,
þing þat is now in my þouzt : 164
- “ whether
she was in
Jerusalem Weore þou þere as men [wold] him qwelle,
In Ierusalem, þer he was souzt

143 DT Whan L While. D pynid L peyne. D wip þe Iewis L wip-oute
lisse. T mysse. 144 D Whiche L What T Swilk. DT were. TL werkes D
werkis. T whyl L while. 145 T Bernad. D wordis. D mouþe L mouhte.
146 T my. DTL han (T hane) schotin (T shoten L smyten). 147 D His was
al as mannys zoupe. TL Who-so spekeþ. TL be. T northe. TL or. L souhte.
148 D it TL he. DTL doth. 149 DT But (Bote) w. D not vnkouþe TL now
vncoup. 150 D If þou TL And þou. D wile TL wilt. D of peynys TL of
my peynes. 151 D Setthe of weping þou askist T Sethen wip wepynge askeþ
L Sithe þou wepinge askest. T nouþ L nouhte. 152 DTL om. Bernard. T Y
wil þe shortliche answe. DL I schal the tellin (L telle), D wip swete a. L if þou
wilt here. 153 DTL If I to the (TL sholde inst. of to the) of (his TL) peynys
(TL peynes) speke. 154 DT riht. D wepin L weopen. 155 DTL Myn h.
is hard & may (L wil) not breke. 156 D It is no þing T Is nozt þat L þer
nis no thinge. DT wile. D meltin. T more. 157 DTL it werz. TL sorwe.
D a stede D to steke T be-steke L y-steke. 158 TL þe D eye. T wepen L
mourne. DL for euer-more. 159 DTL May no tere (L teer T ter) fro. L
om. myn. D eye. L reken. 160 D wepin. TL so. D wil it L willes. 161
D Qvod Bernard Queen TL Lefdy (Laedy) quen. 162 DL þou inst. of And.
D bar TL bere. DT dere. DTL om. haþ. D bouhte T aboutt L aboughte.
163 DTL How so it be (L beo). D must L moste. 164 DTL Of þing þat I
haue the besouhte (T by-souzt). 165 D Where were þou. T om. as ; D
whan L þo. DT men wold(e) L men diden. 166 D In I. þe fayre cite it
was wrouhte. L whan inst. of þer.

And nomen wiþ þe Iewes felle		
And siþen bi-fore Cayphas brouzt?"	168	when Christ was brought before Caiaphas."
O vre ladi seide : " I was þere þo,		
Sore I wep and wrong myn honde ;		Mary tells St. Bernard
Whon þe Iewes him ladde me fro,		
To folwe him wepinge miȝt I not wonde.	172	
No wonder was þeiȝ me were wo,		
Ac hit was wonder I miȝte stonde,		
Whon I seiȝ hym to peyne go		
And beo bounden in hard bonde.	176	how Christ on Maundy- Thursday was taken,
" On Cene-þursday wiþ-Inne þe niht		
Cayphas him nom, him þhouȝte gome,		
Wiþ swerdes and wiþ lanternes briht,		
And clepede him Ihesu by his nome.	180	
He onswerde : ' I am her riht.		
Do my disciples for me no schome ! '		
ffor alle þe peynes þat him were diht,		begd His disciples might not be punisht,
He nolde his frendes hedde no blame.	184	
" ffor no chesoun of his takyng		
He wolde no mon þe worse were :		
þat schewed he wel in alle þing,		
Boþe here and elles-where.	188	
Peter, for soþe, made filtyng		and rebuked Peter for
And smot sone of a Iewes ere :		

167 D takin L token him T bounden. TL om. þe. D Iewis TL gewes. 168 L om. siþen ; D setthe be nyhte. D befor. T sire Cayphas. L him broughte. 169 T lefdy. L side T answerd. 170 D fful sore. D wepte L weope. D hond. 171 D led him L ladden him T hidden him. 172 TL Wepynge (L weoping) to folwe D To wepin sore. him om. in DTL. D I myhte. D wond L stonde. 173 D It was no wunder. L nas. D if. T y. 174 DTL But (T Bote L Bot) wunder it (om. in TL) TL was D is. D þat I. 175 D Whan, om. in TL. D saw T seȝ L seye. TL my sone. D peynis T peynes. 176 D & bounden & betin & don al schonde. L om. And. TL om. beo. L Bounde T wouȝden. L wiþ. TL ful harde. L bondes. 177 T On þe. DTL scherthursday (L sherethoresday). D wijin L in T at. T om. þe. 178 D þe Iewis toke him alle in same TL Cayfas & his (& his om. in L) men him nam. 179 TL Wiþ lanternes & wiþ (om. in L) swerdes br. D þei souht him wiþ l. br. 180 T om. And. D callid T Calde. T ihesus ihesus. DL be. DL name T nam. 181 D Mi sone. D answerid T answerde L answerede. D hem in hire siht. 182 TL Doȝ. D these men T deciples. L shame T sham D blame. 183 DL al þe peyne. DL þat þei him. L dyghte. 184 D wold TL wolde. L freondes D disciplis. D had TL hadde. T blam D schame. 185 DTL ffor þe (om. in T) encheson. 186 D þat non. TL man, om. in D. D werse. 187 TL þat he schewede D He schewid þat. DTL om. wel. D al-maner. 188 D Thanne inst. of Boþe. DT there. D ellis. 189 DTL om. for soþe. D stod vnto f, L stoad forþ wiþ f, T wiþ-stod al sittinge. 190 D om. sone, T al smert of, L of smertly. TL gewes D manny.

cutting off a Jew's ear.	Mi sone him blamed for þat þing And also-swipe heled hit þere.	192
Mary tells St. Bernard	“ Iudas was ful of þe ffend, fful wel my sone his tresun wust : þer he cleped him his frend And Mekeliche ¹ he him cust.	¹ <i>az. mydeliche</i> 196
how the Jews laid into Jesus with staff and fist.	þe Iewes of harm hedde non ende, Mi sone to-beten and to-pust, Wiþ strokes þei gunne to him wende And leyden on hym wiþ staf & fust.”	200
	“ L adi,” seide Bernard, “ God ʒelde hit þe ! Tel me more of Myn askyng : þi swete sone, what dude he ? Whi nolde he stonde wiþ fihtyng ? Bi kynde skil I may wel se He mihte hem alle to deþe bringe. Swete ladi, tel þou me	¹ <i>vv. 201-8 added by the poet.</i> 204
Mary tells	Al his semblaunt and his berynge !” “ A Bernard, ʒif I teres had, Nou miʒti wepe al my fille. Of serwe nas I neuer sad, Whon I þouʒte on his peynes ille. Al ¹ -hou he was from me lad, I haue told, and ʒit I wille, And hou he was in serwe stad	208 ¹ <i>MS. And</i>

191 D But he leet be at his seyeng. TL blamede him. 192 T om. And. D as sone T Als quike L also quyke. DL he helid T he it helede. L him. 193 DTL þat was. L feond. 194 D ʒet T þeʒ L Al, inst. of fful wel. L sones tresoun. DTL wiste. 195 D & callid him ʒet T ʒut he callede him L & ʒette he clepede him. D his dere L leoue. L freond. 196 D myldeli TL mydeliche. DTL kiste. 197 L To done him harm þei coude n. e. D om. of. D had T hadde. D neuere non. 198 D my dere s. D to betin TL to bete. TL ne. TL to-biste D biste. 199 D wepenys L skourges. T þeʒ gan him to w., D aboute him þei gan w., L faste to him þei w. 200 T leyde D bete ; D om. on. D stauns & wiþ. DTL fiste. 201 D Seyde Bernard Ladi I prey the T lefyd quod B. y praye þe L Swete lauedy pray I þe. 202 D ʒet telle. L nouþe inst. of more of. 203 DL dide. 204 D Whi stod he not wiþ no f. 205 DTL Be. D rihtful skile T riʒt wise L ryghte speche. D men. DL om. wel. L seo. 206 D deth bring. 207 T lefyd L lauedy. D now telle it me. L telle. 208 D bering. 209 T om. A. D & I teris. TL hadde. 210 DTL myhte I. L weope. L om. al. 211 DTL sorwe. T ne was L was D am. 212 D þinke T þenke. D peynys. 213 L om. And ; DT But (Bote). T whan inst. of hou. TL my (deore L) sone was be-stad. D fro. 214 DTL h. þe told. DL ʒet T ʒut. 215 D I was in greet sorwe bestad TL And whan (L Hou) þe gewes fro (T for) me him ladde (T bad).

And I him folewede wiþ teres grille.	216	how she fol- lowed Christ,
" þei hudden his ezen & boffetede him þo		
And beden him reden ho hit wore, ¹	¹ MS. were	and how she and
And duden hym peynes monie mo,		
þer nis no tonge may telle fore.	220	
þere stoden my sustren two		her 2 Sisters and Mary Magdaleine were by when Christ was insulted.
þat hedden loued hym wel 3ore ;		
Marie Maudeleyn dude also,		
þat trewely louede him in hire lore.	224	
"Hire loue was studefast and trewe,		
And I hym louede ful trewelyche. ¹	¹ <i>at.</i> tenderliche	
[Strong] ¹ is loue of ffrendes newe,	¹ MS. Good	
And of þe Moder nomeliche.	228	
I seiþ neuere my sone chauungen hewe,		
But euere in on, as lomb I-lyche.		
Sori þei were alle þat hym knewe,		
And wepte for him, boþe pore & riche.	232	
"ffrom Cayphas paleis þei him drouh		(Good-Fri- day.)
Riht to Pilate, my sone to spille.		Mary con- tinues how Christ was taken to Pilate.
He criþede not, as men duden him wouþ,		
He eode wiþ hem wiþ gode wille,	236	
Euere he was Meke I-nouþ		
And heold him boþe clos and stille.		
Pilat wolde not þat þei hym slouh,		

216 D But euere I folewid. DL om. him. DTL crieng (T *criende* L *cryande*) schille (L *shrille*). 217 D hid TL hidden. L *hise*. D buffet T *smyten* L *smyte*. L om. him. 218 D bad T *bede*. DTL *rede*. D what þat he. T *were*. 219 DTL And othere *peynys* (*peynes*) D *dide* him mo TL many mo. 220 DTL Ne (om. in TL) may no *tunge* (TL *tonge*) *tellin* (TL *telle*) T before D more L for sore. 221 D Beside þer stod. TL *myne*. D *susteris* T *sostres* L *sostren*. 222 D had T hadde L *hadden*. D *luid*. D om. *wel*; TL *ful*. D longe before. 223 DTL And M. DT *Magdaleyn*[e] L *Magdeleyn*. DTL om. *dude*. 224 D *truli* T *triwely* L *treuliche*. D *luid* L *leoued*. D him & his. L om. him; in his. T *here*. 225 L He was. D was euere. D *stedfast* T *stedfast* L *stedefaste*. T *newe*. 226 D *luid*. TL om. *ful*. TL *tenderliche* (*tendrelliche*) D *tendirli*. 227 TL Strong D *ffor strong*. T om. *is*. D *ffrendis*. T *trive*. 228 T *namliche* L *nameliche* D *grettest* *namly*. 229 L say DT saw. DTL him *neuere*. D *chauugin* T *change* his. 230 D But as a lomb wiþ-ouren cry. T om. *euere*. L a *inst.* of as T *al-vey* *inst.* of as lomb. 231 DL Alle were sory T And was sory. 232 D Riche & pore & alle him bi. T wep L *wepten*. L om. *boþe*. 233 DT *ffro* L *ffram*. D *drow*. 234 L Before. D him *inst.* of my sone. 235 D þei tok non hede þei d. TL He *ferde*. D *dide* L *diden* T *dude*. 236 D þei. DT *þede* L *þeode*. D him. D good. 237 T om. *Euere*. D was *Ihesu*. L *mylde* T *meke* and *mylde*. 238 D He *suffrid* hem & held him stille. T held L *helde*. 239 D Pilate wold. T om. *þat*. DTL men. D slow.

	In his dedes he fond non skille.	240
How Christ was beaten,	“ þei stripte hym þat ilke stounde, To a piler bounden him þat day, And beoten him whil þei warm him founde. þen was my song weilaway!	244
and had 4500 wounds;	ffour ¹ þousend & fyf hundred wounde þei maden on him, for soþe to say, And seiden on skorn vppon þe grounde : ‘ þi prophecye helpe þe ne may.’	1 r. mif 248
how the Jews cried “ Crucify Jesus ”;	“ Mi leue Bernard, gret was my care Whon þei criede wel faste in on : ‘ Do Ihesu on þe Crois ful [zare ¹] And dilyuere vs Barraban !’ Goddess sone to Iugge þare And leten a þef to lyue gon, Bernard, þis was a sori fare, Such dom hedde neuer no mon !	1 MS. raþe. az. 3if him þe dom, þe crois is zare 252 256
and how Pilate	“ þus þe Iewes steorne and stoute Mi sone hedden in hard bonde. Pilate hedde of hem more doute þan ¹ he hedde of godes sonde : þat was I-sene, he ¹ ladde him oute And dude him to þe Iewes honde. þe Iewes þrongen him a-boute, And I for serwe mihte not stonde.	1 MS. þat 1 MS. þei 260 264

240 DTL ffor in. D dedis T dede L dethe. T sez L say. TL no. D ille.
241 D stripid T streptyn L strepten. DTL him nakid. D on a L in þat T þat
st. 242 DT & bounde (bounden) him to (til) a pilere. D all day. 243 D
om. And. D Bete T betyn L beten. T wel where þez h. f. 244 DT þan L þo.
D weleaway T welaway. 245 D ffyue þousand & iiij hunderid w. TL ffor þre
(L a) thousand & sixe hondred w. 246 D On him þei mad. T made. D soth.
247 D On skorn þei seyde & fil to gr. TL on skornyng on. 248 D þat. T
propheri. DL nouht (note) helpin (helpe) the may T helpen ne may. 249 L
leoue D dere DTL frend (L freound). 250 DTL Whan. D cride T criden
L crieden. D alle þan T al at an L alle on one (wel faste om. in DTL). 251
DTL zeue (T 3if) him dom (T þe dom) þe cros (T crois) is zare. 252 DTL
delyuere. TL Baraban. 253-4 & 255-6 transp. in TL. 253 D Goddis T
Godis L Godes. T iuggen D deme. T zare. 254 D ffor a thef þat þei wold
han. T let. L theof. T gan. 255 TL Lo B. DTL here was sori f. 256 D
Swich a T Swilk L Suche. D had T herde L seye. DTL om. no. DTL man.
257 D Lewis L gewes T þeues. DTL sterne. 258 T heldyn L helden D þei
held. T &. TL harde. L bondes. 259 T þat P. L And P. D had TL hadde.
D mor. 260 D goddis T godis. 261 D om. þat was Isene; ffor he led him
þer-wiþout. L Hit. T sone L sene (I- om.). T þez ladde L þei hadden. 262
D & dampnid T & delyuereðe L To deliuere. TL om. þe. D Lewis TL gewes.
263 D tuggid T wentyn L ronnen. DTL al-about. 264 DTL sorwe. T no3t.

"Whon he was dempt and out sent,
 Alle þei duden hym gret dispite.
 He nom þe Cros and forþ [he] went,
 Wiþ wrappe þei driuen him, muche & lyte. 268 how Christ
took His
Crosse,
 Allas þat lomb [þat] Innocent!
 Wolues wolde him sore a byte.
 þe care was at myn herte lent,
 Mi serwe mihte no mon wyte. 272
 "I suwede, & swouhnede mony a siþe,
 Mi sustren comen a-bouten me;
 I spac to him¹ as I miȝte kiþe, ¹ MS. hem
 Whon I him¹ for pres mihte se. ¹ MS. hem 276
 Mi sone hiȝede him wel blyue¹ ¹ *al. A.*, sone, why hyestou
so swithe
 And bar him-self þat heui tre,¹ ¹ *al.* & berist on bak so h. a. t. and bare it.
 And let me beo¹ be-hynde vnblibe: ¹ *al.* & leuist þi moder.
 Bernard, þen gomede me no gle." 280

¹"**M**Erci," seide Bernard, "heuene queene,
 þou hast so muche me i-told!

ȝit þer is wel more I-sene, ¹ vv. 281—304 added by the poet.

265 DTL Whan. D dampnid T iugged L igged. T y-sent. 266 D dide;
 TL hadden, him om. DL despite T despyt. 267 DTL tok. TL his. T crois.
 DTL he wente. 268 D þei skornid him, wiþ wr. om., T Wiþ wo þez folwede
 him L ffen threwen on him boþe. D mekil T mokel L mychel. T lyt. 269
 L He ȝeode forþ as a lomb i. DT þat i. 270 D þo wuluys T Whanne w. L &
 þei as w. D wilde L þat wolden. D so sore bite T þer a byt; L om. sore a.
 271 D þat sorwe T þe sorwe L Iis sorwe. DTL is in. D so bent. 272 D care
 TL wo. D I may hem alle wite TL ne wiste y (L I ne wiste) wham (L whom)
 to wyt(e).

After 272 DTL have the following addit. stanza: þei mad (TL maden)
 game & (game & om. in L) gret lawhing (T laȝyng, L lauhinge), Whan þei
 betin him althermist (TL þe cursede gewes wiþ þe mestie), þei (TL And) bad
 (TL beden) him (om. in T) seye (T siþe) if (T ȝif) he werȝ king, þei (L þan)
 wolde (TL wolden) don þan alle at (T be at al L þei alle beon at) his hest (L
 heste). Mi sone answerid hem no þing (TL He noȝt answerde (L answered
 not) til (L to) hare (here) askyng), þouh his peyne werȝ wiþ þe mest (TL His
 wordes were (L weren) euere (L wiþ) þe lest(e)), But (L And T He) bar þe (L
 his) cros (T crois) til (L to) his parting, Mekeli (TL Myldeliche) as (L so) it
 were a beste (T best).

273 T Ne. T seuede L sewede D folewid. D swownid L swounede T shonede.
 D many a, L fele siþe T felesye. 274 D susteris T sostres L sostren. T
 euere ȝeden, D ȝedin L ȝeoden. D aboute TL vnder. 275 D I callid T And
 callede L & euere I clepede. T on him; L om. to hem. L I dorste T dorste
 y. T crye. 276 DTL Whan I for pres myhte him ouht (T noȝt L note) se
 (L seo). 277 D Sone, I seyde, þou hiest þe swithe TL A, sone, why hyest (L
 hyestou) so swye (swithe). 278 DTL & berist (berest) on þi (om. in T) bak
 so heuy a tre (L treo). 279 DTL And leuist (leuist) þi moder. T vnblibe.
 280 DT þan L þo. D gamyde T gamede L gamenede. L gleo. 281 TL Grant
 mercy. DT quod B., L he seide. T to h. q. 282 DTL þat þou (om. in L) so
 (TL þus) mekil (L myche) hast me told. 283 D ȝet L ȝette T ȝut. D moche
 inst. of wel. DTL I wene.

St. Bernard	þat ful fayn witen I wold :	284
	Hou bar my lord him, ladi schene,	
	A-Mong þe Iewes breme and bold ?	
	His harde peynes alle be-dene	
	But þou me teche, myn herte is cold.	288
	“Ladi, of þe and of þi childe	
	I wolde wite a more strif :	
	What dude my lord ¹ meke and mylde	¹ <i>al. If my lord were</i>
	To þe endyng of his lyf ?	292
	I haue sezen sée and watres wylde,	
	Stremes and wawes two and fyue ;	
	Swete ladi, from schome vs schylde	
	And to riȝte hauene þou [do] vs ryue !	296
	“I haue sezen men þat nolde not ¹ loute	
	Til þat þei þe harde I-seze,	¹ <i>al. wolde, not om.</i>
wonders how Christ could be so meek as to bear all this,	And siþen for drede of deþes doute	
	Heore herte a-rysen vp an hiȝe.	300
and that His heart did not rise in the face of death.	Whon his enemys were him a-boute,	
	Hou miȝt he al heor scornynȝ driȝe ?	
	In his face þei spitte and spoute :	
	Whi wolde he suffre þat vilanye ?”	304
Mary says “His heart was stiff enough,	O ure ladi seyde : “His herte was stif,	
	And mekely suffrede al her fare ;	

284 D Of þingis þat I witen wold. TL þat y ful fayn L wite w. T 3ut here w. 285 T leuedy chene. 286 D Iewis TL gewes. T brym D stout 287 D Ladi þi tellingis TL And þyne (L ȝoure) sorwes. T al. 288 DTL But I hem wite my care. 289 DTL Of þe ladi (T lefdy). T þe. DT child. 290 D wold. L witen. D an ende of TL anoþer. 291 DTL If my lord were (L was). T myld. 292 D Vnto. D ende TL laste ende. D of al his. 293 L ffor TL I am T in se in L sete in, D I haue seen manye in D wateris TL wateres. T wyld. 294 D In stremys & wawis T In synne of wawes L In wawes of sinnes. D stoute & blyf L foure or fyf. 295 D But atte laste þei wold hem schilde. TL om. Swete ; T Lefdy L Lauedy, TL fro shame þou me schild(e). 296 D & wip al hire myht sauē hire lyf. T om. And. L & in ryȝhtful. T þou me dryf L do me ryue. 297 D seen TL seye. T om. men ; D f-le. L om. þat. DT wolde L wolden, not om. L aloute. 298 D Riht vnto þe erthe þat þei sye. TL seye (I- om.). 299 D ffor drede to deye þan had þei doute. L siþe. T for þe dethes d. 300 L Heuen here hertes al on h. D Hire T here. D hertis. D resin T risen ; vp om. D þan on T al ouer. TL heye D hye. Before 301-2 TL have the following 2 vv. : And woxen (L weren) alle (L boþe) sterne & stoute, ffor þe (L here) deþ was hem so neye. 301 T godis enemys D þe Iewis. L weren D com. L about. 302 TL om. al ; D alle. TL here D hire. T skornes D wordis. T dreye. 303-4 om. in TL. 303 D to spitte and to. 304 D How myhte . suffere . vilanye. 305 D Bernard broþir TL A broþer Bernard. T he inst. of his herte. T stef. 306 D om. And ; Mekeli he. TL myldely. D sufferid T polede. D hire TL here.

Monnus soule him was ful lef,		
Wiþ his blod he bouzte hem þare.	308	but He wanted to die for man.
He seiþ me stonde in serwe & gref, ¹		
Wiþ wepyng and wiþ muche care ² :		
Mi serwe dude him more gref	¹ <i>al.</i> I saw him hangin as a thef, ² He saw I stod in mekil kare:	My sorrow grieved Him more than His own pain."
þen alle þe peynes he suffrede þare.	312	
" And þat was ful wel I-sene,		
Whon he tok me to seynt Ion ;		
Meke he was, wiþ-outen wene,		
þat tyme he loked me vpon.	316	
þen wox my serwe conþ and grene,		
Of anguissche I mai make my mon.		
I wol þe telle al be-deene		
His harde peynes euerichon.	320	
"Lusten to me, my Broþer Bernard,		Mary then tells St. Bernard
I wol þe telle of peynes more—		
þyn herte schal ben ful hard,		
But hit greue þe ful sore ;	324	
þauh I haue a parti spard		
Of his peynes herbifore,		
I wol þe telle her-afturward		
His harm an hundred sipe sore.	328	
" Bernard, I saiþ my sone honge		how her Son was hangid like a thief,
As þauþ he were a Mayster-þef,		
His Bak and syden sore I-swonge		

307 DT for L And. TL mannes D manye. D soulis L soules. DTL was him. D om. ful ; TL so. L leof. 308 D He wolde his blod bouhte. T þat wiþ. D hem alle TL it. 309 DTL I saw (L seye) him hangin (T hangen L honge) as a thef (L theof). 310 DTL He (L & he) saw (om. in L) I stod (TL me stonde) in mekil (TL in sorwe &) kare. 311 DL 3et T þat D dide my weping TL my wepyng (weepinge) dude (dide). D mor. 312 DTL þan. T al. D þat he bare. 313 L om. And. D þat þing. D om. ful ; L wonder wel T wonderly wel. D sene. 314 DTL delynerid. 316 D lokid TL lokede. T oppon. 317 DL þan T þanne. D wax T wax L was. D he boþe 3elow & grene TL my sorwe nywe (L newe) & grene. 318 D anguys T angwisch L anguissche. DL now I make T now make y. DL mone. 319 T Lest & y L Lithe I. DL wile T wille. T om. þe. TL om. al. 320 T Myno L Myn. DT euerilkone. 321 D Herkin T Herkne L Herkene. DT om. my. D broþir. 322 TL Why l y speke of his. D I wile the tellin of peyne 3et mor. 323 T It shel be wel wonder h. L beo. D swipe. 324 D But if. T it wile TL rewe. 325 D pouh T þoþ. D I a parti haue it. D spard TL spared. 326 DT my. 327 DL schal T shel. D tellin. T om. her. 328 D A þousand part þat hardere wore TL þat ere (arne) a þousand sipes (L sithe) more. 329 D saw T seiþ L say. D þer hong T hange. 330 D As T Als L Also, þauþ om. DL it. D had ben. L theof. 331-2 & 333-4 transp. in L. 331 DT Wiþ sidis (sides) blo (T bleike) & sore, L His white sydes sore D beswong T beswonge L beswongen.

	þat white were and me ful lef.	332
how He was cround with thornis,	He was Crouned wip þornes stronge, In eueri syde þei duden him gref, And drowen him on þe cros a-longe, His senewes to-bursten & to-dref.	336
	“ þe blod ron down bi Bodi and heued— þat lykede þe corsede Iewes wel! Wip spotel & blod he was be-weued, þat he was lyk a foul Mesel.	340
naild with 3 nails,	And Nayled wip þre Nayles of stel. þen was my strengþe me be-reued, And al-most a-doun I fel.	344
	“ I seiþ where foure welles were Out of his lymes ron o-blode. Bernard frend, my sone dere þus him seruede þe Iewes wode!	348
and how 4 streams of blood ran from Him.	Ich hedde gret blisse whon I him bere, And of his þewes monye and gode :	

332 L White þei w. L leof. 333 TL Crouned he was D þei crounid him. D thornis strong. 334 DTL On. T ilke a. T me. D dide T dude, L sore þei him gref. 335 DL þei inst. of And. D drow. T crois. L o-longe D al along. 336 D senewis T synes. D þei borstin TL borsten (to om.). D so þei dref TL þou may (myhte) me lef (leoue). 337 DTL ran. TL of D fro. D his heuid (bodi and om.). 338 L þe. D likid. TL cursede D cursid. D Iewis TL gewes. D ful wel. 339 L In. D spotil T spatel. D al beweuind. 340 L ney lyke. 341 D so drawin T to-drawe. D to-dreuid. 342 D om. And. D Naylid T nailed. L threo. D naylis T nailles. 343 DTL þan. D ioye T power L poer. D bereuid. 344 D þat sihte grovid my fol euel (gr. &c. by another hand) TL ffor sorwe as (L al) ded adonn (L doun) I fel.

After 344 TL have the following stanza: þe tweye (L þe two nayles) were dryne(n) þorgh (þoruh) his honde (hondes), & þe þridde þorgh (þoþe L) his fet. Me was so wo y myzte nozt stonde, Of (wepinge L) blod my hondes (L leres) woxen (L were) wet (weete). ffor al his sorwe (L peyne) wolde he (L he nolde) nozt wonde, þat he was (L nas) euere meke (L mylde) & swet; Was þer no reste for to fonde, Whanne þat he (om. in L) his lyf for-let.

Then follows in TLD: Allas þe (L þat) swete heued (L hed) allas (D Allas þin heuid þei al to-race), þat (om. in T) was wonid (T wont, L woned was) lye (T to lye) to my brest, I saw (L seye þat) it honge (T hange, L om. it honge), it (D &) had (TL hadde) no plas (L place D space) Wher-on (L -omme) it myhte ouht (om. in TL) han (TL take) rest (D reste). To come to (T til) him (L him to) had (TL hadde) I no grace (T gras L space), þat was wonid ben to him alþer-neste (TL þat y was wont (L woned) to nyþe (L neighe) nest (L nexte)). Þei heng (L henge T hangede) him by þe (D on an) hey (om. in T) pas (L pace D space), There as þede (TL þer al folk þede (L þeode)) boþe (om. in L) man (T mest) & beste (T leste).

Then in TL follows Vern. 345—352, which stanza is om. in D. 345 T saw L sauh TL þat. L þere were. 346 L On his. TL body. T ronne L rennyng. TL on. 347 TL Lo Bernard my s. L deore. 348 L So serueden him. TL gewes. 349 TL I hadde blisse whan. 350 L hise, om. in T. TL many.

- [þen]¹ al wox won Bodi and leore, ¹ MS. ffor T þanne L þo
 þat feirest was of alle fode. 352
- “So feir ʒit was neuer nomon,
 As bereþ witnesse holy writ :
 þanne was his beute al a-gon,
 As þe gospel telleþ lit. 356
- I hedde a sone, nou haue¹ I non, ¹ D þan had
 Me wontep¹ boþe weole and wit ; ¹ D wantid
 I not¹ in world whoder to gon ¹ al. ne wiste, nyste
 ffor serwe þat in myn herte sit. 360
- “Bernard, hedde I honged him bi,
 Sum-tyme my serwe hedde be pas.
 I stod and loked vppon hiʒ,
 Wher heng my ioie and my solas. 364
- þe Iewes seiʒ me ful sori,
 þer as I stod in þe plas :
 ffor þat I made screweful cri,
 þei beede me schome and harde gras. 368
- “ffaste I criʒede in my manere,
 ʒut ne was I not I-herd ;
 þo I criʒede, he mihte me¹ here,
 Witnesse boþe of lewed and lered¹ ;
 ‘Merci!’ I criʒede to my sone dere,
- ¹ al. not
¹ 2 vv. om.: cf. D Wol febil I was, weplug in fere, & of here vilenye aferd.
- ¹ how she lookt at Christ on the Cross,
¹ how the Jews abused her,

351 T þanne wax wan boþe hyde & lere L þo wex he al wan liche & lere.
 352 TL fairest. 353 L ffor so. D fayr a man. DL om. ʒit. T was ʒut. T noman D non L man. 354 D beriþ T beriʒt. DL witnes. T in holy. D writte. 355 D þer TL þus. T bewte L beaute D fayrhed. D þan al gon. T agan. 356 T Al-so. D þe apostelis tellin itte. 357 D had TL hadde. D þan had. 358 D wantid T wantep L wantes. DTL wele. D witte. 359 DTL Bernard (L And) I ne wiste (T y nyste) whedir (TL whyder). 360 D Sorwe was in myn herte so knytte TL þe sorwe ʒut (L ʒette) at m. h. sit. 361 DT But (T ffor) had þei (om. in D) hongid (T hanged) me (T my sone) him (T me) bi L Bot euery (!) I was him faste by. 362 D Mi sorwe had ben in schortere spas L ffor any þat euere þer was T S. my sorwe myʒte pas. 363 L stoed. D lokid TL lokede. T op an. L hey. 364 TL Where þat henge al my solas. 365 D saw L seyen T made. TL om. ful ; D þan. 366 D þei bad me leue wiþ sori gras TL & skornede(n) me boþe (om. in L) more & las. 367 D But euere I was him ful ny. T And for. TL om. þat. TL so reuful. 368 D ffor al my care I folewid his tras. T beden L bede. TL shame. L grace. 369 T Mekel L Often D And often. DT cride L criede. DTL on. 370 DT But þer L Bot fer. DL om. ne ; T no. L I was &. T noʒt L nought D noþing. DT herd. 371-6 D & whan I cride þei (r. he) wold not here, My pyne witnessip lewid & lered. I seyde ‘Merci, my sone so dere, Alone þou leuist me in deserd.’ Wol febil I was weping in fere, And of hire vilenye aferd. T ffeble y was & wep in fere, & of here velenye aferd. þat y cride þeʒ (r. he) myʒte noʒt here, My pyne witnessep boþe lewed & lerd. ‘Mercy, my sone, my fader dere, Alone þou leuist me in þis desert.’ L ‘Mercy, sonc, my fader deore,

' Al-one þou leue[st] me in desert !'

þenne he bi-tok me til a fere

And bad, I scholde not ben a-ferd.¹ ¹ vv. 375-6 *at. om.* 376

" A llas, Bernard, þat I scholde se

A Mi sone hongen bifore my¹ feete !

how she
prayed Christ
to let her die
with Him;

I seide : ' Sone, let me dye wiþ þe, ¹ *at. naylid þorw hand &*

Er þen þou þi lyf for-lete ! 380

Mi sone, my lord and al my gle,

þou hast euere be Milde and swete :

But þou haue pite now of me,

þer may no mon my Bale bete.' 384

"¹ I criede : ' Maudeleyn, help now—

and cried to
Mary Mag-
dalene to
help her
pray.

Mi sone haþ loued ful wel þe : ¹ vv. 385—432, the discourse with
Magdalen, added by the poet.

Preie him þat I dye mow,²

It was taken up by the Charta
Christi in MS. Reg. 17 CXVII.

þat I nout for-ʒeten be !

² MS. now

Seost þow, Maudeleyn, now, 389

Mi sone is honged on a tre,

ʒit alyue am I and þow,

And þou ne preyest not for me !' 392

" Maudeleyn seide : ' I con no red,

Care haþ smiten myn herte sore ;

Alone þou leueste me in deserte, Contfortales & of feble chere Ande of þe gewes vilanye aferde.' Bot þat I criede men myghte not here, Þerof bere wites lewed & lerede. 377 TL om. þat. D schuld. 378 DTL naylid þorw (T þorgh L þoruh) hand (TL honde) & fete (T fet). 379 DIT cride L Leone. T lat. D deyen T deye. 380 L Er þat DT Longe or (T er). D he his lyf. T forlet. 381 L om. sone. TD om. and, T in alle gle D myn herte gle. L gleo. 382 T þat were euere meke. D hast ben boþe, euere om. L om. be. 383 DT mercy. TL om. now. DTL on. 384 D Who myht ellis my b. b. L om. þer ; TL noman. T bot.

After 384 DTL have the following stanza : Sone (L A, sone) þou hast ben fayr & hende (T hast euere ʒut ben h., L hast beon euere h.), & bletheli (L gladliche) don al (om. in TL) þat I (þe TL) bad ; If (T And ʒif) þou leue (L leuest T loue) me at (L atte) swich an (TL om. sw. an) ende, Of sorwe schal I neuere ben (TL ne (om. in L) worþ y neuere) sad. ful (om. in TL) loth is deth þer he wile (L wole T wolde) lende (T sende), But (om. in L, T And) now wold I (L I wolde) of him (T of him y wolde) ben (T be L beo) glad, He ne may so sone his (TL a) spere sende (L me s.), þat (om. in L) soner (TL rapen) I wolde þerof ben stad (TL þat y it had).

385 DT cride. DTL Magdaleyn. DL helpe T help me. T nowe. 386 DTL haþ euere ʒet (L om. ʒet T ʒut euere haþ) loud the. 387 T And praye D And bidde. L to him. DT deye. D mow TL mowe. 388 TL y forʒeten (L forʒete) here noʒt (L ne). D forʒetin. L beo. 389 DTL Magdaleyn (L Magdelyn) mylde (om. in TL) ne (om. in T) seest þou (T sestow L seoston) how. 390 T My lord. D hangip T deyeþ L dieþ. DL vpon. TL þe D ʒone. L treo. 391 DT And ʒet (T ʒut). D on lyue L oliue T on knoc. T er y D I am. 392 D þat I myht deye þou preye for me. TL om. ne. T noʒt L noþinge. 393 T Þo magdaleyne L þe Magdeleyn. DTL can. 394 DTL Sorwe. D smetin. T myt.

I stonde, I seo my lord neih ded, And þi wepyng greueþ me more. ¹	¹ MS. sore	396	
Cum wiþ me! I wol þe lede In to þe temple her be-fore.			Magdalene wants to take her away to a quiet place;
Mi ¹ Mournynge is boþe feble & fede, ffor þou hast now I-wept ful ȝore. ²	¹ at. py	400	
“Ich askede þe Magdaleyn: ‘wher is þat place, In pleyn, in valeye or in hille, [þer] I mai me hyude for eny cas, þat no serwe come me tille?		404	but Mary doubts that she can find rest away from her Son.
He þat al my Ioye was, Now deþ of hym wol don his wille; Con I me no beter solas þen for to wepe al my fille.’		408	
“þe Maudeleyn cumfortede me þo, To lede me þerwe, heo seide, was best. Care hedde smiten myn herte so þat I miȝte neuere haue no rest.		412	
‘Soster, whoderward þat I go,			

395 D Her I stonde T ȝis stand. DTL & se (L seo). D him. DT ner. 396 L om. And; D But T & ȝut. D greuþ. DTL more. 397 DL Come T Kom. TL wiþ me lady (T lefdy). D & I schal. T wil L wile. T led. 398 D Vnto a stede þou saw not ore. T Intil. TL a. 399—400 D þer may we morne wiþ-oute drede Stille oure loue as nouhte ne wore. 399 TD py. L om. boþe. TL faynt (feynte) & L fade T sed. 400 TL weped (L wepen) now. 401 DTL I. D askid. L om. þe Magdaleyn; DT hire. DTL was. DTL plas. 402 TL playn. T om. in D valey L vale. L oþer. T on. D hil. 403 DTL þer (TL þat) I mylhte beu (T by L beo). T fore. L any. 404 T þat me ne come no sorwe. DL sorwe. D ne come. 405 D Of him TL In him. 406 TL om. Now. DTL wiþ. T shel L shal D haþ. 407 D In no stede is my s. TL Wot y now (om. in L) no b. s. 408 D But. T wepyn L weopen. D euere al.

After 408 TL have the foll. stanza: I cride (L eriede) to þe gewes ilkon (L echone): ‘Why lat (L lete) ȝe me þus longe chyde? My voys (noyse) ȝe myȝte a-bate anon Longe er it were pas(s)ed tyde. I am a mayden (mayde), he is (& he) a man (mon): Why ne wille (L nile) ȝe hange (honge) me be his syde (him besyde). In L v. 3-4 & 5-6 are transp.). Þanne ȝe myȝte (L myȝhte ȝe) be (beo) awreke anon; Wherto wille (wole) ȝe lenger abyde?’

Then DTL the foll. stanza: I eride (on him D) ‘Ihesu, sone (T sone ihesu) hende, Swete fader, me is wo (D what schal I do?), I may not bryng (TL bringe) the out of bende, Ne þou (L lon) ne (om. in D) may (T myȝt) not (om. in T) come me (L þe) to, Ne þou wilt (L nilt) me no solas (T no solas wilt me) sende, Ne (TL þe) Magdaleyn ne othere mo. Best (D And best) me were hom (L oute) to wende, But (T And) for sorwe I may not (TL y ne may (L I may note) for sorwe) go. In D v. 5-6 & 7-8 are transp.

409 D om. þe. DTL Magdaleyn(e). D comfortid T confortide L confortede. 410 D & seyde Go hom, þat were þe beste. TL hom inst. of þenne. TL she. T is. 411-2 TL Bote (om. in L) wepyng dede (dide) me (MS. ne) wexe (L my body) wo, ffor sorwe ful neȝ my lyf was (L my lyf was ney) lest. 411 D haþ smetin. 412 D At hom schuld I fynde no r. 413 DTL I seyde to hir (T soster L sostren) whedir-so (T whider L whare) I go.

Mary says she	þe wo of hym is in my Brest ; While my sone hongep̄ so, His peyne is in myn herte fest.	416
	“ ‘ I seih ¹ my sone, [my] ffader dere	¹ r. se
	Heiþe hongen vp-on a tre ; I hedde blisse whon I him bere, And now deþ for-doþ my gle :	420
would not leave her Son,	Scholde I leten him hongen here And lete my sone al-one be ? Maudeleyn, þenne vnkynde I were, þif he schulde honge & I schulde fle !	424
but would stay and	“ ‘ Vnder þe Cros leuen I-schille ¹	¹ l. chille
gaze on the Cross.	And seo my sone hongen þer-on ; Of siþt I nedde neuere my fille, ¹ Whon I loke[d] hym vppon.’ ¹ at. Whan I him saw on erthe gon I had hem gon wher was heore wille, þe Maudeleyn and euerichon : ‘ And my-seluen be-leuen I wole, ¹	427
	ffor I nil fle for no mon.’ ” ¹ at. I wold not fle for Iewis non.	432
	B ernard [seide] ² : “ wordes swete	¹ vv. 433—448 added by the poet. ² MS. my sone
	þe Maudeleyn also gon say ; Ladi, [heo seiþ] ¹ þi serwe vn-meete	¹ MS. we sen
	And fayn [heo] wolde ² han it a-way	² MS. we wolden 436

414 D Al my ioye now haue I leste TL Ne (om. in L) shel (Shal) I neuere take rest. 415 D Whil þat TL ffor. T þat h. D hongip̄ T hangeþ L hengeþ. 416 D Care comiþ neuere out of my brest TL Sorwe (T þe s.) is smyten porghæ (þoruhe) my brest. 417 D se L seo T saw. DTL my fader. 418 D Hie. T honge, D hange heræ. T oppon. D þis. L treo. 419 D Wiþ-oute peyne I dide him bere. TL hadde. T whænne L þo. 420 L om. And. DTL wile (T wil) deth fordon (TL fordo). L gleo. 421 DT How schuld (T myþte). DL lete him T him lete. D hangen L honge. 422 DT & suffere (T soffren) him alone to be. L my child. beo. 423 D Ow Magdaleyn. DTL om. þenne. 424 D schuld TL sholde. DT hange L hongen. L om. schulde. 425 T erois. D beleuen T byleue. DTL I wille. 426 DTL I inst. of And. DT se. DTL my flesch. D hongin T honge L hongep̄. 427 D Of þat sihte. T sich. T y hadde DL had(de) I. 428 D Whil. DTL I saw him (TL him saw (L seye)) on erthe gon. 429 L go. T whyder þeþ wille. D þer w. 430 DT Magdaleyn(e) L Magdeleyne. T euerilkon L hem ilkon. 431 TL And y my-self wil leue(n) stille D ffor I wold there beleue stille. 432 DTL ffor om.; I wold (L nile) not (om. in TL) fle for Iewis (gewes) non. 433-4 TL Bernard seide þe wordis (wordes) were swete, þat þe magdaleyne þer (om. in L) gan (can) seye (say). D Than spak Bernard wordis swete, ffor Magdaleyn gan he say. 435 DTL om. Ladi ; Sche (L Heo) saw (L sey) þi sorwe (L dedes weren) so (om. in L) vnmete. 436 L om. And ; D fful fayn T þæt fayn. L heo wolde þi sorwe delay T sche was þe soþe to seye D schuld haue mad þe lay (crossed out ; by a younger hand : wold sche an (?) had a way).

And, deore ladi, þi bale to ¹ beten ;	1 om. to	
But in riȝt resun was his ¹ way.	1 r. þi?	
Ladi, ȝif I dorste þe be-sechen,		
To aske þe more I wolde þe pray.		440
“Of angussche þou hast told me strong ; ¹		
Myn herte is not as Ich wolde,	1 v. om., cf. notes.	
I ne may hit wiþ serwe fonge, ¹	1 r. fonde	
And ² what my lord siggen wolde,	2 al. But	444
To aske þe more nul I not wonde,		
Whon þe Iewes Breme and bolde		
Naylede him þorw feet and honde,		447
Aftur þat Iudas hedde hym solde.” ¹	1 This v. is superadded, to supply v. om.	
“ B ernard, I haue told my þouȝt :		Mary says,
Wolt þou now ȝit aske me more ?		
Be I forþere in tales brouȝt,		
I-wis, þou greues me ful sore.		452
Ac for þou hast me be-souȝt,		tho' it grieues her,
Blepeliche I wol telle þe fore ;		
I wot, þow art in longyng brouȝt,		she 'll tell him.
To witen wat his wille ¹ wore.	1 al. wordes	456
“Whon ² my sone deþ scholde han,	2 al. Er þan	
Delful wordes wiþ him þer were :		
ffurst he seide : ‘be-hold, wommon !’		

Here in D a leaf (f. 26) is wanting, with v. 437—512.

437 T And fayn she wolde L & blethely lady. TL om. to ; bete. 438 L om. But. L resoun T skele. T hadde by L he hadde. T no weye L no nay. 439 T Leuedy. L ȝou. L beseke T grete. 440 TD To wyte more. T ȝut wolde y. L ȝou. T preye. 441 TL Of þyn angwisch þou hast me told, Leuedy (Lauedy), as y may vnderstonde (2 vv.). 442 T My. T y L I. T wold. 443 TL om. ne. wiþ no sorwe. T fonde L wonde. 444 TL Rote. seye. T wold. 445 L asken. L om. þe more. T om. more. T wil y L I wolde. T noȝt. 446 T Whanne L Whan. TL gewes. T bold. 447 TL Dryue(n) nailles þorgh (poruh) his. 448 om.

After 448 TL have the foll. stanza : And sithen (sithe) hangeden (hongede) him ful (L vpon) heȝe (heye), & crounede him (om. in T) wiþ thornes of tre (treo). Marie (L Lauedy), þou were him ful neȝe (neye), I wot it may non oþer be (beo). Al þe sorwe þat þou þer seȝe (seye), Swete leuedy (lauedy) tel þou me. Whanne (L While) þy sone þo (T þe) peynes (L peyne) dreȝe (L drye), What(e) wordis (wordes) dreide he to þe (L þeo) ?

449 T þe told L tolde þe. 450 T What þynge wiltow aske L Wonder what wiltow a. L om. me. 451 L Beo. L it T þou. T ferþere. L tale T sorwe. TL y-broȝt. 452 TL greuest. 453 TL Bote (om. in L) louely (Loueliche) þou hast. 454 & 456 transp. in T. 454 L Ande fayn I wole þe telle f. T To wyte what his wordis wore. 455 T And now art þou. 456 L wite. his wordes. T & fayn y wille þe telle more. 457 TL Er þan (L þat) he deyde (dyede) sone anon. 458 T Wel delful. L worde. TL om. þer. 459 T ffurst L ffirst. L womman.

Mary says that Christ bade John keep her,	And siþen he seide : ‘ be-hold þou here ¹ ! ’ And siþen he seide to seynt Ion : ‘ Kep my moder leof and dere ! ’ Me þouzte myn herte al to-chon Such wordès of hym for to here.	460 464
	“ He bed Ion, as he was hende, Kepe mé and ben al at my bone Whoderward I wolde hym sende, As h'im-self was wont to done.	468
as He must go to His Father.	‘ Heþen, ’ he seide, ‘ I mot wende, Mi tyme neizþ swiþe sone, I may her no lengor lende, I mot in to my fader trone.	472
	“ M oder, þe Bodi þat þou bere, In hard penaunce þou miht hit se, [ffor] al Monkynde þat dede were ffrom deþ schal areysed be.	476
He will restore	I seo ¹ a schep, þat was me dere, þat wiþ wronge was stolen from me : I schal him bringe þer he was ere, And of his þraldam make him fre.	1 <i>at. seke</i> 480
mankind	“ þe schep be-tokneþ al monkynde, Mi fader wolde þat hit weore souzt ; Wiþ-owten me may no mon [hit] fynde,	
by His blood to His bliss.	ffor wiþ my blod hit mot be bouzt. I wol hit bringe to rihte mynde, To my blisse he ¹ mot be brouzt, And þou [ne] schalt, moder, leue be-hynde : Swete Moder, ne wep þow nouzt !	484 1 <i>r. hit</i> 488

460 TL On Ion (Iohā) þy cosyn (L sone) by þe (L þat stondeþ) here (L þere). 461 TL om. And. T Sethen L Sipe. 462 L þi. L leoue T lef. 463 T ffor sorwe þohte myn herte þan. L þat myn h. choñ (al to om.). 464 T Swilk L Suche. TL om. for. 465—472 om. in T. 465 L bad Iohā. 466 L Enere-more beo at my b. 468 woned. 469 He seide he myghte no lenger lende. 470 His tyme neyghede. 471 And saide þat he moste wende. 472 On heye to his fader in throne. 474 TL Is hard (om. in L) pyned as þou maist (L myghte) se (seo). 475 TL ffor al T man-kende L mankynde. 476 TL Reysede (T Rysen) shulle (L sholde) to lyue be (beo). 477 T seke L seche. TL is. 478 T was wiþ wronge. TL fro. 479 T shel. L it ; it. 480 T þraldom. L it freo. 481 TL þat. TL om. al. L mankynde T mannes k. 482 TL wile. be (L beo). 483 hit om. TL noman. 484 T om. ffor. T moste. L beo.

In T the rest of the poem is wanting (last leaves torn out).

485 L I shal it seche & vnbynde. 486 & into blisse it shal beo b. 487 moder shalt, ne om. 488 Ac suete m. . ne om. weope.

- " þau3 þou seo me hongen heize,
 I prey þe, Moder, ne wep not sore ;
 Al þe peyne, þou seost me drye,
 Hit is to saue mon þerfore. 492
 Betere hit is þat on dye
 þen al Monkynde euer-more.
 So longe schal I not lye
 þat I [ne] schal wel my deþ restore.' 496
 " þus were his wordes loken in on
 þat seint Ion scholde me loken.
 þau3 he were my kynnes-mon,
 þerfore ich him [for] sone toke.¹ 500
 Such wordes he speke con. ¹ L. ffor my sone I him þere toke.
 þat¹ al my Ioye I þer for-soke. ¹ r. 3it? but yet she
 Bernard, þow most þis wordes tan lost all joy.
 And craftliche writen hem in boke ! 504
 " Bernard, O þing dude me wo :
 He þursted, my sone, & gon to erie. Christ
 To 3iuen him drinke þei þou3te þo, thirsted ;
 þe Iewes ful of ffelenye : 508 the Jews
 Eysel and Galle þei mengeden also, gave Him
 Wiþ a sponge þei brou3t hit an hize vinegar and
 And wiþ a launce þei putte him to, gall.
 þe Iewes ful of Ribaudye. 512
 " I¹ criede to hym : ' ne drynk hit nou3t ! ¹ MS. þei Mary begd
 þe Iewes on scorn hit [haue]¹ I-mad : ¹ MS. hedde. Him not to
 Hit is Eysel and Galle I-wrou3t, drink it,
 3if hit stynke, þou mi3t be sad.' 516
 Loueliche he me¹ be-sou3t, ¹ MS. he hedde me
 þat I scholde boþe be bliþe and glad :

489—496 L reads instead: Moder, alone shalton note beo, þauh þat I nouh wende þe fro. þou haste a sone shal loken þe. Iohñ, þat for me now is ful wo. Loue him, moder, in charite, As þei he were þi sone also, And honure him as þou woldeste me, & weren þine children two. 497 L weren . one. 498 He bade Ion sholde. 499 kynnesman. 500 ffor my sone I him þere toke. 501 þe wordes þat he . gan. 502 þat om. þere. 503 þese. 504 & craftily do write h. in a b. 505 Bot o thinge 3et dide. 506 I am thurstē my sone gan erie. 507 3euen . þei were thro. 508 gewes . felonye. 509 Aysel mengede wiþ galle also. 510 In . spounge . broughten . hit om. ou heye. 511 And om. pitten. 512 DL I cride sone drinke it n. 513 D Iewis L gewes. D for pyne to the it made. L on sk. it haue made. 514 D fful bitter to the thei it w:L of eysel. 516 D þe stink to felin L To fele þe stynche. D ben L beo. 517 D Wol loueli þan. DL om. hedde. L besoughte. 518 L And bad me beo bl. D schuld stilli make me glad.

	‘þorw þis drynke Adam [is] ¹ bouzt,	¹ MS. was	
but He did.	I drynke hit as my fader bad.		520
	“ ‘þerfore I preye þe, Moder hende,		
	Lef þi deol, ne wep no more!		
	And I schal to my fader wende		
	And bring hem vp þat were for-lore.		524
	And after þe þen schal I sende :		
	But I mot, Moder, go bi-fore,		
	And after schalt þou wiþ me lende		
He promist her bliss with Him.	In Ioye and blisse for euer-more.’		528
	“ Þenne þe Iewes ful of pride		
	Two þeues þei hynge my sone bi ;		
	þat on þat hengede bi his syde		
	Crizede to my sone Merci.		532
Mary tells how one Thief rebuked Christ,	þat oþur onswerde in þat tyde :		
	‘ He hongep herre þen þou or I		
	On þe Croys wiþ woundes wyde,		
	To crie Merci, þow dost foly.’		536
	“ þat oþur seide : ‘ Mon, þow art wod,		
while the other prayd Him	þis ilke Mon ¹ [is dampned] þorw false red,	¹ az. Ihesu	
	He hap do noþing bote gode,		
	He weore not worþi to be ded.		540
	Ihesu as þou art mylde of mode,		

519 L þoruhe D ffor wiþ. D drink. D Adam is L is Adam. 520 D þis drink is. L for.

After 520 L has these 2 stanzas : þis coppe is of my fader assente, I drinke it, moder, be his reede ; þauhe it beo bitter & ful of stynche, I drinke it for Adam-is deede. And sone after þis bitter drinche Now shal deye my manhede, þe thridde day wiþ-oute blenche, I shal arise fro þe deede.—þerfore wite wel to wisse, þe thridde day I shal arise, Al hol & sound wiþ-uten misse, As gode & man in alle wise. Alle my freondes to mychel blisse þat haue y-louede my seruise. þerfore, moder, take som lisse, þi weopinge doþ myn herte agrise.

521 D prey. 522 L Leef D leue. D þi cri L þis sorwe. DL & wepe (weop). L namore. 523 DL To my fader I muste (L mote) w. 524 DL & bringe to him þat. D was. 525 L om. And ; D And setthe for. L þe moder. DL om. þen. DL I schal. 526 D om. But ; L Ac. DL Moder I muste (L mote). D gon. 527 D To ordeyne þer þou schalt L L þanne schaltou. L lenden. 528 D ffor ioye & bl. schal euere ben thore. 529 L þus D Bernard. 530 D ij L tweye. D theuys L theoues. L om. þei. D heng L hengen. DL him by. 531 DL On eueri (L eiper) half his swete (L my sone) side. 532 DL þat on began (L gan) to (om. in L) erien (L crie Ihesu) merci. 533 DL oþer. D answerid L answerede. 534 D hangip L hangeþ. DL heyere. þan. 535 D Vpon. DL a cros. D woundis. 536 DL To askin (L bidden) him help. D it is. 537 L He DL answerid man. D art þou. L woede. 538 DL Ihesu is dampnid wiþ fals r. 539 D He dide neuere nouht but. D good L goed. 540 L were D is. D ben L beo. 541 D To Ihesu he seyde wiþ mylde mod. L Ihesu þat arte. moede.

- Whon þou comest to þi godhed, to lead him
aright.
þorw vertu of þyn holy blode
þe rihte wey þat þou me lede!¹ 544
- “ Mi sone seide: ‘ Mon, þou art wys,
ffor þin askyng Blessed þou be!
þerfore I graunte þe paradys,
þis day þou schalt my Ioye i-se.’ 548
I stod and lokede in heore Vys,
þo þei hongede¹ vppon þe tre: ¹ *al.* How þel deyde
þat o þef wente to heuene-blys,
þat oþer gon to helle fle. 552
- “ þis was, Bernard, my grete solas,
þat O þef so sone heuene won;
þenne wuste I¹ wel in heore cas, ¹ MS. þei
Mi sone was studefast¹ God and Mon. ¹ *r.* sopfast 556
And [as] I my-self stod in þe plas,
Mi sone ful loude erie he con:
‘ Heloy, heloy,’ his criþing was,
‘ Lamaꝝabatani,’ after þon.” 560
- þis is now, as 3e mowe [se],¹ ¹ MS. here
On English to vnderstonde bi:
“ ‘ ffader,’ he seide, ‘ In Trinite,
Whi forsakest þou my Merci? 564
Hider I com þorw red of þe,
To þe I take my soule an hiþ.
Wiþ wrong I dye vppon þe tre,
To fulfillle þe propheci.’ ”¹ ¹ *al.* DL. 568
- “ Father, why
dost Thou
forsake
Me?”
“ Father, to
Thee I com-
mend My
soul.”
“ Consum-
matum est.”

542 DL whan. D comist L arte comen. L into. 543 D ffor. D blod L bloede. 544 D To þi regne þe wey me lede. 545 D þan seyde his avys. L man. 546 D ffor þi trouwe wel schal þou be. L beo. 547 L ffor-þi. 548 D To-day. L ioy. D se L seo. 549 D lokid on hem iwis. L hem in þe vys. 550 DL How þei deyde (dieden). D on. L treo. 551 D one soule; L on, þef om. L to paradis. 552 D þat oþer thef to helle gan. L gan. L fleo. 553 DL Bernard þis was to me gret (L a g.) s. 554 L Þe theof (þat om.) D How sone þe thef. DL wan. 555 D þan L þanne. D wiste I L me thoughte. L om. wel. D be þat L in alle. 556 D þat my s. D om. studefast; L sothfaste. DL man. 557 D And as L As. DL om. myself. L stoede. D in þat. L place. 558 DL om. ful. D erien. DL om. he. D began L gan. 559 L Hely hely. D crieng. 560 D he seyde inst. of after. DL þan. 561 DL þis was a word of gret pite. 562 D To vnderstonde english þer-bi. L In. vnderstande. 563 DL god inst. of he seide. D trenyte. 564 D forsakist þou L forsakeston. D me whi? 565 DL Swete (om. in L) fadir, I prey to (L beseche) the 566 DL Take my soule fro my bodi. 567 D þou wost wel þin schal it be L þin it is siker þou beo. 568 D Now is fulfillid L & fulfillede is.

- (Saturday) "1 **M**erci, ladi," seide Bernard, 1 vv. 569-592 added
by the poet.
St. Bernard asks Mary "Swete Moder, God zelde hit þe!
- On Serterday,¹ I haue herd, 1 r. Scherthursday
How he was went a-wei from þe, 572
And on þe friday how he ferd,
þer he hongede on þe tre.
Al-how þe Iewes him bi-cherd,
Loueli ladi, lere þow me! 576
- "And how he was after taken adoun,
Tel me, Moder Marie Mylde,
Of¹ þe Crois aftur þe passioun, 1 MS. On
2 vv. om.:
How þou weope for þi chylde² L And Ioseph can so redi-boun
þe corps fro shame forto schilde
And geete him wiþ þis (!)¹ orisoun 1 Orig. his
Of Pilate and of þe Iewes wylde!
þe holy lore of þis passioun 583
ffrom þe fend hit may vs schilde.¹ 1 vv. 583-4 superadded.
- "1 Tel me, ladi briht and schene, 1 1 v. om.:
Wzuche were þi frendes euerichon And how he was leyd in
þe ston
þat wolde at his buriing bene,
And how þou were saued from þi fon 588
In þe Temple, wiþ-outen wene;¹ 1 vv. 588-9 *az.* after 592.
þe serwe of þe and of seint Ion
- and who was
nt his burial.

After 568 D (not L) has these 2 stanzas: Vnto helle his gost gan wende, As his faderis wil it was, To bring Adam out of bende, & for to bynde Sathanas. Sone þer com a lotheli fend, And sette him be my sonis fas, To take þe soule & to helle it sende, But no synne in his bodi was.—Þat sihte dide me werst of alle, ffor as ded I fel thern doun; My susteris began aboute to falle Weping & made ruful soun. Iohn my cosyng can me vp calle, And wold me lede toward þe toum. Now haue I told & brouht to stalle þe peynes of his passioun.

569 DL Seynt (om. in L) B. to (L þo to) Marie answerid (answerde). 570 DL Ladi (lauedy) blissid (y-blessede) mote þou be (beo). 571 D Of DL scherthursday. D now DL haue I. 572 L taken away D bounden & led (awei om.). DL fro. 573 D & also of good f. DL it. 574 D Whan þe lewis heng him on. L Swetely hastou kennede me. 575 D But how L After-warde hou, D þi sone was L he was DL beried. 576 D My swete l. L Dere l. D telle; L letz me nou seo. 577 DL om. after. D takin doun. 578 DL Telle. Marie modir. 579 D Of L ffro. DL cros. DL after his. 580 D þer þou were L & hou þofu] weptest. After 581 DL read first: And (L & hou) Ioseph can so (om. in L) redi & (om. in L) boun, D His bodi of þe cros doun to hilde L þe corps fro shame forto schilde. 581 D Wiþ preyere and wiþ good resoun. L wan. his. 582 DL ffro. D & fro þe L & þe. 583-4 om. in DL. 585 DL And how he was leyd in þe ston, Telle me ladi (L marie) briht and schene (2 vv.). 586 D & whiche. L weren. DL his frendis (freondes). 587 D wold L wolden. D beryeng L beryinge. 588-9 follow in DL after 591. 588 L om. And. D þou keptidst the L he kepte þe, D whan þei were gon L fro þi foon. 589 D In t. fro þi sone I mene. L wiþoute. 590 L sorwe D wordis.

Tel me, ladi, al be-dene, Of þi some bodi and bon!" ¹	¹ This v. superadded.	592	
O ure ladi seide: "Bernard, allas, What woltou more aske me?"			Mary tells St. Bernard
Tel I þe forþure of þis cas, þe swerd of deþ wol neiþ me sle.		596	
Ioseph a-non nom his pas And bed his bodi vppon þe tre.			how Joseph was given Christ's body if it was dead;
Pilate him grauntede and Cayphas, 3if þat þei witen, þat he ded be.	¹ 01-026 introduced by the poet.	599	
¹ "Pilate[s] kniþtes steorne and stoute fforþ wiþ Iosep gunne þei wende, And oþure kniþtes wiþ gret route, Summe his fon and summe his frende.		604	
ffurst þis kniþtes wenten aboute ¹	¹ r. ffurst þei went þe þeues aboute		and how Pilate's kniþts broke it,
And bursten boþe Bak and lende; [Bernard], þen was I ¹ in gret doute,	¹ MS. heo		
So han to ¹ serued my sone hende.	¹ r. to han? az. þei wold so serue	609	
"I suwed after wiþ al my miht, Ion and my sustren two. Here now, Bernard, al apliht, þe strengeste pyne ¹ of al my wo.	¹ az. point	612	
Be-syde þe Roode þen stod a kniþt, Blynd he was and lome also, Alle þei seide Longeus he hiþt: Vnder þe Roode þei dude him go.		616	while Lon- geus
"þei token him a launce good			with a lance

591 D I wold wite hem alle b. 592 om. in DL. 593 DL Marie. L seide to D answerd. 594 DL Whi. L wiltou D woldist þou. D mor aske þet of. 595 D And I telle fetherhe þis harde cas. L in. 596 DL of sorwe. D in myn herte wile be L wile me sle (neiþ om.) 597 DL I. vnto (L to) Pilate tok his (L þe) pas. 598 L To bidde þe b. D To haue þe b. D down of. 599 L om. him; D it. D grauntid. 600 L Bote þat D As some so. D wiste. D þat ded was he. L beo. 601 D Pilatis L Pilates. D knightis. DL sterne. 602 D Ioseph. L gonne D gan. L om. þei. 603 D other L oþere. D Iewis L gewes. D felle & proude. L a inst. of wiþ. 604 L Somme D ffele. D fos. D & fewe. 605 D þei zede þe theuis al aboute L ffirste þei romnen þe theoues aboute. 606 L breken D dide brek. D hire boþe lende L here backes & here lendes. 607 D Bernard I was þan L þo was I bernarde. 608 DL þei wold(e) so serue my s. so h. 609 D folewid L wente. 610 D & also. L myne. D sisteris L sostren. 611 DL Bernard þou schalt herin (heren) apliht. 612 D strengest. DL poynt. 613 D Among hem DL þer stod. 614 Blind illegible in L. DL lame. 615 D þei seyde alle Longius L Longeus seiþ þe boke. 616 D þei dide him vnder þe cros to go. L cros. maden. 617 D þei putte a l. in his hand.

pierst Christ's side	And sette hit to my sone syle, ¹ And Longeus þruste wiþ gret mod To my sone herte gon glyde ;	¹ <i>al.</i> 2 vv. more.	620
till water and blood flowd from it ;	þe water & þe rede blod Ron down of his woundes wyde. Doun I fel al þer I stod,		623
	No lengor stonde I ne miȝte þat tyde. ¹ " þei weore ¹ went to sire Pilate, And we bi-lafte wiþ reuthful rou[n]. ¹ Whon þei weore I-gon heore gate,	¹ 623-4 superadded. ¹ <i>al.</i> þe Iewis þan ¹ MS. rou	627
how Joseph took down the body,	[I bad] ¹ Ioseph nime ² hym a-down, Til I hym hedde, me þhouȝte ful late, þe Iewes weoren alle ful feloun. Ioseph seide to me wiþ þate : ¹ ' To bringe him þe we ben ful bounn.'	¹ MS. And ² MS. nome ¹ <i>al.</i> we ben þer-ate	632
Nichodemus drawing out the nails.	" Nichodemus þe nayles out drowȝ, And Ioseph nom him in his Arm ; Mi sone he louede wel I-nouȝ, He tok hym down wiþ-uten harm, And nom him of þe heize bouȝ And leyde him softe in my Barn.		636

618 L setten. D sonis. After 618 L And crieden on him as þei were wode, Shof vp þei seiden what so betide. D þe Iewis on him were criand Put vp, Longius, now is þe tide. 619 D þorw hem was Longius wel willand. L om. And: L shef wiþ egre m. 620 D sonis. DL it gan. 621 D Blod & watir þer com rennand L Anon spronge oute water & blode. 622 D Out of þat wounde pat was so wide L & ran down enlonges be his side. 613-14 om. in DL here.

After 624 DL have these 2 stanzas: þan wax (L was) myn herte heuy so (L as) led, Whan (L ffor) I saw (seye) þat ruful (reuful) sihte, þe (om. in L) watir wiþ þe (L & eke) blod so red, To Longius hand it ran doun rihte (L Ran oute of þe wounde aplighte). Doun I fel as I were ded, Lengere to stande (L stonde) had I no myht (cf. Vern. 623-4). Iohn my cosyn (my c. om. in L) comfort (couferte) me bed, & so dide (so d. om. in L) Ioseph, þat (L þe) trewe knyht.—þe blod ran (L fel) down to Longius hond (L londe), He wipid (L wipte) his eyen & wel he sey, L ffeide & wode water & londe, fflou in firmamente on hey D þer is no creature in watir ne lond þat myht suffre þe sorwe þat had I. DL On knes (L kneos) he þankid goddis (godes) sond(e), Toward heuene his heuyd (L hede) on hi (L he bey), þat sihte my care (L of c.) mekil (L him) vnbond, So dide it (L & alle) my (L his) frendis þat were (weren) me (L him) bi.

625 DL þe Iewis þan (om. in L) wente(n) to P. 626 DL lefte (lafte) þer. D ruful L reuful DL roun. 627 D And whan. L weren. D were alle. DL gon. D hire L here. 628 DL I bad I. takin (L take) him down. 629 L him haue D haue him. D þinkip L thinkeþ. DL om. ful. 630 D ffor alle þe Iewis þat ben f. L aren ful f. (alle om.). 631 DL I. seyde we ben (beop) þer-ate. 632 D to the. D I am. L beop. L om. ful. 633 D naylis. drow. 634 L Iosep. DL tok. 635 D hem loud. inow. 636 D þei L &. 637 D ffayre & softe fro þat bow. L bar. fro. 638 D leyden. D om. softe; L gostly.

His swete Mouþ on me hit louh, And ȝit ne was hit no-þing warm.	640	Mary tells how Christ's corpe was laid in her bosom,
"His loue hedde bounde me so faste, þo ¹ wepen I moste in alle wyse.		
Hit was euere in my [gast] ¹		
þe þridde day he scholde aryse—	644	
þe rihte be-leuee on me he caste, And I Conceyuede þe rihte asyse ; Ich wuste ful wel atte laste		
I schulde hym seo a-mong alle hise :	648	
" And ȝit miȝt I not for-bere, Bernard, for to wepe sore ;		and how she wept,
Myn hondes I wrong, myn her I tere, Whon he lay ded me be-fore.	652	
I seiȝ ¹ wel, I durste swere,		
ȝif eny serwe In Angeles wore, ¹		
þei miȝte wepe mony a tere ffor þe del þat I ¹ seiȝ þore. ²	656	
" Siȝen heuene was maad & erþe also And wommon formed aftur mon, More serwe ne more wo		sorrowing more than tongue can say.
Neuere tonge telle con	660	

639 L þe. D vpon L þat on. DL om. hit. D low. 640 DL & (om. in L) I it (om. in L) kiste, it (L & it) was not (L nothings) w.

After 640 DL have the foll. stanza: An hunderid (L hondrede) tymys (L siȝe) I dide (L gan) him kisse, Mouth & eyren, his chin also (L Hede & mouth & eyen two), & seyde 'sone, schal I the mysse, Glad ne worth (L shal) I neuere mo (L go).' And Ioseph faste abouten (aboute) is (L wes), His graue to dihte & him þer-to (L þat he were in graue y-do), & euere (L oftesiȝe) I preyde him (L I criede) iwis (L þus) To beryen (L Iosep berie) me wij him (w. h. om. in L) also.

641 DL om. hedde. L bonde D wouadid. 642 DL þat. L wepe. D muste. D on al. 643 D Nerþeles I trowid euere stedefast L My thoughte was myche on his beheste. 644 D thrid . þat he schuld vprise. 645 D riht. L beleoue D feyth. D in. D cast. 646 L c. it in alle wise. D As it was al his deuyse. 647 DL fful (om. in L) wel I wiste D it. D last. 648 D scen L seo. DL om. alle. 649 DL But I myhte. D neuere me f. 650 DL om. for. D swiȝe s. L y-liche s. 651 D hondis. D to wringe L wringe. DL to tere. 652 DL Whil. D þer inst. of ded. 653 LD I wene wel (D if) I. L dorste. D it s. 654 L any. DL sorwe. D auȝelis L angels. DL wore. 655 L weope D a wept. DL many. 656 D om. þe. DL sorwe. DL þei saw (seye) thore.

After 656 L has the foll. st.: Whan þei seye Ihesu þe hende, Ihesu þe swete, Ihesu þe meke, Suche sorwe drien at his ende, Godes sone & maries eke, & hou þei goune to graue wende, Hou his moder to him speeke, And sorwe myghte in angels lende, þei myghte weope þat here herte breek.

657 D Setthe. L eorþe. 658 D woman L womman. D formyd. DL man. 659 D Was neuere ere swich sorwe ne wo L Was neuere made so myche wo. 660 DL þat any tunge of (om. in L) telle can.

Mary tells St. Bernard	þen we maden whon we scholde go To bere mi sone in to þe ston. Ion and my sustren two fful mony siþen þei swoune gon.	664
	“Euere I criþede ful pitousliche : ‘ Lordynges, what haue 3e I-þouzt ? Hit is my sone I loue so muche, ffor Godes loue, burie him nouzt !’	668
how Christ was buried	Til þat he were in graue i-brouzt ; þei wounden him in cloþes riche And euer Merci [I] hem ¹ be-souzt.	672
by Joseph and Nicho- demus,	“ Ioseph leide him in þe ston, Nichodemes halp him wel, And riche oynemens leyde him vp-on And wounden him in clene sendel ; Heo seiþ þer was no beter won, Bote ¹ burie him þei were ful snel.	676
	þen loked I on my Cosyn Ion, ffor serwe boþe a-doun we fel.	680
	“ Whon I stod vp and bi-held, In world I nuste what was best ; ffor gret serwe my fingres I feld, ¹ ffor wepyng miþt I haue no rest :	684
and a stone put over His grave.	þe ouer-ston ouer him þei heold, Ioseph hit wolde in close fest, To him I fel þat was my child,	

661 D om. þen ; L As. D mad sorwe. DL þei. L gonne. 662 DL toward.
D his stan. 663 L myne. D susteris L sostren. 664 DL Mony (Many) a
tyme swownid þei (L we swounede) þan. 665 D Bernard L And faste. L om.
ful. L pitouliche D pitousli. 666 L Mercy lordinges wh. is youre. DL om.
I-. 667 L þis. L I l. him myche D I cri þow merci. 668 L ffor my loue D
ffor charite. L berieþ D grauiþ. 669 D Þei sparid no-þing for me sureli L
3et þei ne sparede for al my shriche. 670 DL om. þat. D þei him to graue
br. 671 L &. D lappid L lappeden. D cloþis tendirli. 672 D To leyen me
there DL I hem. 674 D And N. had woundin h. wele. 675 DL om. And.
D Oynementis ful swete. DL þei leyde (L leiden) h. on. 676 D dihte. L om.
him. D ful clene L a cloth of. D sendele. 677 D Bernard, þer was non oþer
w. L Panne wepten we euerichone. 678 DL To berien. L om. ful. D snelle.
679 D þan, om. in L. L I lokede. 680 DL sorwe. doun. D felle. 681 L
þo I ros I him b. D Whan we st. vp for sorwe vnweld. 682 DL om. In
world. DL ne wiste. D me was. 683 D ffingris to writhe none I ne felid.
L om. gret. 684 D Of w. koude. L Almost my lif was y-leste. 685 L þat.
DL faste inst. of ouer him. DL I D beheld L helde. 686 L And Ios. D
wolde haue had it fest L wolde closen it faste. 687 DL om. To him ; I fel
betwix (L betwene) as a (L & was his) scheld.

His swete Mouþ wel ofte I cust.	688	
" Ion seiþ I was in poynt to spille,		Mary says St.
In my bodi I was ful seke,		John
Euere I stod In criþyng schille,		
þat neiþ myn herte dude to-breke :	692	
He heold his serwe in herte stille		
And myldeliche gon he to me speke :		
‘ Marie, 3if hit beo þi wille,		
Go we henne ! ’ þe Maudeleyn eke.	696	took her home,
" And whon we to toune come,		
þer as þe wey lay a-twynne,		
Vche mon leue at oþer nome,		
And wenten hom to heore ¹ Inne.	¹ az. oure	700
Sore I sykede and I-lome,		
Of wepyng miht I neuer blynne,		
To speke wiþ hem ¹ [had I] ² no tome	¹ MS. hym ² MS. in	
ffor serwe þat myn herte was Inne.		704
" þei ladde me to a Chaumbre þo		to a room where Christ was wont to be,
þer my sone was woned to be,		
Ion and þe Maudeleyn also,		
ffor no þing nolde þei from me fle.		708
I lokede aboute in eueri wro,		
I couþe nouþwhere my sone se,		

688 D Til þat I his mouth had kest. L fol ofte . kiste.

After 688 DL have the foll. stanza: I swownid (swounded) many a tyme wiþ-alle, Or (L Er) I of him myhte take my (om. in L) leue. Many a tere I lete doure falle, þer (L pate) myhte no man it (om. in L) me bereue. I (L And) seyde ‘sone, now (om. in L) gon I schalle, Now alle þi (L & oure) frendis schul the leue (L to-dreue). Come (L Com) now, deth, I wile (L gan) the calle, I wold þou myhtest myn herte cleue.’

689—696 DL þan com (p. c. om. in L) Iohn & (þe L) Magdaleyn eke, & (om. in L) saw (L Seyen) I was in poynt to spille. fful (om. in L) myldeli (Mildeliche) to me þei speke And held (helden) hire (here) sorwe in herte ful (om. in L) stille, But euere hem þouhte hire (here) hertis (hertes) breke, þat þei durste not (L ne myghte) wepin (weope) hire (here) fille. Nerþeles (L Napeles) to towne (L me to t.) þei (L þe) me (om. in L) wreke (L wreken), Mor wiþ strif (L be strengthe) þan wiþ (L at) my wille.

697 L om. And. DL to þe cite. L comen. 698 L þat. DL om. as. DL our weyes schuld L twynne D vntwynne. 699 L Euerich at oþer leue n. D I & othere oure l. n. 700 L & sithen wenten til. D wente. DL ourz. 701 DL om. Sore; DL I swownid L ma[n]ly a tyme & lome D often and whilome. 702 D koude. 703 D spekin to hem. DL had I no t. 704 DL sorwe. D in. 705 D Iohn led. L In to a chambre he ladde me þo. 706 D wonid. L beo. 707 D Magdaleyn & my susteris two. 708 L nolde fro me (fle om.) D wold þei departen fro me. 709 D Bernard L ffaste D I lokid aboute me tho L I l. in eche a wro. 710 D But I c. L Coude I. D not. L seo.

and how she, St. John, and Mary Mag- dalen wept together,	We set vs down in serwe and wo And gunne to wepe alle þre.	712
	“ þus, Bernard, we weren in care, In serwe of herte & gret Mournyng, Til we wuste hou hit wolde fare At my sones vp-rysyng. ¹ ¹ <i>al.</i> Euer we were in greet longyng.	716
	Nou haue I told þe wip-oute spare Alle his ¹ peynes wip-oute ² partyng. ¹ <i>al.</i> my ² <i>at his</i>	
expecting Christ's uprising.	Bernard, I was euer þare, To witen after his vp-rysyng.” ¹ ¹ 717-18 & 719-20 to be transp.	719
St. Bernard thanks Mary	“ G raunt Merci, dame, God zelde hit þe, Wyf and Maiden, Moder Milde,	
for telling him her sorrows,	þat þou hast so muche i-told me Of serwe of þe and of þi chylde!	724
	Now am I siker, wher þat I teo, In wode, in water or in felde, To make þe foule fend to fleo, þat euer was so wod and wylde.	728
	“ Ladi, for þi muchele wo, þat neuere no tonge may of telle, þe serwe of þe and him also þat him dude þe Iewes felle :	732
and prays that we may all live in joy after death.	Leeue ¹ vs neuere skape þer-fro, But euer-more In ioye to dwelle ; Whon we schul dye and henne go, Schilde vs from þe pyne of helle ! Amen.”	736

711 D setten vs L seten, vs om. D wip sori wo. 712 D gan L begonne. D wepin L weopen. L threo. 713 D were we Bernard L B. were we. D in greet c. 714 L & DL sorwe. L & in. L om. gret ; D long. 715 D Til þat. DL wiste . schuld. 716 DL Euer we were (L Eche of vs was) in greet longyng. 717-18 & 719-720 transp. in L. 717 L om. þe. L wip-outen. 718 L om. Alle. DL my. D peynys. D at his parting L of his departyng. 719 D But B., L Ac B. D redi inst. of euer. L euer I was zere. 720 L wayten him D kepin him. DL at. 721 D Seynt Bernard seyde God L Luedy *quod* he G. L om. hit. 722 DL & moder & mayden. 723 L om. þou. DL so mekil (L þus myche) hast. DL told. D to me. 724 L þe inst. of Of. D Of þi sorwe ; of þe om. 725 D sekir. DL wher-so (L om. so) I be (beo). 726 D In toum or feld in zongþe or elde L In chirche in toum in fritthe in felde. 727 L florto. D don. L om. foule. L feonde. D fle. 728 D þat euer to helle wold don me helde L þat zore hap been wod & w.

729—736 om. in L. 729 D Now ladi for þat ilke wo 730 þat no tunge may half telle 731 D om. þe serwe : Of the & of þi sone also. 732 zow dide . Iewis. 733 And om. Late neuere non of alle the 734 þat cristnid arn & in þis world dwelle, 735 Whan þei schul passen þe world al fro, 736 To seen þe peyne þat is in helle.

After 736 D has 2 stanzas more : This ryme mad an hermyte, & didic it

XXXVII. *I dispitison bitwene a god man
and þe deucl.¹*

S wipe muche neode hit is þat vehe mon be war and wys To kepe him from þe fendes lore— ffor he fondeþ euer-more.	fol. CCLXXXVIII. 4
And þat we mowen alle I-witen As hit is in þe Bok I-writen, I wol ow telle, as I con, How þe fend tempteþ a Mon.—	8 I'll tell you how a Devil tempted a man.
Hit was vppon an haly-day : In an heiȝ feste of þe ȝere ; ¹	¹ In the MS. written in half lines.
Muche folk was to churche gon : Godes word for to here ; þe Preost of þe chirche vndude þe gospel And lerede his <i>parischens</i> , as he couþe wel,	12 At Church, a Priest once bade his folk please God
And bad hem openly nyme good ȝeme Hou þei scholden god wel queme And schenden þe foule fend of helle, þat fondeþ euere iliche <i>monnus</i> soule to qwelle.	16 and disgrace the Devil.
Whon þe prest hedde I-spoken & don what he wolde, þe folk wente hamward, as riȝt was þei scholde. A good mon þer was, þat hamward gon rake, And þouȝte ful ȝeorne of þat þe prest spake ;	20 One of his heurers walkt home alone.
He eode be him one wiȝ-oute fere ȝerne, ffor no-mon of his þenkyng schulde hym werne. Þ e wikked fend of helle þerof hedde onde And hastiliche sende to him his sonde.	24 The Devil's messenger,
His Messenger redi was forte don his wille, Him to bi-swyke, queynteliche & stille. In þe wei he hym mette And feire þenne he hym grette—	28

written in parchemyn ; Barfot he wente in gray habyte, He werid no cloth þat was of lyn. Þus on english he dide it write, He seyth he drow if of þe latyn ; His mede lord Ihesu him quyte, & seynt Bernard, clerk of deuyñ.—And we schul preye þat here it rede, ffor him now an orisoun, & don it smertlich in dede, Wiȝ a ful good deuocioun, þat Ihesu Crist his soule lede To blisse in his processiouñ, And there for to han his mede, Þow vertu of his passioun Amen.—With the last stanza agrees the concluding st. in L : Eueriche wiȝ goede deuocioun Grete wiȝ an hertly steuene To oure lady an orisoun, Hirz ioye may no tonge nempne : þat for hire sones passioun Heo schilde vs fro þe sinnes scuene, & saue vs fro þe feonde feloun, & bringe oure soules into heuene. Amen.

¹ Ed. before in *Engl. Stud.* VIII, p. 260—275.

- Was he no fend i-lyche,
 like a hand-
 some man,
 But as a mon feir and riche ;
 þe gode Mon was not war
 met him,
 Of þe deucl, þat com þar. 32
 Quaþ þe wikked Counseyler :
 “ ffelawe, wel I-met her !
 and askt him
 Sei me, as nou mote þou þe,
 Wher hast þow now I-be ?” 36
 “ I com from þe chirche, what woldestou þer-bi ?
 What þou art & whi þou askest, tel me nou, belamy !”
 “ I am a ferren mon and a wey-feryng,¹
 Spek wiþ me feire, wiþ-uten grucehyng !
 Hastou atte churche I-herd eny sarmoun,
 Vndoyng of þe gospel or of lessoun ?
 to tell all he'd
 heard,
 I preyze þe, gode felawe, zif þi wille be,
 Al þat þou herdest, tel hit nou to me ! 44
 ffor I con my-self, beo my lewete,
 Of alle-maner lore gret plente.
 I con wel I-knowe, I sei þe, for-þi,
 Wher hit were wisdam þat he spac, or elles foli. 48
 Wys þow schalt fynde me and hende ;
 ffor, zif he out fals haþ seid, I schal hit amende.
 þauh þow to me haue no trist,
 I con more þen þe prest, 52
 And better I wot, forsoþe I-wys,
 How men schulen come to blis,
 And also more I con telle
 Wherfore Men schule go to helle.” 56
 The Good
 Man
 ÞE goode mon bigon his tale : þat oþur 3erne con luste ;
 Al coupe he not telle : But dude þat he wuste.
 said the
 Priest
 “ Ouer alle þing he vs tauhte : To loue god, ful of miht,
 And siþen vre euencristene : As we ouzten wiþ riht. 60
 He spac of dedli synnes : And seide þer weore seuene,
 And whose dyede þer-Inne : Scholde neuere comen in
 heuene :
 Pruide is þe furste : Envye is þat oþer,
 Wrappe is þe þridde : þat mon haþ to his broþer, 64
 þe feorþe is Couetyse : þe fyfþe is Lecherie,
 þe sixte is Sleupe : þe seuene is Glotonye.
 and specially
 against
 Þride.
 Mest he spac of þride, and lered more and lasse

¹ From here the poem is extant in MS. Simeon.

fforto leue pride and loue Buxumnesse ;	68	
ffurst, abouen alle þing, wiþ al vre milit		Men were first to love God,
Worschipen & louen god, boþe day & niht,		
And louen vre kunrede, as þe lawe wile,		
And alle cristene men, as hit is skile.	72	
ffor alle we schulen wiþ rihte louen vchon oþur		and then one another.
Wiþ al vre mihte, as suster doþ þe broþur ;		
ffor breþeren we aren & sustren, as we schul al leue,		
Alle þat euere icome ben of Adam & of Eue."	76	
Þ E wikked gost ¹ was ful zare ^{1 MS. god}		
And 3af þe gode mon onsware :		
"þow spekest," he seide, "of louyng,		The Devil said
þat mon schulde furst of alle þing ;	80	
þat loue god schal eueri mon,		
And siþen his neiþzebor, as he con.		
Bote hou mihtest þou trewe loue		"How can you love God
Haue to him þat is aboue,	84	
Whon he so ofte wraþþeþ þe		
And let þe in muche myschef be ?		
He let þi catel from þe falle,		who lets you lose your cattle,
Hors in stable and Oxe in stalle,	88	
And oþer þing away let go,		
And suffreþ þe be brouzt in muche wo.		
3if þou art sek in syde and Ribbe,		and get sick,
þat vnneþes maiht þou libbe,	92	
Or þin hed sore akeþ		
And al þi bodi for serwe quakeþ,		
þorw him þe comeþ al þis.		
Loue him not, I rede, I-wis !	96	
Hou mihtest þou loue him wiþ skile		when He can help you, and won't ?"
þat mihte þe helpe and ne wile ?"		
Þ E goode mon wel vnderstod		
þat he seide was not good.	100	
"After þi red wol I not do,		The Good Man answerd :
ffor þe prest ne bad not so.		
I wot of alle þing, be hit what-so hit be,		
Boþe beter & wors, my lord sendeþ to me.	104	
þauh I oþur-while haue I-had wo,		"Whatever God sends, is for my good.
þorw god þat hit sende hit haþ ouer-go ;		
Hit was for my gode—þonked be he—		

- He wolde þat I scholde bi þat I-war be. 108
 þauȝ he me be-reue anon to my Ribbe,
 þat I haue vnneþe wher-wiþ to libbe,
 Ne wol I not be wroþ þerfore, ne no riȝt hit nis :
- All I have is
from Him. ffor al þat I haue, al hit is of his ; 112
 Al þat I haue, he lenep me, I-wis,
 He mai taken hit aȝeyn, whon his wille is.
 So he haȝ don ful ofte—I-blessed mot he be—
 And ȝaf me wel more þen he birafte me. 116
- If I am ill,
 And þauȝ he of-pyne me in seknesse sore,
 Hit is for my gode, I loue him þe more ;
 þer-wiþ he me warnep his comaundement to breke,
 And sent me such teone him for to wreke ;¹ ¹ r. reke 120
 I mai þen amende me of þat I haue don ille,
 And beeten þat I haue agult aȝein godes wille.
 þreo þinges þer beþ, as I haue herd telle,
 Seide me þe prest in his lore-spelle, 124
- I ought to
love Jesus ffor whom I ouȝte loue Ihesu ful of miȝte,¹ ¹ r. mahte
 And worschipe him as I con, as me wel iȝte :² ² r. alite
 because He þe furste þing of þe þre, is þat he me wrouȝte
 made me, After him-self, as hym best þouȝte ; 128
 redeemd me, þat oþur, þat he bouȝte me on þe swete Rode
 Wiþ his oune flesch & wiþ his oune blode ;
 and cald me to His þe þridde, þat he cleped me to his oune feste
 Feast." In to þe blisse of heuene, þat euer schal i-leste. 132
 ffor on of þise I ouȝte to louen him wel apliȝt,
 Betere I ouȝte for alle, & þat is good riȝt."
- The Devil
said : ÞE wikkede gost onswerde þo :
 "Lete we þis tale go, 136
 Leue we þis disputyng
 And speke we of oþur þing.
 þow spekest aȝeyn pruide
 And þer-of takest muche hyde.¹ ¹ r. hede 140
 Aȝeyn þe riȝte is þat þou says,
 And þerfore me mis-pays.
 þou seist þe prest, þat syngep Messe,
 Lered þe to Boxunnesse ; 144
 He was wod, so art þou ek,
 And alle þo þat so spek.
 Leef þou nouȝt þat hit be sop !
- "The Priest's
talk against
Pride is
folly.

Hit nis no-mon þat so doþ,	148	
I sigge þat pruide nis no synne :		Pride is no sin.
ffor þer-þorw ³ comeþ worldes wynne.		
þat maizt þou witen, I-wis,		
Whon þou wost what hit is.	152	
ʒif þou be knowen for wys		If you're known as
And holden art of muche prys		wise and rich,
And þat þou art riche mon and wlou ³		
And of richesse hast inouh :	156	
þau ³ þou ly ³ e, as mony mon doþ,		men 'll be- lieve your lies are Truth.
Men wollep wene þat hit be soþ,		
And clepe þe forþ for heore euenyng,		
Bi-foren hem þat habbeþ no-þing.	160	
ʒif þou art proud and Modi		If you're proud,
And berest þe bold and hardi,		
Men þat stondeþ þe aboute		
þenne of þe wolen haue gret doute,	164	men 'll fear you,
Wiþ þe wolen þei comen and speke,		
þi loue to haue and hem to wreke. ¹	¹ r. reke	
þou mayzt for þi bolde beryng		
Be proud & riche in alle þing,	168	
And ouer-al maizt þou comen and go,		
Whon a Moppe dasart schal not so ;		
As a lord schalt þou be cald,		call you a Lord,
þer oþure schul stonde be-hynde vn-bald,	172	
And oueral þer þou gost aboute		
þe schal folewe ful gret route ;		and follow you.
Of þe schal vche mon stonde gret eiz ^e ,		
Wher þou wolt, þou mizt go pleye.	176	
Do nou as I haue I-counseyled þe :		
Proud & stout euer þat þou be !		Be proud !
ffor ʒif þou drawe þe to cumpaigny		
Of pore wrecches þat wone þe by,	180	If you as- sociate with poor wretches,
Vche a Mon þat beo þe wey goþ		
Of hem schalt þou be swiþe loþ,		
And alle wolle þei ful ʒare		folk 'll laugh at you,
Lauhwe þe to bisemare	184	
And sigge : " lo, Men mowe wel se		
What Mon þat he þenkeþ to be !		and say that you 'll soon be a wretch too,
A wrecche sone wol he ben,		

- To wrecches he draweþ, as alle men sen ; 188
 Wel Men may seo alle bi þan
 and no Man." þat neuer-more wol he beo man."
- Þ**E gode Mon vnderstod
 þat þat þe toþur seide was not good. 192
 "Do wei," he seide, "þi lore : Ne spek no more of
 pryde :
- Hit doþ þe soule muche wo : And helpeþ þe bodi luyte.
 Whon I þenke on þinges þre : Boþe niht and day
 Pruide ne worldes blisse : Glade me ne may. 196
 ffurst, whon I beo-þenke me : And am wel I-ware
 How I com in to þis world : Boþe naked and bare ;
 Nedde I to myn hed houue ne hod,
 Ne Robe to my bac, badde ne good, 200
 But a foul red clout, þat I was boren In,
 þat tok I of my Moder, and was a foul skyn—
 Al is soþ þat I seye, þei; I speke in Rym—
 all over slime, þei coruen hit of me & wosch awei mi slym. 204
 In to þis world þus com I wrecched & bare,
 And so, wot I wel, I schal heþen fare.
 þei wunden me in cloutes, for cold & for schame,
 ffor I ne scholde forfare, þei hulede mi licame. 208
 Al-Maner quik þing þat is þorw Godes miht,
 Whon hit comeþ furst forþ, con him-self diht,
 Haþ of him-self kyndeliche wede,
 and unable to find for myself like all other young things can ;
 And con him-self purchase mete to his nede, 212
 And haþ þorw kynde mi;zt for to gon,
 þer kynde of mon haþ ri;zt non,
 Bute vn-mi;zti wrecches alle are we.
 Hou scholde I be proud, whon I þis se? 216
- Þ**at oþur is, whon I þenke on Adam and Eue,
 Hou þei weren in paradys wel & wiþ leue ;
 þer wiþ-uten synne þei mi;zte haue ben in blis,
 2. how Adam and Eve lost Paradise
 3if þei nedden agult azeyn god, i-wis ; 220
 þer þei mi;zten han I-wonet in murþe & in wyne :
 for their sin. But sone þei were driuen out, for þei dide sinne.
 And þerfore ha we muche wo, serwe & vuel-fare,
 And wonen in þis middel-ert in serwe & in care. 224
 Weilawei & weilawo, þat synne was I-wrou;zt !
 In muche peyne for sinne are mony men I-brou;zt ;

- Alle wo & seknes þat eny mon is Inne,
 Al is, for he haþ i-greuet ofte god wiþ synne. 228 All man's
 þer is in þis world muche falsshede, woe comes
 þer is no treuþe wel neiþ, in word ne in dede, from his sin.
- þe sone be-gileþ þe fader, þe douȝtur þe moder,
 þe sibbe þe frende, vche mon oper. 232 Little truth
 is in this
 world;
- Nis no worldes blisse þat nul ouur-go,
 Ne nout no¹ murie on eorþe þat nis meynt wiþ wo. Its mirth is
 But þe blisse of paradys, þat lasteþ euer-more, 1 r. 80 mixt with
 Whon I þenke þeron, me longeþ þider sore. 236 woe.
- Hou scholde I þenne be proud for eny þing,
 Or eny oper mon, þat is in longyng? How can I be
 proud?
- Þ**E þridde þing is þat I þenke, þat I schal wende henne 3. When I
 Out of þis world, but wot I neuer whenne, 240 think where
 I shall go
 after death,
- Ne wot I whodur mi soule schal. þerfore sore i drede :
 ffor aftur mi werkes are, schal hit haue mede ;
 Riht as I haue deseruet, þe weole or þe wo
 Certainliche schal I haue, i mai not fle þer-fro. 244
- Beo I in mi put leid, þer wormus schul eten me,
 Worþe to nouȝt schal I þenne, as neuer hedde I be ;
 þe her of myn hed, ȝeleuȝ so þe wex,
 Schal dwynen a-wey so doþ þe drex, 248 and how
 worms shall
 eat me,
- Mi feire eȝen schulen out renne,
 Mi white teþ schulen foule grenne,
 Mi feire hondes and fingres longe
 Schul rote & stynke swiþe stronge. 252 my hands rot,
- Men wol for mi good make striuyng
 And puyte me out of al my þing.
 þulke þat weren I-wont ofte me to grete,
 þei wol not her þonkes wiþ me meete. 256 my friends
- Alle þe frendes þat I now haue,
 ffor me gladliche wol þei don al þat I craue ;
 Weore I in mi graue, out of heore siht,
 Luite wolde þei for me do, be dai or be niȝt. 260 leave me
 helpless.
- Nedde I neuere so muche good, al hit wolde go,
 Whon mi soule & mi bodi ar parted a-two.
 Mi bodi schal leuen her, mi soule faren henne,
 Al þe worldes pride luitel helpeþ þenne. 264 Pride 'll help
 little then.
- Viterde¹ hodes and Clokes also, ¹ MS. Viterde? Sim. Vitrede,
 ef. ftytered, Mirk Instr. v. 1146. Now, vitred
 hoods and
 cloaks
- Al þat vile pride schal don hem ful wo ;

- eat up poor men's due. þei struye godes good þer-wiþ : And torne hit to fen,
þat muche mihte helpe : Sely pore men. 268
Now is non worþ a fart,
- Men wear daggers and But he bere a baselart
I-honget bi his syde,
And a swynes Mawe, & al is for pride. 272
Godus grame, stirap on his cappe is knit,
- swine's maws; þat an vnche haþ he not on for to sit ;
Muche meschef and gret colde : On his hers he has,
short coats too (t. Rich. 11): Men miȝte, ȝif his brech weore to-tore : Seon his
genitras. 276
- if their breeches tore, you'd see theirgenitals. And also þis wymmnen : þat muchel haunteþ pride,
Women also wear horns on their heads, made of beaver and wood, with silk vells, and turnd-back tight gowus (F). Wiþ hornes on heore hed : Pinned on vch a syde,
Maad of an old hat : And of a luytel tre, ^{1 = get fashion}
Wiþ selk scleyres I-set aboue : Apparisaunt to be ; 280
Heore Reuersede gydes : On hem are streyt drawe—
But al be of þe newe aget¹ : Hit is not worþ an hawe.
þei wenen a ben ful feire : And wonder foul þei be ;
And a wolden be-þenken hem : Of heore priuete 284
And hou foule þei are : In soule and in bodi,
þei ouȝte wiþ heore wepyng : Make heore chekes rodi.
But þei leue pride, & oþur synnes mo,
Schortly to telle, to helle schul þei go. 288
Whon I þenke her-vppon : Mi care is wel þe more ;
Luytel wonder is hit : þauk I sike sore.
- or they 'll go to hell. Hou scholde I be proud or elles modi ?
Alle ouȝte we to be for synne sori.— 292
ȝit þou counseildest me a luytel while ere
þat I scholde not be pore mennes fere ;
þou seidest I scholde ben holden an vn-mon.
No-mon wol sigge so þat eny good con. 296
þauȝ I & a pore Mon, þat beggeþ his fode,
Be not I-liche riche of þe worldes gode,
Men mai seo þe soþe & þe skile riȝt
Hou we schule bitwene vs vre loue diȝt : 300
- How should I be proud ? ȝif I do mi cloþus of anon to my liche
þat I am icloþed in, þat beþ gode & riche,
And a pore beggere, þat haþ muche wo,
Wiþ cloutede cloþes dude also, 304
And we stode naked bopen I-fere :
- You said I should be held an Un-man if I associated with poor men.
But if I and a poor beggar were naked,

- Boþe miȝte we þenne ben opures pere ;
 Hose vs seze and knewe vs neyþer,
 þenne miȝt þei wene þat we were breþer. 308
 þenne most I louen him, and he louen me,
 Whon vre kynde robes beþ of o ble :
 þo are þe Robes we were wiþ I-bore—
 Ar we liggen & rote, ne worþ þei to-tore ; 312
 Let us be lyk in sum þing, as wel I wot we are,
 Al-þauȝ I be riche, & he pore & bare.”
- Þ**E wikked gost onswerde þo
 And bad let þat tale go, 316
 “Lete we þis disputyng
 And speke we of anoþer þing.
 þou spekest & seist þe prest haþ forbode
 Wraþþe & onde, þorw bidyng of gode. 320
 Hit was neuer forbode of no wys mon,
 But of sum folte,¹ þat no good ne con. ¹ cf. folsted, v. 606.
 O. Fr. folet, foolish.
 3if þou sest þi broþur or þi kun or a-noþur
 þat he be feiror þen þou be, or wisor þen þou ouþur,
 Or ricchor or baldor or be of beter i-told :
 þauȝ þin herte be wo
 & of-þinke þat hit is so,¹ ¹ vv. 326-7 in the MS. one verse.
 Who mihte þe blame ? 328
 Wel miȝt þou þenne pinke schame
 And vuel may hit þe like
 þat he schal be so heiz : And þou not so riche.”¹
- Þ**E gode mon wel vnderstod ¹ In MS. 2 vv. 332
 þat þat þe toþur seide was not good.
 “Aftur þi counseil wol I not do, ¹ answerd:
 ffor þe prest seide not so.
 No mon haþ so mucche good : þat I wolde¹ he hedde
 more, ¹ r. nolde 336
 Ne so feir ne so strong ne so wys of lore,
 Hit of-þuncheþ me nouht : Ne þer-to haue I non onde, ¹ “I never
 ffor al þe godes þat mon haþ : Is of godes sonde. 339 ¹ one his goods.
 God, þorw whom comeþ alle þing : Con ful good skile,
 Alle worldes winne : He sendeþ, whon¹ he wile. ¹ r. whom ¹ God sends
 Whi scholde I for moȝnes god haue sorinnesse, ¹ them as He
 Whon I haue for him neuer þe lesse ? ¹ wills.
 God deleþ his dole : To pore and to riche, 344

<p>"God gives not alike to all; but each man has a share.</p>	<p>And ȝiueþ wit and auhte : But not alle I-lyche. Whon he haþ I-ȝiuen his þing : As Ichaue I-seyd, Vche mon of his del : Schulde holde him paid ; No mon schulde grucchen : Of oþeres wel-fare, 348 And ȝif he doþ, for soþe : He mispayeþ god þare. ffor god wol ȝiue : To whom his wille is.</p>
<p>He who envies is not wise."</p>	<p>Whose haþ enye þer-to : ffor soþe, he nis not wys." ÞE false schrewe onswerde þore 352 And bad hym sigge so nomore.</p>
<p>The Devil said :</p>	<p>"þou spekest of wraþþe in þi tale And scist hit is aȝeyn soule-hale. þat is not soþ, but falshede ; 356 Wraþþe was neuere synful dede. ȝif eny mon a-gult aȝeynes þe, Smyteþ or elles puiteþ þe, Oþer seiþ þat þe is him loþ : 360 Ne most þou þenne nedes be wroþ ? ȝif Mon mis-seiþ þe or deþ þe schame ! ȝif þou be wroþ, ho schal þe blame ?</p>
<p>"Wrath never was sin. If any man hit you, mustn't you be wroth ?</p>	<p>As he does to you, pay him back ?</p>
<p>As he does to you, pay him back ?</p>	<p>As he doþ bi þe, niȝt and day, 364 Quit him wel, ȝif þat þou may ; ȝif þou mowe, worse ; in eny wyse Loke þou ȝelde him his seruise ; ȝif þou forberest O bisemare, 368 He wol ȝiue þe two ful ȝare. Aȝeyn o word sei þou two And mak him wroþ, ar þou go, And spek wiþ hym baldeliche 372 And mis-seye hym schomefulliche ! ȝif eny Mon þe mis-deþ, Smyt þyn hond vnder his teþ, Wiþ Sward, Knyf, Staf or Ston 376 Lei on faste, and þat anon, And bet him wel wiþ þe beste, þat his teþ al to-breste ; Or on þe hed punne hard, 380 þat he go wryȝinge þenneward. ȝif he is strong or of miht heiȝ, þat þou ne miht comen hym neiȝ, Tac þe felawes þe by-syde : 384</p>
<p>Abuse him, hit him under the jaw, knock his teeth out, punch his head ! If he's too strong for you, get some mates,</p>	<p>Abuse him, hit him under the jaw, knock his teeth out, punch his head ! If he's too strong for you, get some mates,</p>

- þe hardiloker maiȝt þou abyde,
 And go sech him be wei and strete,
 Stint þou nouȝt til þou him mete,
 Lei on faste, spare no-þing,
 To grounde sone þou him bryng,
 þat he þerfore grunte and grone;
 And warne al oþere bi him one!
 þen may þi word springe arilt
 þat þou art hardi mon and wiht;
 Alle men of þe þenne schule be fert
 þat bifore wolde mis-seye þe in þi bert;
 þenne miȝt þou go boþe quit and sker
 Wher þou wolt, fer and neer." 388 thrash him
 and ground
 him!
- þe goode mon wel vnderstood
 þat his counseil was not good. 399
 "ȝif I be wroþ and sore agreued : Wiþ eny Mon alyue,
 Ich ouȝte seche pees of hym : fful hastiliche and blyue.
 Mi Pater noster ne my crede : Ne myn Aue Marie
 biddynge,
 Whyle ich am in wrapþe : Avayleþ me no-þynge.
 ȝif Mon be wroþ, hym is þe wors : And þat on mony
 syde— 404
 þat schul ȝe wite þat hit is soþ : ȝif ȝe wollep abyde :
 Wrappþe and vuel wordes : Old sore neweþ,
 And makeþ to do þe dede : þat eft ful sore rewep.
 Wrappþe is a wikked þing : Hit mengeþ þe herte blod 408
 And makeþ mon ofte out of wit : þat he con no good,
 He¹ makeþ mon ofte do þe dede : þat eft torneþ to
 grame, ^{1 r. Hit}
 Bete Men and ofte sle : And do ful muche schame, 411
 Wounde men and berne men : Robben and to-reuen ;
 And euere are þei in serwe and wo : A-Morwen and at
 Euen.
 Whon he is wel a-wreken : Aftur his wille,
 þen he is wel apayed : And goþ forþ wel stille,
 He weneþ to here þer-of : No more tiþinge : 416
 Bote þe synne þer-after : Schal him to schome brynge ;
 Ne schal he him no-wyse : So wel him schilde,^{1 r. hyde}
 þat he (!) ne schal for þe synne : Sum schome be-tyde,
 But hit beo þorw schrift : And þe prestes rede 420

waylay him,

Then all folk
'll fear you."The Good
Man
answerd :"When I'm
wroth, my
prayers are
of no avail.Wrath
renews old
sores ;It makes men
kill others.But the sh
brings them
to shame.

- þat þe synne be bet : And a-Mended þe deede.
 þe heize kyng of heuene : Is riȝtful Iustise,
 Alle folk schal he deme : Boþe foles and wyse ; 423
 He haþ set his lawes— : No-Mon scholde hem breke,
 þat no-mon in his wraþþe : Scholde him-self wreke.—
 ȝit on oþur wyse ofte mon is wroþ
 And seiþ to his broþur þing þat him is loþ.
 þe wysore of hem two : þen schal holde him stille 428
 And suffre þe more fol : Siggen al his wille.
 ffor he þat chydeþ al-one : Hit wol sone away fare,
 Hit wol not longe lasten : Wiþ-uten onsware ;
 Whon he haþ al seid : þat he sigge wile, 432
 He wol ben in pes : And cunne þe more skile, ^{1 om.}
 And [bid]¹ for-ȝiuen his wraþþe : þauȝ þei duden ille,
 And connen his felawe more þonk : ffor he heold him
 stille.
 ȝif eny wikked wordes or dedes : Bi-fore weren I-
 wrouht, 436
 þei schul þenne þorw wraþþe : Ben al out I-brouht ;
 Al þe worste þat þei cunne : þenne wol þei speke,
 And dele grete strokes : ffor to ben a-wreke.
 Her-of is I-writen a word þat is couþ : 440
 ‘ He kepeþ a feir castel þat kepeþ wel his Mouþ.’”
ÞE wikked schrewe onswerde þon
 þus to þe gode mon :
 “ Ne forbed he neuere : þat I þe plihte, 444
 Mon to be riche : ȝif he miht :
 Hou miȝte men on e[n]y wyse
 Be riche wiþ-uten couetyse ?
 þe riche Mon, wher he is, 448
 Holden is boþe ȝep and wys,
 fforþ I-cald and muchel of told,
 ffor he haþ good mony-fold ;
 He is holden of muche pris, 452
 And al for good þat is his.
 þe pore Mon al þat schal misse ;
 Haþ he non such worldes blisse ;
 His Meeles are ofte lene— 456
 Luitel hit helpeþ, þauȝ he him mene—
 His Robes are badde and þinne,
- “ God is the Judge.
 No man should take vengeance.
 Let an angry fool talk himself
 quiet.
 He keeps a fair castle who keeps his Mouth well.”
 The Devil said,
 “ How can men be rich without Covetousness ?
 The rich man is held of great worth ;
 the poor has little joy.

Luitel he haþ of worldes wynnē.	
Purueye þe wel on vche a syde,	460
þat such teone þe ne be-tyde!	
ʒif þou ne const, I wol þe teche	" I'll tell you how to get rich.
Hou þou schalt good to þe reche	
And riche mon bi-come and wlouh	464
And haue of alle goodes I-nouh,	
And wiþ-ouen eny synne	
Geten I-nouþ of worldes wynnē.	
Beo peny pound bi-twene two	468
þou maiþt gedere mo and mo,	
Al wiþ queyntise and wiþ ginne	
Muche good maiþt þou wynnē.	
Slep þou nouþt to muche a-niht,	472
But win þe good, hou þou miht;	
Ken a-boute bi þe strete,	
Bi wey and bi weonlete;	
ʒif þou seost in eny wyse	476
Wher eny bi-ʒete wol aryse,	Take any- thing you can lay hold on.
Tac sum, and lef I-nouh—	
þouþ þou do so, hit nis no wouh;	
Haue þou no doute, I rede, of þas,	480
No mon wot ho hit was.	
þauh Mon make muche fare,	
þer-of haue þou no care,	
Ne dred no-þing þe prestes curs—	484
þerfore þou schalt neuere be þe wors.	Don't dread the Priest's curse,
Ne spare non, þer þou gest,	
Nouþer þe þarsun ne þe prest;	
Tac þe part of heore tyþinge	488
And bere hit hom to þi wonyngē.	but take part of his tithe.
And so þou miþt muche good take	
And be riche monnes make.	
Whon þou hast þus wel bi-gonne	492
And muche good hast I-wonne,	
þat þou hast, kep hit wel,	
þerof ʒif þou neuer a del;	Give nothing away.
But men bringe two for on,	496
ʒiue hem not, but let hem gon!	
þer wol come to þin hous	

- "If any one comes to you for a gift,
Mony on ful coueytous,
ffor to haue of þi þinge,
500
To bere a-wei, and nouzt to brynge :—
So wole þei don eft-sonne ;
Let hem gon riht as þei come ;
send him away without it." Let hem seche heor owne bizete
504
As þou dudest, or elles lete ;
Let hem fare neer and ferre
And for þe neuer be þe nerre ! "
- The Good Man answerd :
ÞE gode mon wel vnderstod
508
þat at oþur seide was not good.
" Couetyse is not good : ffor hit is forbode,
So seiþ þe prest on his bok : þorw biddingyng of gode.
Men mowe wel be riche : Whose hit may wynne 512
Wif rihte & wif treuþe : And wif-ouren synne ;
Wif trewe craft and Marchaundise : Wel wynnenn he may,
- but not by falsnesse and usury.
But Robbe ne to-reue : Nouþer niht ne day.
516
Mony on wif falsnesse : And wif Oker also
Haþ so mucche good : þat he not wher hit do ;
þat may ben here his heuene— : At his endyng
In to þe put of helle : Sone hit wole hym bringe.
What each gets himself,
3if Mon haþ eny þing : Bi-gete wif trewenesse 520
Of worldliche good : More oþer lesse,
Tac to his nedfulnessse : þer-of what he wile,
And do to holi chirche : þat riht wole and skile :
Of al þat neweþ him be 3ere : Do his tipinge,
524
And foure tyme in þe 3ere : 3if his Offringe ;
the Poor.
þe pore schal he helpe : Also, þat haþ nede,
3if hem mete and drinke : And cloþe hem wif wede.
Whoever doesn't pay Tithe has God's curse.
Hose wol not tipe : þat god him haþ I-lent,
528
His lyf and his soule : Boþe schul be schent ;
He schal for þe synne : Haue Godes curs,
And eke alle his goodes : Schul fare wel þe wors ;
His godes schulen at-falle : And faste a-wey go,
532
And for þat ilke synne : Mony on haueþ wo.
þat is in toune and felde : Scene, sikerli,
þat fewe aren in londe : þat liuen rihtfuli :
þe eorþe 3eldeþ not fruit : As hit wont was,
536
Of Corn of þe feld : Ne of þe Medewe Gras,

- Ne non oþer-cunne fruit : þe folk for to frore—
 I-wis, hit is for synne : þat mony Mon is pore.—
 Haue þou neuer so muche : Of worldes good here, 540 “ All worldly
wealth shall
pass away.
 Al schal passen a-wey : As fantum hit were.
 ffor to haue þin herte : To muche þer-Inne,
 Of þi mok to make þi god : Hit is dedly synne.
 And 3it, ar þow war be : ffrom þe wol hit fare, 544 To make a
god of it,
is sin.
 þenne schalt þou haue þerfore : Boþe serwe and care,
 And 3it at þin ende : Gret stryf in cas,
 And puite þe out : Of al þat þin was ; 547
 þin Executours schul take : þi goodes at heore wille
 And lete þi soule ligge : In pyne ful stille. Your Execu-
tors 'll take
your goods
 Beo þou in þi put i-brouzt : Wormes schul eten þe,
 And sone schalt þou be for-3eten : Siker mayzt þou be. while worms
eat you.
 þerfore I rede, as Salamon his sone bad, 552
 þat vehe Mon skilfuli of his god mak him glad,
 Mete and drynke and cloþ : Catel and oþer þyng
 þat nedful is to haue : Wiþ-outen wastyng ;
 þe pore schal he helpe : Wher þat is nede, 556 Therefore
help the poor
yourself,
 Of þat god haþ him sent : Don his Almes-dede,
 3if him mete and drynk : And cloþe him wiþ wede— feed him,
 In al þi werkes, be þe¹ syker : þe better schalt þou
 spede ; ¹ r. þou
 3if him of þi Cuppe : Of þat is þer-in, 560
 Water to drynke : Ale oþer Wyn ; give him
wine,
 And 3if he haþ nede : Clepe him þe neer
 And make him sitte & warme him : Bi þyn hote fuyr ; warm him
 Bedde hym esyliche : 3if þat he seek be, 564 and bed him.
 And serue him wel, for his loue : þat al haþ 3euen þe.
 Worldes wele is wonderful : Wel may I seyn,
 Lyk þe se þat floweþ : And ebbep a-3eyn ; Worldly
wealth ebbs
and flows like
the sea.
 þer nis no sikernesse : In þis worldes won, 568
 No-mon not whon hit wole : A-wei from him gon,
 Ne how longe hit wol laste : Ne how luytel while—
 þulke þat hit loueþ most : Ofte hit doþ hem gyle.
 He þat loueþ catel wel : And bounden is in Couetyse,
 He schal ben I-bounden : In þreo-kynne wyse : 573
 þouzt and drede are þe two : þat schul bynden hym
 faste,
 þe þridde is muche serwe : þat euermore schal laste.

- "For gain,
men travel
in rain and
snow,
 Ofte for his catel : Mon moot wake of slepe, 576
 Trauaylen in reyn and in snowh : Beo þe weyes neuer
 so depe,
 ffrom toune to toune : Boþe fer and neer,
 As Chapmen mote don : To heore mesteer ;
 Ouer þe salte séé ofte þei fare 580
 ffor heor Marchaundise, *in gret peril* and care,
 And ofte and mony a tyme : [leseþ]¹ Catel and heore
 lyf ¹ MS. heore
 And makeþ vuel to fare : Boþe Chyld and Wyf. 583
 Oþer Men dyke and delue : And gon to þe plouh,
 To Cart and to þreschyng : And oþur swynk I-nouh.
 Whon he wiþ his swynk : Hap wonne gret be-ȝete,
 Euere he is afert : þat he schal hit forleete ;
 And ȝif he hit leten schal : Hym is wo þerfore, 588
 And is so sori þenne : þat euer was he bore.
 þouȝt and drede & sorinesse : Aren Monnes fo—
 He ouȝte neuere loue : þing þat doþ hym so wo.
 ȝif he leose eny þing : And he gret good con, 592
 Beo-þenk hym of Iob : þat was a good mon :
 He hedde of alle riches : Swiþe muche won
 And in a luytel while : He nedde riht non ;
 þo he hedde riht nouȝt : But al was a-go, 596
 Ne seide he for his harm : Enes 'me is wo,' ¹ = praised
 But louede¹ God wel : And þonkede hym þon—
 He dude as þe wyse : So schulde eueri mon ;—
 Nolde he not for his los : Noþing sori be, 600
 'God,' he seide, 'hit me ȝaf : And bi-raft hit me ;'
 Ne grucedd he nouȝt, but þonked godes sonde
 And seide 'blesset be his nome, *in water & in londc.*'"
 and blest His
name."
ÞE wikked gost onswerde þon 604
 And seide þat he was a folted mon.
 "þou spekest of Lecherie
 And of fewe wordes makest monye ;
 ffalse wordes wolt þou leene & here hem gladli— 608
 þou nost what þou menest, i sigge þe sikerli !
 Of luytel wit hastou Mynde :
 Ne mot a Mon don his kynde ?
 Hit was ordeynd þorw Godes bidding 612
 At þe worldes be-gynnyng.
 mayn't a
man do as
Nature
prompts ?

- Beo þi tale þow woldest hit bringe
 Al to-gedere in to spousyng
 Or elles leue þat game, 616
 þat me nedde of God blame.
 Whose aftur þi counseil doþ,
 Repente him schal, I sei for soþ :
 He þat takeþ hym to spousyng, 620
 Mai not lyuen for¹ no þing, 1 r. fre ? A married
man is al-
ways in
strife.
 Bote holden he mot to his wyf
 And ben in Cuntek and in stryf—
 Betere him were dihte and go— 624
 ffor weddyng is þe longe wo.
 Whon he haþ a wyf I-take,
 He mai hire nouzt forsake;
 He þat haþ a schrewe to wyue, 628
 Of vche a day him þinkeþ fyue ;
 Of muche Murþe he schal misse
 And euere ha serwe and neuer blisse,
 þer anoþer mai leue and take 632
 Wher he wole, and eke forsake ; Another can
leave and
take when he
likes,
 Lihtliche and glad may he go,
 Whon he þat is bounden schal be ful wo,
 And be liht and Iolyf 636
 More þen on þat haþ a wyf. and be jollier
than one with
a wife."
 ffor-þi I rede þat men do so
 And lete weddyng a-vey go."
- Þ**E goode Mon wel vnderstod 640 The Good
Man an-
swered :
 þat his counseil was not good.
 "He is a fol and noping wys : þat foleweþ þi Red :
 þe Mon þat foleweþ his flesches lust : His soule schal "The Fornicator
 be ded ;
 But 3if he do kuyndely : And wiþ spoused fere, 644
 In helle he schal a-buggen : His flessches lyking here. shall pay for
his pleasure
in Hell.
 þer beoþ þorw godes lawen : Ten Comaundemens,
 þat vche mon ouzte kepe : Elles he brekeþ his defens ;
 Spous-bruche, forsoþe : Is þe grettest of alle— 648
 þo þat aren I-weddet, kep hem wel : þat þei þer-Inne ne
 falle ;
 He þat wol folewen his flessches lust : And þe lawe
 breke,

Ne pinke him no wonder þenne : þau; god on hym
a-wreke.

“Man may
have one
wife, for
childbearing.

Mon in Godes lawe : Mai wel haue a Make, 652
To do wiþ hire his wille : ffor childberynge sake,
And louen eiþer oþer : Whon tyme is and leue,
And halden hem wel to-gedere : As Adam dude
and Eue.

But leave the
game of For-
nication,

But hit beo in wedlac : In alle wyse lef þat game 656
And liue in chastite : And be wiþ-outen blame !
Gret schome hit is and synne : I swere þe be heuene,
To spende þi fyue wittes : In eny of þe synnes seuene,
þat God þe haþ I-ziuen : And þine lymes alle, 660
ffor to kepe þe wiþ : In synne þat þou ne falle.

or you'll
change
Heaven for
Hell.

A foul change hit is, forsoþe : And a gret vuel,
To chaunge heuene for helle : And God for þe deuel ;
þat dostou, as ofte as þou syngest dedli 664
And brekest godus comaundemens & dost a gret foli ;

You become
the Devil's
thrall when

þe deueles þral þou be-comest : Whon þou dost þi miht
To foule þi clene soule : Bi daye or be niht . . . (some vv. om.)
Niht and day he studieþ : And casteþ his gynne 668
How he may bi alle weyes : A wommons loue wyne ;
Nil he neuer stunten : He swereþ his oþ, ¹ on. Ben

you seduce
a woman,

Ar he haue his wille i-don : Be god neuer so wroþ. 671
And heo wol haue him, heo seiþ : Euermore to dwelle,
Raþer þen heo hym for-go : Ben¹ in þe put of helle.
But wusten heo what hit were : þe leste pyne þer-Inne,
ffor al þe good in eorþe : þei nolde don dedly synne !
ffor þei nolde not be war : Er þei coome þare, 676

and you shall
be punisht
overlastingly.

In pyne schul þei euer be : In serwe and in care.
þo þat aren gode : Liuen in muche wyne ;
þe gode gon a Godeshalf : þe deueles limes to synne.
Whon þei comen to-gedere : Eiþer on oþer wynkeþ ;
þat þei ne hedde heor synne i-do : Longe þer-to hem
pinkeþ ;

Whon þei seo heore tyme : Wol þei not longe dwelle,
Bote þei do þe dede : þat echeþ þe fuir of helle.

þe fuir þat is in helle : Is euer Brennynge, 684
þe synful wrecche soules : þer-Inne pynyng ;
þe Mo þat are þer-Inne : þe hattore is þe lye,
And þe pyne hardore : þat þe soules drye.

- Heo beoþ grete foles : ffor soþe I sigge, I-wis, 688 "They are
 þat makeþ þe pyne more : And hattore þen hit is. great fools
- þulke þat brekeþ godes word : þorw heor dedly synne,
 þei lihten þe fuir : þat þei schulen brennen Inne. 691 who light the
 Godes Comaundement þei breke : Al þat doþ lecherie : fire that they
 In helle-fuir schul þei euer be : Heore peynes to drie." shall burn
 in."
- Þ**E wikkede gost onswerede þo The Devil
 And seide þat hit was not so. said:
- "So þou seist as false men do : 696
 þat Sleuþe is synne, and is not so.
 Men¹ mot haue, 3if þei may, ^{1 r. Mon?} "Sloth isn't
 Ese and reste, niȝt and day, sin.
 In Bedde, in Mete beo al at his ese 700 Men may
 And mak þe bodi euer wel at ese. take their
 After þi deþ wost þou not what, ease.
 What þou schalt haue, þenk wel on þat !
 While þou miȝt, make þe glad and muri ! 704 Be merry
 Lengor liueþ a glad mon þen a sori. while you
 Al knowe I wel þi resun can !
 And what be-tokneþ þi lessun :
 ffor Men scholde to chirche gonge, 708
 To here Matins, Masse, and Euensonge,
 Heore pater noster to sigge, Aue Marie, & Crede,
 And ete of prestes holy brede.
 What, wenest þou for such þing 712
 þi soule in to heuene bring ?
 Ho bi-gon furst to worche,
 And whi was maad, holichirche ?
 Of Prestes couetise hit was biþouht 716 Holy Church
 þat churche was furst I-wrouht, was devised
 ffor he wolde haue offryng only for
 And liue bi oþur mennes þing. Priests' gain.
- He wole a-Morwe Belle rynge, 720
 And þenne wol he Matyns synge ;
 And 3if þer luite folk comeþ þerto,
 He wol hiȝe faste and haue I-do ;
 And 3if þer muche folk come, I sigge þe, 724
 He wol make gret solempnite ;
 Reuesten him þenne wole he wel
 Wiþ riche pal and sendel,

	He wol don on his canter-cope ¹	¹ ags. <i>cantelcapa pallium</i>	
	And gon as he were a Pope ;		729
holy water is sprinkled,	Siþen he wole wiþ springel-stikke ʒiuen holy water a-bouten þikke, And syngen loude wiþ schil þrote, And seiþ hit is þe soule note þat þe prest seiþ and doþ— þe folk wenep þat hit be soþ ;		732
the Priest holds up his hands, and sings away	Bi-fore his Auter he wol stonden And holde vp an heiþ boþe his honden, He wol synge mony a þrowe, <i>Sum-time heiþe & sum-time lowe,</i> He wole him <i>turne</i> & take good hede ʒif eny Mon him bringe mede. ʒif muche folk come and þringe Offringe faste him to brynge, He wole amende faste his song— þat tyme þinkeþ him not long. And whon þei wole him no-þing brynge, Lust him no-þing for to synge, ffaste he hiþeþ hym to spede		736
if folk bring Offerings ;	And ʒiueþ hem of his holy brede— þat is þe beste of al his dede, ffor hit helpeþ to monnes nede ; þauþ hit be luytel, hit <i>turneþ</i> to gode, ffor hit helpeþ to Monnes foode. Whon he haþ al I-do, He ʒiueþ heom leue and let hem go ; But euer a-Mong al oþur nede		740
then gives 'em holy bread,	His oune erende wol he bede, þat þei brynge heore offrynges To Chirche, and heore tyþinges. Wel þou wost þat þis is soþ : Al for his owne gode he hit doþ ; Kepeþ he nouþt of heore comynge, But ʒif þei wole him eni good bringe.— But, ʒif þou wolt on eny wyse At Chirche here þi seruyse, A-tome þou maiþt ful wel abyde Til he haue seid þe laste tyde ;		744
and lets 'em go.			748
But he always says, 'bring your offerings and tithes.'			752
If you want to hear Service,			756
			760
			764

- And 3it mai3t þou lengore dwelle 768
 And come be tyme to þe gospelle ; drop-in late,
 A-tome mai3t þow do good nede
 And come to þe Masse crede ;
 And 3if þe luste ri3t wel slope, 772
 Cum whon he doþ of his Masse-cope ;
 And þei3 þou ne come, ne 3if no tale,
 Til he halibred be-ginne to dale :
 þenne mai3t þou ben al 3are, 776
 And hom wiþ þi nei3ebors fare.”
ÞE goode Mon wel vnderstod
 þat his teehynge was not good.
 “ Al þat þou spekest hit is nou3t : þow mi3test wel be
 stille, 780
 Al þat þe bodi lykeþ wel : Is a3eyn þe soule wille.
 Ese and reste and muri lyf : Men lykeþ wel and “ Merry life
 wymmenne, brings the
 Soul in strife.
 But þei brynge þe soule in strif : A3eyn þei wenden
 henne.
 þe bodi and þe soule beþ : Wel neih euere wroþ :
 ffior þat þe bodi lykeþ wel : Is to þe soule loþ. 785
 Muche tale þou makest : þe foule bodi to queme,
 But of þe seli soule : Takest þow no 3eme.
 Aftur þat þe bodi doþ : Schal þe soule fynde 788
 And in peyne or in Ioye : Euere þerof haue mynde.
 3if Men loue to slepe : Whon þei scholden wake,
 þenne schal þe soule : In stude of Ioye haue wrake.
 Monnes lyf nis bote schort : Sone wol hit go, 792
 Bote þe sely soule : Duyreþ euer-mo ;
 þe soule schal faren his wey : þe bodi schal a-byde
 And not nou3t of þe soule : What hit schal be-tyde.
 But wel I wot, and soþ hit is : After monnes dede, 796
 Whon he is forþ faren : He schal hauen his mede :
 3if he haue loued god : And kept his biddynge,
 þe blisse of heuene schal he haue : Wiþ-outen endynge ; and goes to
 Oupur in to peyne schal he be brou3t, 800 Heaven or
 Hell.
 3if he haue þer-aftur wrou3t.—
 þerfore is ned on alle wyse
 Men to go to Godes seruise
 And wake þe more and slepe þe lasse, 804
 So men
 must go to
 Service early
 and late,

To here Matyns, Euensong, and Masse.

Whon men han aȝeyn god : In dedly synne falle,
Heo ouȝten for to wepe : And Merci to God calle,
And wenden to þe prest : Hastiliche and sone 808

and confess
their sins at
once;

And tellen him in schrif : What synne he haþ i-done.
A fool he is þat a-bydeþ : Eny gret stounde,
Til þer come more sor : And cleue to þe wounde.
Also hit fareþ bi synne : I wot wiþ-ouȝten wene, 812

As doþ be þe wounde : While hit is newe and grene.
þe leche clanseþ þe wounde : Clene in þe ground
And leiþ salue a-boue : And makeþ hit hol and sound ;
Mon may for a wounde : Or for a luitel sor, 816
Bote hit be sone I-heled : Be worse and wel mor :

ȝif o sor come to anoþer : þenne are þer two,
And ȝif he longe a-byde : þen wol þer be mo ;
His owne bone mai hit be : Longe for to abyde— 820
þerfore I rede, sech leche-craft : Soone, what be-tyde.

as, for sin
hidden

Also hit fareþ bi synne : ȝif hit I-hud is ;
Bote hit be to þe prest : Soone I-told, I-wis,
Hit draweþ hem to helle-grounde : And byndeþ hem to
peynes stronge ; 824
þe hardore peyne schal he haue : ȝif he þer-Inne ligge
longe.

þe lengor þat men a-byde : þe latere comeþ bote ;
þei stonde wel þe fastore : Whon þei haue take rote.
þauȝ Men fallen in synne : Gret wonder hit nis ; 828

and con-
tinued,
they 'll lie
in fire.

But ligge stille þer-Inne : þat is wonder gret, I-wis !
ȝif þow liggest in þe fuir : And brennest on eny wyse,
Who is for to wyte : þi-self wolt nouȝt arise ?
Mynde haþ he non : Of God þat hym wrouhte 832
And on þe Roode-tre : Wiþ his passion him bouhte.

Wel hit is I-seene : þat þei are ful slowe
þat to þe prest nil not : Heore synnes ben a-knowe,
And luytel þonk þei kunne god : ffor his goode sernyse,
Whon þei wole not for his loue : Out of synne aryse.
þinke no mon wonder : þauh god wiþ hem¹ be wroþ !
And take vengeance on hem : Beo hem neuer so loþ !
Schriueþ ow be-tyme : ffor loue or for feer, ¹ MS. him
ffor God takeþ wreche : Heer or elleswher ; 841
Bi-weoþeþ ȝoure synnes : And criȝeþ God Merci,

- And to alle his werkes : Beoþ euere redi !
 Whon hit is halyday : Vche Mon ouhte wiþ rihte 844 On Holy days
 To heere his seruyse in chirche : 3if he on eny wyse
 mihte,
 And not in sleuþe ligge, : In bed a-tome abyde
 Til þe prest haue I-seid : þe laste non-tyde.
 3if þou go at morwe : And Matyns here erliche, 848 go to Matins
 Hit is þe soule profyt : I sigge þe sikerliche ; early.
 þeih þi flesch grucche : Lette nouht þefore—
 þe ofter þow ouercomest hit : þi Meede schal beo þe
 more ;
 3if þow herest Matyns and Masse : And takest haly
 brede, 852
 To Bodi and to soule : þow wynnest muchel Mede.
 After Mete loke þou go to þe prechyng,
 3if eny beo in toune—lette for no þynge—
 And þat þe prechur prechþ : Vnderstonde hit wel, 856
 And do as he þe techþ : I rede þe, vche a del.
 3if þer no prechyng be : Go visyte þe seke,
 Cumforte hem wiþ þin Almes : And wiþ þi wordes
 Meke.
 Aftur, whon þei ryng : Go to Euen-song, 860 Go to Even-
 And lette for no cumpaignye : þat þow art aMong ; song
 3if þow do not, for soþe : þou dost þe deueles wille,
 Whon þou in ganglyng and drynkung : Dwellest wiþ
 hem stille.
 Whon Euensong & cumplyn boþe ben ido, 864
 Hom to þi soper þen wel maizt þou go.
 I rede þenne, ar þow go : ffulliche in to¹ þi bed, ¹ overl.
 þonke crist of þat day : þat þow hast wel I-sped ;
 And 3if þou ouzt hast mis-done, 868
 Aske him merci, I rede, sone ;
 Be-teche þi lyf and þi soule : To God Almihti :
 And þenne maizt þou slepe : wel and sikerly.
 Whon þow risest vp, þonke god : Inwardliche wiþ al
 þi miht, 872
 þat þe haþ saued from encumbrement : Of þe ffend þat
 niht ;
 Be-teche al in godes hond : þi preyers and þi dedes,
 þi wittes and þi willes : And al þyn oþer nedes. 875

After your
meal, hear
Preaching, if
there is any ;

if not, visit
the sick.

Go to Even-
song

and Com-
pline, and
then home to
supper and
bed,

committing
yourself to
God.

- Awise þe in al þi werkes : þow saue þe from dedli synne,
And do as I counseyle þe : And heuene schalt þou
winne.
- “Do all your
work truly.” In what werk, Mon, þat þou be : worche euer trewli,
Or þou schalt haue peine þerfore : 3if þou worche falsli ;
3if þow take here þi fulle huyre : And dost not
fulliche þi werk þerfore, 880
In helle or in purgatorie : þi peyne schal be wel þe
more.
- Be true in all
things.” Of what condicion so þou art : Trewe in alle þing þou be,
And do so to vche mon : As þou woldest he dude to þe ;
And loke in al þat þou seist & dost : þat God be euere
apayd, 884
And lef sleupe & al oþer synnes : As Ich haue I-seid !”
- The Devil
said : ÞE wikked gost onswerde þon
And seide : “ þou art a Mad mon !
þau3 þou woldest now be-ginne 888
- “Gluttony is
no sin.” And sigge þat gloteny were sinne,
Beter þe were þi Ianglyng lete.
- Men ’ud die
if they didn’t
eat and
drink. Men scholde dye, 3if þei ne ete,
And bote þei drinke wel, also ; 892
No Mon mai liue wiþ-outen hem two.
To Badde conseil art þou euer 3are,
To ffastyng and to vuel fare.
- What’s the
good of
Fasting? What good comeþ of fastyng ? 896
ffeyntyse, Idelnesse, & non oþur þing.
þat mai3t þow wel wite be skil.
Whon þe flesch hap Mete & drinke at wil,
þen is he redi to fhite and chide 900
Wiþ alle þo þat gon and ride.
- Who can
work with-
out a good
meal? Ho mai duire for to swynke,
But 3if he ete wel and drinke ?
Hunger makeþ men beo bi-hynde 904
In vche a werk, as I fynde.
Gode drinkes & Metes wel I-diht
Are wel I-loued, and þat is riht.
- If a man
eats till he’s
sick, 3if he beo a stout sweyn, 908
He eteþ til hit come vp a3eyn.
Al-þauh hit be so þat he caste—
So he mihte, þauh he faste—

- Hit nis for no dronkenesse, 912
 But for oþer seknesse.
 Whon he is heled of þat sore,
 He may ete and drinke more, he can begin
 And make glad and bliþe chere— 916 again.
 ffor euere is ale and wyn good fere.
 Et faste and drink wel : And sleep euere a-mong :
 And þenne mayht þow lyue : 3eres monye and long.” Eat, drink,
 sleep, and
 live long.”
ÞE gode Mon, þat in god was stable, 920 The Good
 Vnderstod, þat he seide, was fable. Man an-
 swerð :
 “Wel I wot þat men mote liue : Be Mete and be drynk,
 As skile is and resun : And Mesure in alle þyng.
 þei þat liuen as beestes : Aren wiþ-outen lay, 924 “Be moder-
 ate in all
 things.
 þat erliche eteþ and drynkeþ : And holdeþ on al day.
 þe beest doþ his kynde : And þe glotun synne
 Doþ a3eyn his kynde : þat wol neuer blynne.
 Suche foule glotounes : Doþ a-3eyn þe lawe. 928 Gluttons
 Ar þe wombe be ful : Beo þei neuer fawe ;
 þenne wol þei chiden and fi3ten also— chide and
 fight.
 Serwe on heore hedes, but þei wel do !
 Mete and drynke is 3iuen to mon : As salue to sore, 932
 þat needful is to take þerof : And neuere a del more.
 3if þow to muche salue : Leyst to þi sar,
 Hit wol beo þi deþ : Bote þow sone be war ;
 So wol hit of Mete & of drinke be : 936
 þi soule bone, 3if þou take mor þen nedep þe.
 Whon mon haþ at Meel-tyme : Such as he wile,
 Tak þat he haþ neode of : Be Mesure and bi skile, At meals,
 eat what you
 need ;
 And parte wiþ þe pore : Of þat is on [his]¹ bord, 940 share with
 the poor.”
 And not in his wombe : Make al his hord— ¹ MS. þy
 ffor þer is foul tresorie : And al ful of stinke.
 Al þat þou takest mor þen need is : In peyne þou schalt
 of-þinke.
 In þe Bok of priuetes : Glotons are Manased so : 944
 ‘A3eyn O drau3t þei drinke ouer-muche : þei schul han
 þre or two
 Of hot led and walled bras. : þei schul beo ful wo,
 ffor stynkyng brumston and for pich : þat in heore
 protes schal go.’
 þus seide þe prest þat god wol take wreche, 948
 VERNON MS. A A

	But 3if 3e leue synne and do as I ow teche."	
The Devil got wild with anger,	H E wikkede gost, þer he stood, Wox for wrappe wel-neiz wood, ffor he was ouer-comen and be-hynde—	952
as he couldn't answer more.	þfor mo onsweres couþe he not fynde. þe gode Mon þenne was a-bascht And lokede on þe wikkede gast	
The Good Man	And seide : "now wot I, þow art non Mon mad of flesch and bon ; I vnderstonde wel be þi spelle	956
told him he was a devil,	þat þou art þe deuel of helle. I þe Comaunde, foule þing, In þe nome of heuene kyng, þat þow me noþing drecche,	960
and orderd him show his ugliness.	But bi-cum now, foule wrecche, As foul as þou were In helle wiþ þi feere."	964
	Ne mihte he no lengure a-byde, Bote bi-com þo also-tyde ffoul as helle-Sathanas,	968
	As Blac as eny pich he was— How foul he was con I not telle, But foul he stonk as stunch of helle.	
The Good Man crost himself,	þe gode mon blessed him wiþ þe Crois And crized on God wiþ loud vois, Bi-fore, be-hynde he blessed him fast,	972
and orderd him go back to Hell;	And Comaundede þat sori gast ffor to wenden : and so he dude þo, To þat stude þat he com fro.	976
went home,	Pouwer hedde he no lengore dwelle, But wente doun riht in to helle.	
and thank God.	þe gode Mon wente hom his way, And serued god wel to pay, And þonked him—so ouhte he wel— þat him sauede from þe deuel.	980
Christ, grant us the bliss of Heaven!	Ihesu Crist such grace vs sende Hym to serue to vre lyues ende, And kep vs from þe synnes seuene, And graunt vs alle þe blisse of heuene ! ¹	984

¹ Then follows in MS. Vern. þe rizte put of helle, 3rd part of the legend of St. Michael in the South Engl. Legendary, fol. CCXCI, here written in half lines.

XXXVIII. *Castel of Loue.*¹ fol. CCXIII.*The Castle
of Love,
by Bp.
Grosteste.*

Her byginnet a tretys
 þat is ylept Castel off Loue,
 þat bisschop Grosteyzt made, ywis,
 ffor lewede mennes by-houe.

1 **Þ** At good þenkeþ, good may do,
 And God wol helpe him þerto ;
 ffor nas neuere good werk wrouzt
 Wiþ-oute be-ginninge of good pouzt,
 Ne neuer was wrouzt non vuel þing
 þat vuel pouzt nas þe biginnyng.
 God ffader and Sone and Holigost,
 þat alle þing on eorþe sixt and west,
 þat O God art and þrilli-hod,
 And þreo persones in on-hod,
 Wiþ-outen ende and biginninge ;
 To whom we ouzten ouer alle þinge
 Worschupe him wiþ trewe loue,
 þat kineworþe kyng art vs aboue ;
 In whom, of whom, þorw whom beoþ
 Al þe goodschipes þat we here i-seoþ :
 He leue vs þenche and worchon so
 þat he vs schylde from vre fo.

¹ vv. 1-18 of Fr. text:
 Ky bien pense bien puet
 dire ;
 Sanz penser ne peut suffire
 De nul bien fet comencer.
 Deu nus doint a li penser,
 De ki, par ki, en ki sunt
 Touz les biens ki sunt el
 mund,
 Deu le pere e deu le fiz
 E deu li seinz esperiz,
 Persones treis en trinite
 E un sul deu en unite,
 Sanz fin, sanz comence-
 ment,
 A ki honur e gloire apent.
 Il nus doint ses oures fere
 E nus defende de contrere.
 (The Engl. text does not
 give a favourable idea of the
 translator's intelligence.)

May God,
 one and
 three,

12

16

¹ Alle we habbeþ to help neode,
 þat² we ne beþ alle of one þeode
 Ne I-boren In one londe ² r. þah
 Ne one speche vnderstonde.
 Ne mowe we alle Latin wite,
 Ne Ebreu ne Gru þat beþ I-write,

¹ vv. 19-37 of Fr. :
 Tuz avun mester d'aie,
 E trestuz ne pouet inie
 Saver le langage en fin
 D'Ebreu, de griu ne de latin,
 Pur loer son creat[e]ur,
 Ne la buche de chanteur
 Ne soit clos de deu loer
 Ne son seint nom nuncier.
 Ke chescun en son langage
 Le conulisse sanz folage

sheld us
 from our
 Foe!

We can't
 all know
 Hebrew,

¹ Ed. before by Weymouth, Philol. Soc. 1864, and from another (unknown) MS., by Halliwell, 1849. The poem is a very old translation of Rob. Grosched's († 1253) *Chateau d'amour*, or *Carmen de creatione mundi* (ed. by M. Cooke, R. Grossetete Carmina anglo-normannica, Caxton Soc. 1852), and was made in the latter half of the 13th cent., in the dialect and perhaps by the author of the 'Harrowing of Hell' and 'Marina' (MS. Harl. 2253). The subject, with its personification of the 4 cardinal virtues, resting ultimately on Psalm 88, 11, became a great favourite in medieval literature: it is treated in the *Cursor Mundi*, in the *Abbey of the Holy Ghost*, and in *Lydgate's Life of St. Mary*, and his *Court of Sapience*. Later translations are extant in MS. Egerton 927, made by a monk of Sawley in Yorkshire (ed. in the Appendix), and in MS. Ashm. 61, fol. 78 (ed. in *Altengl. Legenden, Neue Folge*, p. 349-354), which contains only the first part (to v. 554). Cooke's ed. of the French text is quite insufficient, and full of mistakes.

French, or other tongues,	Ne ffrench ne þis oþer spechen þat me mihte in world sechen, To herie god, vre derworþe drihte ; Ac ¹ vche mon ouzte wip al his mihte Lof ¹ -song syngen to god 3erne Wip such speche as he con lerne ; No Monnes Mouþ ne be I-dut Ne his ledene I-hud	Soñ deu, e sa redempeim. En romanz comeiz ma rei- son Por ceus kl ne sevent mie Ne letrure ne clergie. ¹ MS. As; om. in H. ¹ MS. Loft	
	To seruen ¹ his god, þat him wrouzte And maade al þe world of nouzte.	¹ H. herien	32
so I shall tell in English,	O N Englisch I-chul mi resun schowen, ffor him þat con not I-knowen Nouþer ffrench ne Latyn. On Englisch I-chulle tellen him		36
of the Crea- tion,	Wherefore ¹ þe world was ² I-wrouht, þer-aftur how he was bi-tauht	¹ H. For why ² H. was furst	40
of Adam in Paradise,	Adam vre ffader, to ben his, Wip al þe merþe of paradys, To wonen and welden to such ende, Til þat he scholde to heuene wende ;		44
and how he lost it,	And hou sone he hit for-les ; And seþpen, hou hit for-bouht wes		
of Christ's regainig it,	¹ þorw þe heize kynges sone, þat here on eorþe wolde come ffor his Sustren þat were to-boren, And for a prison þat was for-loren, ¹	¹ vv. 47-82 wanting in the Fr. poem, but taken from its Latin title or index. ¹ vv. 49 & 50 to be transp.?	
	And hou he made, as 3e schul heeren, þat heo I-custe and sauht weren ;		52
thro' aight- ing in a Castle,	And to w3uche a Castel he alihte þo he wolde here for vs fihte—		
Mary's body ;	þat þe Marie bodi wes, þer ¹ he alihte and his in ches.	¹ MS. þat, H. Therin; cf. v. 666.	
(and herein) of Isaiiah,	And tellen we schulen of Ysay, ¹ þat vs tolde trewely	¹ Is. 9, 6.	
who foretold Christ's birth,	“ A Child þer is iboren to vs And a Sone I-ziuen vs, Whos nome schal I-nempned beon Wonderful, as me may I-seon, And God, mihtful, and right wys, ¹ Of þe world þat [to] ¹ comen is	¹ Lat. consiliarius ¹ om.; Lat. Pater futuri seculi.	60

- Lord þe ffader, and Prince of pes."¹
 Alle þeos nomen, hou he wes, ¹ In the MS. written in 2 vv.
 3e schulen I-heren and I-witen.
¹And of domus-day hou hit is I-writen ; 68 of Doomsday,
 And of heuene we schulen telle, of Heuven
 And sumdel of þe pynen of helle.¹ ¹— This last part is om. at
 the end, but extant in H. and Hell.
ÞAuh hit on Englisch be dim and derk 72
 Ne nabbe no sauur bi-fore [a] clerk,
 ffor lewed Men þat luitel connen
 On Englisch hit is þus bi-gonnen.
 Ac whose is witer and wys of wit
 And 3erne bi-holdeþ þis ilke writ, 76
 And con þat muchel of luitel¹ vnlouken
 And Hony of þe harde ston souken, ¹ H. lintel. Cf. Fr. Latin
 Index: prudens lector
 qui norit ungere mel de
 petra oleumque de saxo
 durissimo, scriptum
 inueniet plenum
 dulcedine celesti.
 Alle poyntes he fynde may
 Of vre be-leeue and godes lay
 þat bi-falleþ to Godes Godhede
 As wel as to his Monhede.—
Offte 3e habbeþ I-herd ar þis
 Hou þe world I-maked is ; 84
 ffor-þi ne kep I nouzt to telle
 Bote þat falleþ to my spelle :
 In Sixe dayes and seue niht
 God hedde al þe world I-diht ; 88
 And þo al was derworpliche I-do,
 þe seueþe day he tok reste and ro.
Lustneþ to me, lordynges.
 þo God atte begynnynge
 Hedde I-maad heuene wiþ ginne,
 And þe Angeles so briht wiþ-Inne,
 And þe eorþe þer-after þer-wiþ,
 And al þat euere in hire bi-lyþ : 96
¹Lucifer in heuene wox so proud ¹ vv. 94, 97-100 added
 to the French. but Lucifer
 grew proud,
 and was cust,
 with many
 Angels, down
 to Hell.)
 þat¹ he was a-non I-cast out, ¹ MS. And, H. That
 And mo Angeles þen eni tonge mai telle
 ffullen a-doun wiþ him to helle. 100
 And 3it was þe Sonne þo seuesyþe I-wis
 Brihtore forsoþe þen heo now is ;
 Also schon þe Mone a-niht
 So doþ þe Sonne on day-liht. 104
 The world
 was then
 more beau-
 tiful and
 perfect than
 now.

- Ne holde 3e hit not for folye,
 ffor so seiþ þe prophete Ysaye.
 Alle þe schaftes þat þo¹ weren ¹ H. shupte
 More miȝt^t and strengþe beren 108
 Bi-fore þat Adam þe world for-les.
 Allas, wȝuch serwe and deol þer wes !
- Now I'll tell
 why Adam
 and his off-
 spring were
 banisht
 Heaven, and
 doomd to die.
- A**lle heo beoþ I-brouh[t] to grounde
 þat of his of-springe beoþ I-founde ; 112
 Of heuene-blisse heo beoþ I-flemed
 And to deolful deþ I-demed,—
 þe Reson is good and feir for whi,
 As I-chulle ow telle for-þi 116
 þat 3e schule loue God þe more
 And him seruen and clepe to his ore.
- Of Adam.*
- Þ**O God hedde al þe world I-wrouȝt,
 þat þer ne faylede riȝt nouȝt, 120
 Beest ne ffisch, ne ffoul to fleon,
 And vche þing as hit ouȝte to beon,
 Blossme on Bouȝ and Breer on Rys,
 And alle þing betere þen hit nou is ; 124
 And þo he hedde al wel I-don,
 He com to þe valeye of Ebron ;
 þer he made Adam and last¹ so Riche 127
 Of eorþe, after hym-self I-liche, ¹ MS. laft, H. at the last,
Fr. auderrain.
 And aftur his holy þrilli-hod
 He schop his soule feir and good.
- How miȝte he him more loue schowen
 þen his ounne liknesse habben and owen ? 132
- took him to
 Paradise ;*
- To paradys he ladde him þo,
 And caste sleep on him al-so
 þat of his syde A Rib he nom,
 And þer-of Eue, his feere, com, 136
- and of one of
 his ribs made
 him a wife,
 Eve ;*
- He ȝaf Adam Eue to wyue,
 To helpen ; he ȝaf him wittes fyue,¹ ¹ Fr. saveir. 139-144
added to the Fr.
 To delen þat vuel from þe good,
 ȝif he wel him vnderstood ; 140
- He ȝaf him ȝit more worschipe :¹ ¹ 141, 143-4, 146, 150-1 added.
- and put the
 whole world
 under his
 lordship,*
- Of al þe world þe lordschipe,
 And alle þe schaftes of water and lond
 Scholden ben vnder his hond ; 144

ffeirlek, and freodam, and mueche miht,		with Paradise to dwell in.
And þe world to delen and diht,		
And paradys, to wonen In		
Wip-uten wo and serwe and pyn,	148	
Wip-uten deþ, In goode lyue,		
þer Ioye and Blisse is so ryue,		
And euer to libben I-liche zong,		
O þat ¹ of hem to weren and-sprong ²		¹ o þat, until, cf. 472, 1404, 1412, Marina 210, Harr. 128, 148. ² r. at-sprong? Sim. at-sprong
þe nombere ³ of þe soulen þat from heuene felle	153	Adam's off- spring were to supply the number of fallen angels.
þorw Lucifer a-down to helle;		³ H. tale
And whon hit forþ com al þe stren,		
So briȝt heo scholden I-Blessed ¹ ben	156	¹ Fr. glorifiez
So was þe Sonne, as I er tolde,		
Brihtore þen heo now is seuene-folde,		
And so heo scholden to heuene wende		
To þe Blisse wip-uten ende	160	Adam and his off-spring were to go to Heaven with- out dying.
Wip-uten drede of deþes dome;		
And al þe of-spring þat of hem come,		
from þat ilke day to þis,		
Scholde so steȝzen to heuene-blis,	164	
To þe heritage of wynne and wele,		
A-Mong þe Murþe of Aungeles fele.		
T wo lawen Adam scholde I-wis		God gave Adam 2 laws:
Witen and holden In Paradis:	168	
þat on him was þorw kynde i-let,		
þat oþer was clept lawe I-set.		
þat on him tauȝte atte leste		1. the natural,
þorw kynde to holden godes heste;	172	
þat oþur lawe þat ¹ him was set:		¹ H. was that
“Of þe Appel þow neuer ne et		
Of þe tre þat is for-bode.”		2. the posi- tive: not to eat an apple from the For- bidden Tree,
So him ¹ seide and ² hiȝte Gode	176	¹ MS. he, H. hym ² MS. þat, H. and
þat whon he of þe Appel ete,		
þorw deþ he scholde þe lyf forlete,		or he should die, and his issue too.
And al þe kynde þat of him com		
Scholde þole þulke dom;	180	¹ 179-180 added.
And ȝif he heolde his heste riht,		
God ȝaf him so mueche miht		
To welden al þis worldes winne,		
Wip-uten wo and serwe and sinne.	184	

- þe Seisyn hedde Adam þo
 To wonen in blisse euere and O.
 In Muche Murþe and Ioye he wes.
 A-wei, to sone he hit for-les, 188
 His worschipe and his wel-fare,
 Brouzte vs alle in muche care !
- Alas, Adam
 ate the Apple,
 þo he of þe Appel eet,
 Godes heste he to-brek ; 192
 þe kuyndeliche and þe set ek,
 Boþe his lawen he to-brek,
 And *raþure* he dude his wyues bode
 þen he heold þe heste of gode. 196
- obeyd his
 wife,
 not God,
 þus Adam þorw reuþful rage
 Was cast out of his heritage,
 And out of *Paradys* I-driue,
 In swynk and swot *in* world to liue. 200
 þe Blisse of lyf he haþ forsaken,
 And to deolful deþ I-taken.
 Carfuliche he haþ I-Coren !
 Now he þorw rízt haþ I-loren 204
 þe Murþe þat he mihte hauen,
 Whom mai he to helpe crauen
 Out of his heritage he is pult,
 ffor synne and for his owne gult. 208
- Lucifer and
 his Friends
 were glad,
¹ Lucifer gon wel lyke þo ¹ vv. 209-222 added to the Fr.
 (H. has same vv.)
 þo Adam was bi-swíken so—
 ffor alle þe ffendes hedden onde
 þat he scholde come to þat blisful londe 212
 þat he hedde þorw pruide for-lore ;
 Wel hit likede hem þer-fore.
 So muche wox heore miht þo 215
 þat al þe world moste after hem go ;¹ ¹ same vv., 1313-4.
 And whon mon hedde I-liued in care,
 Atte last he moste dyen & forþ-fare—
 Ne mihte him helpe no good dede
 þat his soule moste¹ to helle neede ; ¹ H. ne most 220
 ffor so hit was to¹ Adam bi-speke, ¹ MS. þo, H. to
 And god nolde no forward breke.
 ffor¹ eyle and hard and muche hit wes ¹ H. ffull, Fr. Trop
 þe synne þat þus þe world for-les, 224

þat vche þing vnder heuene-driht			
So muche les of strengþe and miht !			Thro' sin, every thing lost inight.
God ne wrouhte neuer þat þing		227	
þat out ¹ les þorw his wonyng ² —	¹ r. mi(h)t ? cf. 653.		
ffor nis no wone on him I-long—	² H. But hit peyred throwrg his wonyng. Cf. Fr. :		
3if synne nere so hard and strong ;	Deu ne flet chose si haute		
ffor God 3af vche þing al his riht.	Nabessast pa[r] sa defaute.		
Ac sunne wonede heore alre miht—	Ke terriene chose feust, Chescune chose son dreit eust,		
ffor sunne and wone al is on.	Ne feust pechie que tant griue.		
And wone dude Adam þo a-non	Pechie, a parole briue, Cest defaute apertement—		Sin and Want are the same.
þo he godes heste at-seet,	Defaute e pechie en un ses- tent.		
And eke þo he þe Appel eet.	234. Par defaute of tant de perte, Kar defaute fist aperte ;		
þorw wone he lees his seysyne,	Defaute apres defaute fine		
þorw wone he brouhte him-self in pyne—	Fet par droit perdre seisine.		Thro' want, Adam lost his seisin.
In þe kynges Court 3it vche day			This Law is used dally in the King's Court.
Me vseþ þulke selue lay.		240	
N OW is Adam wiþ wo I-nome,			
Sunnes þral he is bi-come,	¹ Cf. Fr. :		
þat freore was er þen eny þing	Nest il sou serf apertement		Adam became the Devil's thral,
þat liuede vnder heuene-kyng.	Au ki seruice il entent ?		
He is þorw riht [his] þeuwe and þral	Pus kil le selt, (est) en seruage		
To whos seruise he vnderstod wiþ-al ¹	E sanz franchise a estage.		
Whon ² he him serwede in þe-dome	H. vnderstondeth		
And dizede ³ wiþ-outen fredome.		246	
And þeuwe and þral may not craue	² H. And when he him seruid thorgh thew-dome, He dede withoute fre- dome.		
þorw riht non heritage to haue :	³ r. dede ?		
As sone as he is þral bi-come,			and as thral, lost his heritage.
His heritage is him bi-nome ;		252	
In Court ne in none londe			
Me ne ouzte onswere him ne vndurstonde.			
þenne he mot a-noþer seche			
ffor to schewe for him his speche,		256	
þat mowe his heritage craue ;			
And þat he þe ¹ kynde haue ;	¹ r. his ? H. that		So some free- born man must claim it,
þat he beo I-boren fre,			
And þat he ne eete of þe tre ;		260	
þat he hadde I-wust wiþ-Inne			some one who's kept the 3 Laws,
þe þreo lawen wiþ-outen synne—			2 of Paradise,
þulke two of Paradys,			and 1 of Sinai.
And þulke of þe Mount Synays		264	

	þat to Moyses I-ziuen was, þat neuer 3ute I-holde nas Of non þat euer dude sunne.	
Who knows of such a man?	Who mihte þenne such Mon muzne Oþer þenchen or I-knowe þat such wonder mihte schowe? Siggen I may in þis stude þerof, þat ich er dude, ffor nou Ichul tellen of þe stryf þat a-Mong þe foure sustren lip. ¹	268
But now I must tell you <i>The Parable of the 4 Sis- ters' Dispute.</i>	H It was a kyng of muche milt, Of good wille and gret in-siht.	276
A great King (God) had a Son	And þis kyng hedde a Sone, Of such wit and of such wone, Of such strengþe and of such chere	
equal to himself,	As was his ffader in his manere ; Of on wille heo weoren bo, And of on studefastschipe also, Of on fulnesse ¹ heo weoren out-riht	280
and as mighty.	And boþe heo weoren of on miht. þorw þe Sone þe ffader al be-gou ¹ þat bi-lay to his kynedom ; Wiþ wit was his be-gynnyng, þe ffader wolde to ende bringe. ¹	284
This King had 4 Daugh- ters:	F oure douhtren hedde þe kyng, And to vehone sunderlyng He 3af a dole of his fulnesse, Of his miht and of his wysnesse, As wolde bi-fallen to veh on ; And 3it was al þe folnesse on, þat to him-self bi-lay ; Wiþ-oute whom he ne mai His kindom wiþ pees wysen, Ne wiþ rihte hit Iustisen. Good is to nempnen hem forþi. þe furste douzter hette Merci— þe kynges eldeste douzter heo is ; þat oþer hette Soþ, I-wis ; þe þridde soster Is cleped Riht ; Pees hette þe feorþe a-þliht.	288
1. Mercy,		292
2. Truth,		296
3. Right,		298
4. Peace,		304

¹ Fr. Ici reposera mun dit,
Si vus dirrai un respit
Ki bien toche ma matyre,
Por co le voll ci descrifre.
H. Sey I may in þis stede
As I before dede,
ffor now is tyme that I hit
telle,
ffor it behovyth to our spelle.

¹ Fr. substance

¹ Fr. ordineit

¹ Fr. Quankil voleit comenceir
Par son fiz le vout cheveir.
H. Alle that was of his b.
The fadur hit wolde to ende b.

- Wif-uten þeos foure wif worschipe
 Mai no kyng lede gret lordschipe.
Þis kyng, as þou herdest ar þis,
 Hedde a þral þat dude amis, 308 and a Thrall
 þat for his gult strong and gret (Adam) who
 Wif his lord was so I-vet,¹ did wrong,
^{1 = i-fel, odiosus ?}
^{Fr.: Ke ver son seignur ot fet}
 þat þorw be-siht of riht dom
 To strong prison was I-don 312 and who was
 And bi-taken to alle his fon, put in prison
 þat sore him pyneden euerichon ;
 þat of no þing heo nedden onde¹ ^{1 Fr. envle (forced meaning)}
 Bote him to habben vnder honde ; 316
 Heo him duden in prisun of deþ,
 And pyneden him sore wif-uten meþ. and sorely
 punisht.

De misericordia.

- M**erci þat a-non I-sei ;
 Hit eode hire herte swiþe neih, 320 **MERCY**
 Ne mai hire no þing lengore holde, argued for the
 By-foren þe kyng comen heo wolde prisoner's
 To schewen forþ hire Resoun delivery :
 And to dilyuere þe prisoun. 324
 "Vnderstond," quaþ heo, "ffader myn !
 þow wost þat I am douzter þyn,
 And am ful of Boxumnes,
 Of Milce and of Swetnes, 328
 And al Ich hadde, ffader, of þe.
 I beo-seche þat þou here me,
 þat þe [sorful]¹ wrecche prisoun ^{1 so H.; Fr. dolent} ,
 Mote come to sum Raunsum 332 she wanted
 þat a-Midden alle his fon him.
 In strong prison [þou] hast I-don.
 Heo him made agulte, þulke vnwreste,
 And bi-swiked him þorw hear feire beheste, 336 He was be-
 And seiden him zif he wolde þe Appel etc, guild into
 þat whon he hedde al I-ete,¹ ^{1 H. And Goddis lawes forleten} eating the
 He scholde hadde al þe miht of gode 339 Apple.
 Of þe treo þat him was forbode ;¹ ^{1 vv. 337-340 added to the Fr.}
 And be-gylen¹ him þerof, and heo² luytel rouzten—
 ffor falshede euerzite heo souhten. ^{1 Sim. begilede; II. lyed}
^{2 om. in H.}

And falskede hem I-3olde be,
 And þe wrecche prisun I-sold to me! 344
 ffor þow art kyng of Boxumnes,
 Of Milce and of Swetnes,
 And I þi douhter alre eldest, 347
 Ouere alle þe opere beldest;¹ ¹ Fr.: Sur tuz tes oures nomee.
 Neuere I þi douhter neore
 Bote Milce² toward him were. ² H. my swetnesse.
 Milce and Merci he schal haue, ^{Fr. Si de celui pitie neusse.}
 þoww Milce I-chulle þe prisun craue;³ ³ Fr. Ta merci le doit
 ffor þin owne swete pite ^{salveir} 353
 I⁴ schal him bringe to sauete. ⁴ om. I?
 þi Milce for him I crie euermore, ^{Fr.: E ta tres doce pitie}
 And⁵ haue of him Milce and ore!" ^{Le doit mettre a sauete.} 356

TRUTH

De veritate.

⁵ And = until? or r. O þou?
 H. Tylle he haue i-funde thyne ore.
 Fr. Tant ke merci troverai.

A Non whon Soþ þis I-seiþ
 Hou Merci, hire soster, hir herte bei;⁶ ⁶ Fr. se plie
 And wolde þis þral of prisun bringe
 þat Riht hedde him I-demet wiþ-ouen endinge: 360
 Al heo chaunged hire mood,
 And bi-foren þe kyng heo stood.
 "ffader, I þe bi-seche, herkne to me!
 I ne may for-bere to telle hit þe 364
 Hou hit¹ me þinkeþ a wonder þing ¹ om. in H.; cf. v. 645.
 Of Merci, my suster,¹ wilnyng, ¹ H. Of my syster Mercyes
 þat wolde wiþ hire Milsful sarmon
 Diliuere þe þral out of prison 368
 þat swiþe agulte, þer ich hit seiþ
 And tolde hit to Riht þat stood me neih.¹
 ffader, ich sigge þe for-þi: ¹ al. Fr.; Right is here introduced
 þou ouhtes nouzt to heere Merci, ^{by the Engl. poet.} 372
 Of no boone þat heo bi-secheþ þe,
 Bote Riht¹ and Soþ þer-mide be. ¹ om. in Fr.
 And þow louest soþ and hatest lees,
 ffor of þi fulnesse I-comen Ich wes; 376
 And eke þow art kyng Rihtwys,¹ ⁷ vv. 377-8 added.
 And Merci herte so reuþful is
 þat, 3if heo mai saue wiþ hire mylde speche
 Al þat heo wole fore bi-seche, 380

Mercy asks
 that the
 prisoner be
 pardond.

besought the
 King not to

listen to
 Mercy,

Neuer schal be mis-dede aboutt,
 And þou, kyng, schalt be doutet riȝt nouht. who would
forgive every
misdeed.
 þou art also so trewe a kyng,¹ ¹ H. And thou art all sothefaste k.
Fr.: Mes tu es rois si veritables,
De corage si estables,
Ke rien ne quers fors verite.
 And stable of þouȝt in alle þyng.
 ffor-þi me pinkeþ Merci wilneþ wouȝ,
 And spekeþ to-ȝeynes Riȝt¹ I-nouȝ; ¹ H. me
 ffor Riht con hym in prison bynde
 He ouȝte neuere Milce to fynde,¹ ¹ vv. 385-8 added. 388 The Prisoner
was rightly
judg,
 Milce and Merci he haþ for-loren—
 He was warned þerof bi-foren;
 Whi scholde me helpe þulke mon
 þat nedde of him-self pite nou ? after fore-
warning,
 His dom he mot habbe as Soþ con sugge,
 And al his mis-dede a-bugge.” 392 and must pay
for his fault.

De Iusticia.

JUSTICE said

Riht I-herde þis talkyng :
 Anon heo stod bi-fore þe kyng, 396
 “þi douȝtur,” heo seiþ, “I am, I wot bi þon,
 ffor þou art, kyng, Riht domes-mon;
 þe¹ beþ rihte domes mitte, ¹ MS. per. (W. takes mitte = mid þe.)
 Alle þine werkes beþ ful of witte. ² H. mevyn, Fr. dont parler oi the Thrall
deservd his
doom.
 þis þral of whom my sustren deep mene,²
 Haþ deseruet as at ene; ³ H. Hatli dome deserved as ȝe ȝevyn.
Fr. Jugement ad deserui.
 ffor in tyme, while þat he free wes,
 He hedde wiþ him boþe Merci and pees, 404
 And soþ and riht he hedde bo,
 And wiþ his wille he wente hem fro
 And tyed hym to wrappe and wouȝ,
 To wreccheddam and serwe I-nouȝ. 408
 So þat, ȝif Riht geþ,
 He schal euere¹ polyen deþ; ¹ H. for ever By Riht he
should suffer
Death.
 ffor þo þow him þe heste hiȝtest,
 þorw Soþ þou him þe deþ¹ diȝtest,² ¹ MS. deþ him
² H. adds 2 vv. 412
 And I my-self him ȝaf þe dom,
 As sone as he hedde þe gult I-don;
 ffor Soþ bereþ witnesse þer-to,
 And elles nedde I no dom I-do.
 ȝif he in Court bi-foren vs were,
 þe dom þou scholdest sone I-herc.³ ³ v. 409 ff. cf. Fr.:
Pur doit suffrir la mort,
Kar tu anceis il promis.
Ore solt en prison mis.
Kar justice le destine,
Deske vlenge le termine
Ke tu le voilles relever
E devant ta cort iuger He was con-
demid by
Truth.

	ffor Riht ne spareþ for to Iugge What-so-euere Soþ wol sugge ;	420
	þorw wisdam heo demep alle, As wole to his ¹ gult bi-falle."—	¹ r. heor
The Thrall, thus judg'd by Truth and Right,	Soþ and Riht, lo þus heo suggeþ, And þis þral to deþe Iuggeþ ;	424
	Neuer nouþer ne spekeþ him good, Ne ¹ non þat ² Merci vnderstood.	¹ r. nes ?
	Ac as a Mon mis-I-rad ³ ² H. of hem. Fr.: Puiske pitie nest oie. On vche half he is mis-bilad. ³ H. As a diswaryed mon mysrad	
	Ne helpeþ him no þing wher-so he wende, þat his fo fettep ¹ him In vche ende	
was stript,	And I-strupt him al start-naked, ¹ Fr. Ke l'ennemi nel assaut Of miht and strengþe al bare I-maked ;	432
	Him and al þat of him sprong	
and enslaved in sin.	He dude a þeuedam vyl and strong And made agult[en] swiþe I-lome, And Riht com after wiþ hire dome ;	436
Mercy and Peace	Wiþ-uten Merci and Pees heo con Iugge, Euer aftur þat Soþ wol sugge. Ne Pees mot not mid hem be,	
fled from the land.	Out of londe heo mot fle, ffor pees bi-leueþ in no londe Wher þer is werre, nuy and onde ; Ne Merci mot not a-Mong hem liue, Ac boþe heo beþ of londe I-driue.	440 444
All the world was drownd,	Nis þer nout in world bi-leued þat nis destrued and to-dreued, And dreynt, for-loren and for-demed,	
save 8 souls,	But Eizte soulen, þat weren I-þemed In þe Schup, and þat weoxen heo :	448
Noah, his 3 sons and their wives.	Noe, and his sones þreo, And heore wyues þat heo hedden bi-fore— Of al þe world nas be-leued more.	452
	Careful herte him ouzte come þat þencheþ vpon þe ¹ dredful dome !	¹ r. þet ? H. so
	And al hit is þorw Riht and Soþ, þat wiþ-uten Pees and Merci doþ.	456

De pace.

PEACE

- SO þat Pees a last vp brek
 And þus to hire ffader speak :
 "I am þi douzter sauzt and some,
 And of þi fulnesse am I-come. 460
 To-fore þe my playnt I make :
 Mi two sustren me habbeþ forsake,
 Wiþ-ouren me heo doþ heore dom,
 Ne Merci a-mong hem nouzt ne com. 464
- said that
Truth and
Justice had
driven Mercy
and her away.
- ¹ffor no þing þat I² miȝte do ¹ Fr.: Onkes apelee ne fen,
 Pur co ne peut avoír refu
 Nus home ke soit en vie :
 Pur co sui diloece fuie.
 (The translator used a
 corrupted text.)
² H. eny mon
- Ne moste Merci hem come to,
 Ne for none kunnes fey
 Ne moste ich hem come neyȝ,
 Ak þat dom is al heore owen. 469
 ffor-þi Ich am of londe I-flowen,
 And wole wiþ þe lede my lyf,
 Euer o¹ þat Ilke stryf ¹ MS. on; cf. v. 152. 472
 þat a-mong my sustren Is a-wake,
 þorw saughtnesse mowe sum ende take.
 Ac what is hit euer þe bet
 þat Riht and Soþ ben I-set, 476
 Bote heo wite wel pees¹? ¹ MS. peos
- Rihtes Mester hit is and wes
 In vche dom pees to maken.
 Schal I þenne beo forsaken 480
- Whon eueriche good for me¹ is wrouht ¹ MS. fourme
 And to habben me bi-þouht¹? ¹ orig. bitouht. H. be in thought,
 Fr. retrait
 And¹ he me² louede neuere to fere ¹ Sim. Ac, H. But, Fr. Mes
² MS. ne 484
 þat Merci, my suster, nul not here.
 Off vs foure, ffader, I-chul telle þe
 Hou me þinkeþ hit ouzte to be.
 Whon ffoure¹ beþ to-gedere I-sent ¹ MS. þe ff. 488
 To don an euene Iuggement,
 And schul þorw skil alle and some
 ȝiuen and demen euene dome,
 þer ne ouzte no dom forþ gon
 Er þen þe foure ben aton ; 492
 At on heo moten at-stonden alle
 And loken seþþen hou dom wol falle.
- No Judgment
should be
given unless
Mercy, Truth,
Justice, and
Peace all
agreed in it.

- Be vs ffoure þis I telle :
 We beoþ not alle of on spelle ; 496
 Boþe Ich and Merci
 We be-clepeþ þe dom forþi ;
 Hit is al as Riht and Soþ wol deme,
 Merci ne me nis hit not qweme. 500
- Peace appeals
 against the
 judgment of
 Truth and
 Right.
- Wif-uten vs þer is bale to breme :¹ 1 vv. 500-1 om. in Sim.
 Fr.:
 ffor-þi, ffader, þow nime þeme !
 Sanz nus est trop flaellez,
 Pur co doit troveir pitiez.
¹ In the Fr. vv. 508-512
 precede v. 485, and vv.
 509-10 precede v. 503.
- ¹Of vche goodschipe Pees is ende,
 Ne fayleþ no weole þer heo wol lende,
 Ne wisdam nis not worþ an hawe 505
 þer Pees fayleþ to felawe ;
 And hose Pees loueþ, wif-uten gabbe,
 Pees wif-oūten ende he schal habbe. 508
- Wisdom was
 naught with-
 out Peace.
- Mi word ouz̄te ben of good reles,¹ 1 Fr. Mon dit doit porter
 grant fes.
- ffor þou art kyng and prince of pes.
 ffor-þi þou ouz̄test to here me,
 And Merci my suster, þat clepeþ to þe 512
 þat þe þral, þe prisoun,
 Mote come to sum Raunsoun.
 Vre wille, ffader, þou do sone
 And here vre rihte bone ! 516
 ffor Merci euere clepeþ to þe
 Til þat þe prison dilyuered be,
 And I-chul fleon and neuere come
 Bote my sustren ben sauzt and some." 520
- The Thrall
 ought to be
 ransoūnd.
- The King's
 Sou heard his
 4 Sisters
 dispute,
- þE kynges sone al þis con heren
 Hou his sustren hem to-beeren,
 And seiþ þis strif so strong awaken,
 And Pees and Merci al forsaken ; 524
 þat wif-uten help of his wisdom
 Ne mihten heo neuere to-gedere come.
 "Leoue ffader," quap he, "Ich am þi sone,
 Of þi wit and of þi wone, 528
 And þi wisdam [me] clepeþ me ;
 And so mucche þou louedest¹ me
 þat al þe world for¹ me þou wrouz̄test, 1 H. lonest
 1 r. þorþ, Fr. par mol.
 And so þou me in werke bouz̄test ;¹ 1 H. in thy werk browghtest.
 Fr. Dont tes fez tuz me ovres
 sunt. r. brouz̄test, from brou-
 ken = use (forced form) ?
 ffor we beoþ on in one fulnesse,
 In miht, in strengþe, and in heiþnesse ; 534

- I-chulle al don þat þi wille is,
ffor þou art kyng Rihtwis. 536
- So muche, ffader, ich nyme zeme
Of þis strif þat is so breme,
þat for þe tale þat Merci tolde þe
fful sore þe prisun reweþ me ; 540 that he pitied
ffor-þi he reweþ me wel þe more
ffor Merci euere clepeþ þin ore.
þou art, ffader, so milsfyl kyng:
Hire we schul heren of alle þing.¹
Al i-chul² hire wille done
And sauhten Sop and hire ful sone.
Nimen I-chulle þe þralles weden,
As Sop & Riht hit wolden and beoden,¹ 548 He would
And al one I-chul holde þe doom ¹ Fr. En verite e en dreiture
As Iustise ouhte to don,¹ ¹ Fr.: Sustendrai le jugement
E kank 'a iustice apent,
And maken I-chule Pees to londe come,² ² E peis en terre
ffrai crier 552 and make
And Pees & Riht cussen & be sauþt & some,
And druyuen¹ out Werre, Nuy and Onde, ¹ r. druyuen
And sauen al þe¹ folk in londe." ¹ H. thl, Fr. ta 556 and save all
folk.
- H**Ose þis forbysene con,
He may openliche i-seo bi þon 556
þat al þis ilke tokenynge¹ ¹ Fr. K'iceste signefiance
Est en dieu une puissance.
Is Godes in-siht, Almihti kyng.
Wiþ-[out]¹ God þe ffader nis maked nouht, ¹ r. But ?
þorw God þe Sone is al þing wrouht,² 560
And alle þing is folfuld out-riht ² Fr.: De deu le pere est tute riens,
Par deu le fiz sunt fet tuz biens,
þorw God þe holigostes miht :
And alle þreo beþ on, þouh hit be so,
In one fulnesse and in no mo. 564
He ʒiue¹ his Blessynge wiþ Mouþ & honde
To alle þat þis writ vnderstonde. ¹ MS. ʒiueþ, H. ʒeue
- ʒ**E habbeþ I-herd as ich ow tolde,
ffor whi God þe world maken wolde, 568
And hou Adam forles þorw synne
World and Heuene, and al Mon-kynne :
þat for miþt ne strengþe ne for no þing
No¹ mon nedde of him-self a Couryng,² ¹ om. in H. 572
² Fr. recoueraunce
Ne Angel miþte Mon helpe on none wyse, ³ Fr.: Ne angle nel
pout rechater
Ne Mon miþte him-self fro deþe aryse.³ Angels
couldn't help
them,
B B

- þenne moste nede beo þorw vehe doom
 þat God of heuene Mon bi-com, 576
 Mon þe deþ þolen þorw serwen ryue,
 And God vp rysen from deþ to lyue— ¹ H. I-wrought
 Elles were alle for-lore to nouht <sup>Fr. Kar autrement peri
feust
Tut quank 'en steele
eust.</sup>
 þat God hedde in þe world I-brouht.¹
 Herkenep [whuch]¹ Loue and Boxumnesse, ¹ MS. vchone
 Whuch Milce and eke Swetnesse, 582
 þat God from heuene alihte[n] chees¹ ¹ MS. and chees; H. to
 ffor O [seli shep]² þat he lees! <sup>alyzt ches; cf. v. 1404.
2 MS. Mon, H. sele shepe,
Fr. s'owaille.</sup>
 [Ninti nine he leuede]³ and eode ³ MS. britti zeer he liuede,
 To sechen on in vneouþ þeode. <sup>H. His fadur blisse he leuede,
Fr. Nonante noef i laissa; see
Weymouth.</sup>
 þenne nis þer such herde-mon non, 587
 Ne non¹ so milsful² lord as he is on! <sup>1 om. in H.
2 MS. mizful, Fr. merclable</sup>
 Whose wolde his herte on such lord holde
 þat so muche loue him kuisse wolde,
 þat lyk him-self wolde him make
 And siþen deþ þolyen for his sake : 592
 Er him ouzte þe herte to springe
 þen he scholde him wraþþe for eny þinge.
Of Christ. **H** Erkenep now forþure atte frome
 How vr Saueor wolde come. 596
 To Abraham þe tipinges comen ;
 þe prophetes hit vnder-nomen,
 þat is Moyses and Ionas,
 Abacuk and Helyas, 600
 Daniel and Ieremye,
 Dauid and Ysaye,
 And Eliseu¹ and Samuel ¹ MS. Elisen
 Siggeþ Godes comynge wel. 604
 Wonder hit were hem alle to telle ;
 Ac herkenep hou Ysaye con spelle :
Puer natus est nobis, filius datus est nobis
 who said, "A Child is born to us,
 " A child þer is I-boren to vs,
 And a sone I-zeuen vs, 608
 þat schal vp holden his kynedome ;
 And al þus schal ben his nome :
 Wondrousful, God, and of miht,
 And redeful, and fader ariht 612
 Of al þe world þat her-aftur schal ben,

- Prince of Pees me schal him sen"—
 þeos beþ þe nomen, as 3e mowe leeuē,
 þat þe prophetes him¹ 3eeuen. ¹ H. to him 616
 3if 3e wolen heren, tellen I-chulle
 How þat child is wonderfolle.
 Such wonder nas neuer I-herd in sawe,
 Ne neuere schal bi none dawē 620
 ffor no tyme¹ þat euer schal come, ¹ r. þinge? Fr. Pur riens
 As, God of heuene Mon bi-come. ke peust auenir
- ffor hose now I-se3e heere *Exemplum*
 A child þat riht I-limed nere, 624
 þat þreo ffeet and þreo hondē beere ;
 And a-noper þat oþerweis weere,
 þat hedde ffoot or Hond forlore ;
 And heo weore boþe so I-bore : 628
 Weoren heo wonderfol, þeose two ?
 Nay, forsoþe, neoren heo, no,
 ffor þe on hedde kuynde ouer meþ,
 And þat oþer to luyte, and so hit geþ,
 Ac hit is as hit mot nede ben, 632
 Of vn-mete kuynde a forschipte streon.¹ ¹ Fr. mustre, monster
- Ak þat mihte Muche wonder ben *Exemplum*
 3if me mi3te eny [mon]¹ I-seon ¹ H. seche a mon, Fr. un home 636
 þat Monnes kuynde hedde al ariht,
 þat him neore to luite ne to muche wiht,
 So þat he were al soþfast mon
 þat no forschippyng weore him on, 640
 And eke were good hors wiþ-alle !
 Such þing may neuer bi-falle ;
 ffor¹ hose se3e a such gederyng, ¹ Fr. mes
 He mihte hit clepe a wonder þing. 644
- And 3it is more wonder a þousend-folde
 Of þe child þat Ysay3e of tolde
 And clepede him wonderfol, for þon
 þat he is soþ God and soþ Mon. 648
 ffor of Monhede ne wonteþ him noulit ;
 And þorw him is al þing I-wrouht ; ¹ H. withoute synne he is Fr.: D'umanite ne ll faut rien,
 E kil est plein deu, co
 And wiþ-outen him is synne¹ euere, veum bien :
 ffor wone² dude he neuere, ² H. wone therof Par lui tute rien est fet,
 E sanz ll nule rien n'est,
 Ne no schaft þorw him mi3te lees, Kar en defaute n'est pas fet
 Com auant vous ai retret.
- and prince of Peace."
 How the Child was "wonderful."
 or no foot or hand,
 you'd not wonder.
 But you would be astonisht if one were half man and
 half horse.
 Yet that Child is more wonderfol who is true God and true Man,

- As bi-foren I-rad wes.¹ ¹ cf. v. 223.
- Opur God nis þen he þat heuene dihte,¹ ¹ r. drihte? cf. v. 915.
- þat from heuene dude¹ alihte ¹ H. to erthe 656
- And vnder vre wede vre kynde nom
And al soþfast Mon bi-com.
And whon he wolde alles bi-coime Mon,
He moste be boren of a wommon, 660
þulke schaft to vnderfonge wiþ-alle
þat ouzte to Monnes kynde bi-falle.
- God would alight only in a
- G**od nolde¹ alihte in none Manere ¹ H. myzht, Fr. pout
But in feir stude and in clere. 664
In feir stude and clene siker hit wes
þer god al-mihti his In ches :
- fair Castle,
- In a Castel wel comeliche,
Muche and ffeir¹ and loueliche ; ¹ r. fer or siker?
Fr. Bien fermez 668
þat is þe Castel of alle flour, ¹ The same allegory of Mary as a
Castle is treated in the Festial,
2nd sermon on Assumption-day.
Of Solas and of Socour.¹
In þe Merc¹ he stont bi-twene two, 671
Ne haþ he ferlak for no fo : ¹ MS. Mere ; merc = border.
Fr. En la marche est assis.
² = Castel
ffor þe tour² is so wel wiþ-outen,
So depe I-diched al-abouten,
þat none kunnés asaylyng
Ne may him deruen for no þing. 676
- fixt on a high rock,
- He stont on heiȝ Roche and sound,
þat¹ is I-planed in to þe ground,² ¹ MS. And
² Fr. E bien polie de ci quaval
þat þer ne mai wone non vuel þing
Ne derue no gynnes castyng.¹ ¹ Fr.: Ne engin ni peut geter
Ki de rien le peust grever. 681
And þauȝ he be so loueliche,
He is so dredful and hateliche
To alle þulke þat ben his fou,
þat heo fien him euerichon.¹ ¹ 681-4 om. in Fr. 684
- defended by forts,
- ffo[u]r smale toures þer² beþ abouten ² MS. þat
To witen þe heiȝe tour wiþ-outen.
- and three Baileys,
- Seþþe beoþ þre Bayles wiþ-alle,
So¹ feir I-diht wiþ strong walle, ¹ om. in H. & Fr. 688
As heo beoþ here-after I-write—
Ne may no mon þe feirschipe I-wite,
Ne no tonge ne may hit telle,
Ne þouȝt þenche, ne Mouþ spelle. 692
On trusti Roche heo stondeþ faste,

And wip depe diches beþ bi-caste ;		
And þe carnels so ¹ stondeþ vp-riht ²	¹ om. in H. ² Fr. E aurne de gran kerneaus	with Battlements,
Wel I-planed and feir i-diht.	696	
Seue Berbicans þer beoþ I-wrouht,		and 7 Barbicans.
Wip gret ginne al bi-pouht,		
And euerichon haþ ʒat and tour :		
þer neuer ne fayleþ socour ;	700	
Neuer schal fo ¹ him stonde wip	¹ Fr. Ne ja n'averat ennul Ki là veut quere reful. (the translator read enneml).	
þat þider wol fien to sechen griþ.		
þis Castel is siker and feir abouten,		This Castle is painted with 3 colours ;
And is al depeynted wip-outen	704	
Wip preo heowes þat wel beþ sene.		
So is þe fundament al grene		the foundation green,
þat to þe Roche faste liþ ;	707	
Wel is þat þer murþe I-sihþ ! ¹	¹ Fr. De grant docour ni faut point.	
ffor þe greneschipe lasteþ euere		
And his heuh ne leoseþ neuere.		
Seppen a-bouten ¹ þat oþer heuþ	¹ r. sboue? om. in H.	the middle blue,
So is Inde and eke Bleu,	712	
þat þe Middel heuþ we clepeþ ariht,		
And schyneþ so feire and so brizt.		
þe þridde heuþ an-ouemast,	¹ Fr. La tierce colur par enson Les karneaus covre environ ; Plus est vermeille que nest rose, E piert une ardaute chose ; Tant refflambeie environ Ke tut covre le dongon.	the upper
Ouer-wriþeþ al and so is I-cast ¹		
þat wip-Innen and wip-outen		
þe castel lihteþ al-abouten,		
And is Raddore þen euere eny Rose schal,		rose-red.
þat ² þuncheþ as hit barnde al.	² H. Hit	720
Wip-Inne, þe Castel is whit schinyng		Within, all is snow-white.
So þe snowþ þat is sneuwyng		
And casteþ þat liþt so wyde		723
After long ¹ þe tour and be-syde ;	¹ r. Andelong? H. Enlong on ; Fr. De lung	
þat ¹ neuer comeþ þer wo ne wouþ,	¹ H. Ther	
Ac swetnesse þer is euere I-nouþ.		
A-Midde þe heize ¹ Tour Is springyng		727
A welle þat euere is cornyng	¹ Fr. En mi la tur plus hautelne Est surdant une fonteigne	In the Castle is a well,
Wip foure stremes, þat strikeþ wel		
And erneþ vppon þe grauel		
And fulleþ þe diches a-boute þe wal.		
Muche Blisse þer is ouer-al !	732	
Ne dar he seche non oþer leche		

- þat mai riht of þis water cleche!
 In þulke derworþe feire tour
 and an ivory Throne
 þer stont a Trone wiþ muche honour, 736
 Of whit Tuori, and feirote of liht
 þen þe someres-day whon hee¹ is briht; ¹ orig. heo
 Wiþ Cumpas I-þrowen and wiþ gin al I-do¹; 739
 with 7 steps, Seuene steppes þer beoþ þer-to, ¹ Fr.: Par engin est compassez.
 þat oo² feire wiþ Ordre I-tized³ beoþ. ² MS. so, H. oo
³ H. I-joyned
 ffeior þing In world no mon seoþ:
 a rainbow above it,
 ffor heuene-bouwe Is a-bouten I-bent,
 Wiþ alle þe hewes þat him beþ I-sent. 744
 and a Chair on it,
 Neuere so feir¹ Chayzere ¹ H. so f, a
 Nedde kyng ne Emperere.
 Muche more feirschupe I-nouþ þer wes
 þer God Almizten his In ches. 748
 þenne nis þer such Castel non,
 Ne neuer nas, but þulke on,
 Ne neuer-eft after be ne schal;
 ffor God of heuene hit dihte al 752
 God made it all.
 And wrouzte hit him-self, and al dude
 To alihten in þulke feyre stude
 ffrom his kin[e]dam aboue¹— ¹ 753 & 755 added to the Fr.
 He cudde þe stude muche loue! 756
 This Castle of Love is
 þis is þe Castel of loue and lisse,
 Of Solace, of Socour, of Ioye and blisse,
 Of Hope, Of Hele, Of Sikernesse,
 the sweet
 And ful of alle Swetnesse. 760
ÞIs is þe Mayden[es bodi]¹ so freo; ¹ H. maydons body, Fr.
 Cest le cors de la pucele
 þer² neuer nas non bote heo ² MS. þat
 þat wiþ so fele þewes I-warned¹ wes² ¹ Fr. garnie ² r. nes
 Maid Mary.
 So þat swete Mayden Marie wes. 764
 Heo stont in þe Merc¹ bi-twene two: ¹ MS. Mere
 Heo schilde¹ vs alle from vre fo ¹ = schilt, 3 pr. ind.;
 Fr. Si nus est ecu e targe
 þat vs a-wayteþ day and niht, Contre tuz nos enemis
 Heo vs helpeþ wiþ al hire miht. 768
 The Rock
 þe Roche þat is so trewe and trusti,¹ ¹ Fr. si bien polie
 þat is þe Maydenes herte, forþi
 þat neuer synne þer-wiþ-Inne com,¹ ¹ Fr. Konques en mal
 ne mollist
 Ac heo to seruen God al hire nom 772
 And wuste hire¹ wiþ muche boxumnesse, ¹ om. hire

Hire Maidenhod wiþ swetnesse.

þe ffoundement þat faste to þe Roche liþþ,

And þe feire greschipe þer-wiþ,

776 The green
hue is her
belief.

[Is] þe Maydenes bi-leeue so riht,¹ Fr. La verdour que tant est bele
Sa foi tut tens renovele.
þat haþ al hirè bodi I-liht; H. For here beleve is so true
That ever hit is grene and
ffor hire bi-leeue þat is so trewe,
þat euere is grene and euere newe,¹

780

ffor hire² bi-leeue is apertement ² om. in H. and Fr.

Of alle vertues foundement.

Of þe Middel heuz Is to wite¹

þe swetnesse and þe feirschipe;

þat is þe bi-tokenyng:

In goode hope, as so zong þing,² ³ The translator read tendron.
[Heo] was oo³ bisy In swetnesse H. wes here lyyng.

To seruen God In Boxumnesse.

788

þe þridde heuz and þe on-ouemast,

þat haþ ouer-al his liht I-cast

And as þauz hit barnde al hit is—

Nis non of so muche pris:

792

þat is þe clere loue and briht

þat heo is al wiþ I-liht,

And I-tent wiþ þe fuir of loue,

To serue god þat is hire aboue.

796

ÞE ffoure smale toures abouten

þat wi[te]þ¹ þe heize Tour wiþ-uten, ¹ MS. wiþ, cf. v. 686.

ffoure hed-þewes þat aboute hire [me] i-seoþ,

ffoure vertues cardinals þei¹ beoþ: ¹ MS. þer, H. thei 800

þat is Strengþe and Sleischupe,

Rihtfulnesse and Warschupe;¹ ¹ MS. worschupe,
H. warship, Fr. temperance

Euerichon wiþ a zat wiþ ginne,

þat may non vuel come þer-Inne.

804

And whuche beoþ [þe] þreo bayles zet

þat wiþ þe carnels beþ so wel I-set,

And I-cast wiþ cumpas and walled a-bouten,¹

þat witeþ þe heize tour wiþ-uten? ¹ Fr. A beau compas environ
Si defendent le dongon

[B]ote þe Inemaste² Bayle, I wot, ² Fr. Cele a la plus haut estage

Bi-tokneþ hire holy Maidenhod,

þat neuer for no-þing I-worsed nas—

So ful of Godes grace heo was.

812

ÞE Middel Bayle, þat wite ze,

The middle
hue (blue) is
the Virgin's
hope.

The upper
hue (red)

is her love

The 4 Forts
are the

Cardinal
Virtues:
Strength,
Skill, Right-
fulness,
Temperance.

The 3 Baileys
with battle-
ments

are the Vir-
gin's Maiden-
hood,

her Chastity,	Bi-tokneþ hire holy chastite. And seppen þe ou[t]emaste ¹ Bayle	¹ Fr. foreine	
and her Wedding.	Bi-tokneþ hire holy sposayle. Riht me clepeþ hem Bayles, for-þi þat heo habbeþ þis ladi in here Bayli, þat hire-self one, Makeles, ¹	¹ sanz per	816
	Is Mayden chast and weddet wes. þorw on of þeos bayles he mot teon þat wol on ende I-borwed beon.		820
The 7 Bar- bicans	Þ E Seue [Berbicans] ¹ abouten, þat wiþ gret gin beon I-wrouzt wiþ-ouren	¹ MS. Carnels	824
	And witeþ þis Castel so wel Wiþ ¹ Arwe and wiþ Qwarel :	¹ = against, Fr. de	
are the 7 Virtnes :	þat beþ þe seuen vertues wiþ winne To ouercome þe seuen dedly sinne.		828
	þat is : pruide, þe biginnyge And þe Roote of al vuel þinge, Al maat and ouer-comen wes		
1. Obedience,	þorw Boxumnes þat heo ches ;		832
2. Love,	And hire trewe loue ouer-com Envye ;		
3. Abstinence,	And hire Abstinence Glotonye ; And Lecherye heo made fle		
4. Chastity,	þo[r]uþ hire holy chastite ; And was ¹ distruyed Couetyse	¹ MS. was was, H. all-so she	836
5. Generosity,	þorw hire Largesse in vche wyse ; And euer ¹ wrappe heo ouer-com	¹ MS. eueri, H. evermore	
6. Meekness,	þorw Mekenesse ¹ þat heo nom ;	¹ Fr. & H. pacience	840
7. Gladness.	And hire gostliche gladyng Destruyed Sleupe þorw alle þinge.		
The Wells are springs of Grace.	Þ E welle springeþ of alle ¹ grace þat fulleþ þe diches in vche a place. ²	¹ H. alle of	844
	Godes grace to-deleþ þis ³ þorw Meth wiþ-al as his wille is. Ac he louede so þis mayden aplizt þe folle of grace he hire 3af out-riht ; þorwh whom þe grace þat ouer-fleot Socoureþ al þe world 3ut.	² Fr. La fontaine isurt de grace, Ki tut le chastel embrace ; Deu sa grace i ad done E par mesure devise. ³ H. so deled is	848
	ffor-þi me may hire riht clepe and calle		851
	O Blessed ladi ¹ ouer oþere alle. And what mowe þe diches be	¹ H. One i-blessed ; ladi om. Fr. Sur tutes autres benuee.	

- But hire þolemode¹ pouerte, ¹ Fr. volentrive 854 The Castle's
 þat nones kunnes¹ assaylyng ¹ r. glnnes? cf. vv. 680, 675. Ditches are
 Ne may derue þe tour for no þing— <sup>Fr.: Dont nul engin ne peut suffering
 geter poverty.
 Ke le chasteu peust rien
 grever.</sup>
- þorw whom¹ þe fend is ouer-comen,
 And his miht al by-nomen.² ¹ r. whon?
² Fr. has 4 vv. more.
- F**Or þis is þe ladi so gent & fre ¹ H. blyve 860
 þat God seide of to þe Neddre on þe tre,
 þat þer scholde comen a wommon blype¹ ¹ Fr. chief, H. hed
 þat scholde al his pouste¹ to-dryue. ¹ Fr. chief, H. hed
 I-blessed be þis Buyrde of prys,
 þat ouer al opure I-blessed is, 864
 þat so feir was and good so sone
 þat of hir bodi¹ God made his trone ¹ Fr. alme, H. soule
 To his owne gistenynge, ¹ Fr. alme, H. soule
 And nom flesch & blod of hire, to bringe 868
 His folk out of prisoun ;
 þat was vre Garysoun. ¹ Fr. Iceste dame est bele assez
 Kant tant par ad de bontez,
¹ þis ladi is feir & good & fre Plus ke nule creature ;
 Whon heo hæp so muche bounte, Meis quant li solaus de droiture,
 Denz, son seint cors enumbrat,
 Mil litant embeli lad.
 More þen eny schaft þat wes ; ¹ H. And tho
 ffor-þi¹ þe Rihtwys sone² hire ches ² H. the sonne of ryghtwesnes,
 And schadewede on hire in wolde,³ ³ = in virtue; or r. holde =
 And⁴ feirede hir more a þousend-folde. ⁴ H. He 876
 þoru;¹ þe faste zat he con in teo, ¹ MS. þo' u;
 And¹ at þe out-þong he lette [hit] faste beo. ¹ om. in H.
 How so þat was beo we stille,
 ffor of alle þing God may don his wille. 880
- A**, derworþe qween so gent & fre,
 þat helpes¹ alle þat fleoþ to þe : ¹ MS. helpeþ
 Mi soule is comen to þe for nede ;
 þat at þi zate bat & loude doþ¹ grede, ¹ H. con 884
 Bat & gredeþ and loude gon¹ crye : ¹ H. con
 " Helpe me, Swete Mayden Marie !
 Vndo, Ladi ! I þe bi-seche.
 þou lete me a luitel cleche 888
 Of pulke [grace] þat alle [con] frouere
 þat gostliche beoþ in herte pouere.
 Lo hou I am bi-set heer-oute
 Wiþ my þreo fon al-a-boute : 892
 þe fend, þat wiþ me fihteþ euere,
 the Devil,
- Mary is the
 Lady spoken
 of by God to
 the Serpent
 in Paradise.
- Of her body
 God made
 His throne,
 and redeend
 us.
- He left her
 immaculate,
 unbroken.
- Help me,
 sweet Mary !
- I am beset
 by 3 foes,
 the Devil,

- the World,
my Flesh. þe world, my flesch—heo ne stunteþ neuere,
Wip-outen eny Meþ on me heo foþ,¹ ¹ H. voth
Swiþe gret harm heo me doþ. 896
Gret parlement heo habbeþ I-nome.
- The Devil
harms me
with Pride,
Wrath, Sloth. þe fend furst is¹ foþ I-come, ¹ H. is forrest
Wip þreo hostes he deþ me gret wo :
Wip pruide, & wrappe, & sleuþe also. 900
- The World
attacks me
with Covet-
ousness and
Envy.
My Flesh
tempts me
with Glut-
tony and
Lechery. þe world me haþ wip two hostes bi-stonðe :
þat is wip couetyse and Onde.
And my flesch me fondeþ to spille ¹ H. foule, Fr. fou delit
Wip Glotenyē and wip vuel¹ wille. ² H. fyght; Fr. Grant damage
(*al. Bataile*) n'ont esnu
Gret wrappe² heo habbeþ to me I-nome ;
I am as champion ouer-come³; ³ Fr. Champiun sui ja recrui.
But þou me helpe, Mayde Marie, ⁴ ² vv. om., cf. H. :
Ichabbe I-lore þe Maystrie . . . ⁴ Thow that art to alle febulle leche,
Thow let me of thy dyches cleche,
Fr. Tu que fiebles redrescez,
Fai me poser au fossez,
Ou li chaatel est estable
E charite rest conestable.
- Charity is
the Constable
of the Castle. þer þe Castel is faste & stable,
And Charite is Constable."
- O**f þis castel ichabbe a luitel told,
Ac more me mihte a þousend-fold : 912
ffor alle þe godschupus þat in þe world is
Out of þis Castel I-comen is.
- By this
ladder God
came down
to earth,
and took
manhood. þorw þis laddre God, heuene d[r]ihte,¹ ¹ H. God Allmyght
ffrom heuene in to eorþe alihte 916
And nom of hire his Monhede,
þorw whom¹ he wrey² his Godhede. ¹ r. whom? ² Fr. covri
þis is þe zard þat bereþ þe flour,
þat¹ Maiden þat bar hire creatour. ¹ H. The 920
And þus þe "child is I-boren to vs,
And such a Sone I-zeue to vs."
And nis he "wonderful" þerfore,
Whon he is þus for vs I-bore ? 924
So muche wonder nis of no þinge
As two kuynden to-geder bringe,
And þat eiþer kuynde wip-alle
Habbe þat wole to heom bi-falle, 928
þat neuer nouþer ne wonte no wiht,
Ac þat eiþer habbe al his riht.
- Jesus, Son of
God, þat Is Ihesu, Godes sone,
þat from heuene to eorþe wolde come 932
To sauþten his sustren þat were to-boren,

- And dilyuereu þe prison þat was for-loren ;
 Two knynden he haþ, we witen bi þon, 935
 þat¹ he is soþ God and soþ Mon. . . .² ¹ H. for both God and
BI-hold now, Mon, to Godes miht ² A passage of the Fr. text, Man.
 And his deden hou heo beoþ diht¹— and in H. (How he was
 "counsel-
 lor.")
- þat þou a-boute nouzt fer se,² ¹ Fr. Regardez, homme, sa pnis-
 sance
 Ac³ bi-hold hou Boxum he wolde be E sa grandor sanz finance,
 þat he wolde be boren of wommon Ou circumscrip n'est mie,
 E veez com il s'umille.
 And for vre sake bi-comen mon. ² H. And this all-abowte For our sake
 And seþþen be-hold hou he vs redep² thou well be-se He became
 And in to sauete vs ledep, ² H. And man,
 On ful swete manere & on non oþur, 944
 And seiþ þus to vs : " leue broþur,
 I seo þe mis-lyken¹ & al for-þemed² ¹ H. myslyche i-gon and says to
 And out of þin owne lond I-flemed, ² Fr. Io te voi ci esgarez us,
 And þou seost wel þat for no þing 948
 þow hast of þi-self no keueryng. " Thou art
 Ne beo þou in wonhope non, banisht from
 Ac ful siker þou beo þeron : thy home ;
 3if þou wole me louen¹ and vnderstonde, ¹ r. leuen, H. leve, but have
 I-chul þe bringe in to þin owne londe. Fr. crerre faith in Me,
 Ententyffliche¹ þou herken to me ¹ Fr. Oez moi tut sulement and I'll bring
 And do þat ich comaunde þe. 952 thee back.
 Mi 3ok is softe I-nowh to weren,
 And my burþene lizt I-nouh to beren.
 To Merci bi-houen¹ I am al I-nome, ¹ H. To mercies bone ;
 And þus I am for þe I-come. Fr. Pitle pur toi m'ad esmu. 956
 And ich þe rede þou suwe me,
 I-chulle¹ þe batayle nyme for þe. Follow Me,
 To ple I-chulle þis princes¹ hauen, ¹ H. And I-ch.
 And þi rihte I-chulle crauen. ¹ i. e. Merci ; Fr. Primes por
 ffor Icham of þi lynage : toi voll pleider 964
 I may crauen þin heritage ; I am thy kin,
 And Icham of freo nacion :
 Me oute I-here my reson ; 968
 And Ichabbe I-wust wiþ wynne
 þe þreo lawen wiþ-outen synne.¹ ¹ vv. 969-70 added.
 ffor þe Ichulle to Batayle wende.
 siker¹ beo þou of ful good ende : ¹ MS. ffor siker 972
 ffor Ichulle an ende ourcome þat fiht and win.

- And to-dreynen¹ al þi riht. ¹ = dereynen, prove
- Ne darstou on erþe þenchen elles nouht 975
- Love God and thy fellow-Christian! " But God and þin euencristen to loue in trewe þouzt."
- L**ord, w3uch freschipe¹—hose nome 3eme—
- What an example of liberality Christ showd us! Whon he þat welde² al þing & al mai deme,
- Vs schewed such frenschipe & swetnes ¹ MS. frenschipe. Fr. franchise
- And a forbysue of Boxumnes! ² 3 sgl. ind. 980
- Ac þulke forbisne me luitel telleþ to,
- But worldly folk don't follow it. And selden in þe world [is] I-sezen, ne 3ore haþ do.¹
- ffor þe worldlich mon euere I-liche ¹ H. And selden in the world this vertu is do.
- Loueþ þing þat is worldliche, ^{Fr. Mes cele ensamp est pol tenue E trop reument el mund veue.}
- Ac þe gost of charite & of þolemodnesse 985
- Loueþ euer goodschipe & Boxumnesse.
- ffor whon to þe world him 3eueþ þe mon
- When a man begins to grow rich, And þe wordes good him waxeþ on, 988
- he cares only for money-getting, Bote worldes catel to-geder bringe;
- And whon þe catel haþ þe Maystrie a last,¹ ¹ H. om. a last
- Hit² is in his cofre bi-loke so fast,³ ² MS. þat hit 992
- becomes proud, þat al he bicometh ouergart proud
- And mis-dop his neizebors boþe stille & loud;
- and gives no-thing away. No-þing ne wilneþ he largesse, ³ H. Hit maketh mou so rebell and lye
- But lordschupe and heiznesse; ^{Fr. Si fern enz ses laz le lie (laz = lacs; the translator understood laie = coffer)}
- þe forbysne of Boxumnesse I-wys
- Al þorw pruyde forþeten is.
- þeose ne mowen Ihesus suwen wiþ, 999
- ffor heore dede al to-lyth,¹ ¹ cf. Fr.: Icosus ihesum ne siwent mie, Kar lur fet les contralie.
- Ne his red ne leueþ heo nouzt.
- Whi þenne wolden heo wilnen ouzt
- Of heritage in his kyn[e]dom— 1003
- þauz he in Batayle þe ple bi-won¹— ¹ v. 1004 om. in Fr. H. That he thorgh plee & bataylle wane
- Whon heo doþ al þat he for-bat,²
- And no-þing doþ of þat he hat,³ ² r. forbet ³ r. het
- Ac euer secheþ pride and heiznesse, 1007
- Ne biddeþ¹ heo nouzt of boxumnesse? ¹ Sim. kepeþ, H. loveth, Fr. voillent
- ffor-þi Lucifer, as 3e habbeþ herd telle,
- ffel from heuene a-down to helle;
- And also, I drede, heo scholden¹ anende, ¹ r. schullen
- þulke þat suche werkes doþ, aftur him wende.² 1012
- Ac I ne sigge hit not for þon ² H. adds 2 vv.

- þat mai ful wel eueriche goode mon
 Habbe gret lordschupe & heiznesse,
 Castels & toures & gret richesse, 1016
 And may wel don¹ & godes wille holde ^{1 MS. welden}
 And libbe God to queme, wel, 3if he wolde,
 3if he lyueþ in loue¹ & in Boxumnesse, ^{1 MS. londe}
 In Soþschupe & in Rihtwysnes; 1020
 ffor God wilneþ no-þing on eorþe her
 But al monnes herte wiþ trewe loue & cler.
 Now I'll tell you how God
 pleaded for us and overcame
 the Devil.
- N**ou mihte sum Mon asken þus :
 Hou wolde God plede for vs, 1024
 Hou he eny batayle nom
 And won vre ri3te & [þe]¹ fend ouer-com. ^{1 MS. a}
 Lustneþ þenne to me nou,
 And I-hulle ow tellen hou. 1028
¹þo Ihesu, Godes sone, in þe world was I-bore,
 So stille & derne he was þe fend fore <sup>1 Here is a change in
the metre.</sup>
 þat he of his come riht nou3t nuste,
 Ac¹ to beo lord and syre 3it euere² he truste ^{1 MS. As} 1032
 As he hedde ben—ac his miht was bi-nome <sup>2 r. eiwher?
Fr. par tot</sup>
 þo þat Ihesu was I-bore & in to þe world I-come.¹
 Wel þe fend him sei3 In monnes weeden, ^{1 v. 1034 om. in Fr.}
 Ac he must what he was, ne w3uch weren his
 deden.¹ ^{1 H. ne of what dede. Fr.: E riens ne sout de quel affere}
 He him sei3 wel Mon &¹ I-comen of Monkuzne, ^{1 om. in Sim.}
 Ac euere in þe world he liuede wiþ-oute sinne :
 þe fend wondrede swiþe & seide : “ what artou ?
 but sinless,
 Wher þou be Godes sone þat art I-comen nou ? 1040
 Al þis wyde world I-chul 3euen þe,
 So þat þou bouwe & honoure¹ me.” <sup>1 r. adore; Fr. aorer,
H. worship</sup>
Respondit Iesus :
 þo seide Ihesu : “ go a-wei, Sathan, go !
 þi kuynde lord ne schalt þow fonde so.” 1044
Diabolus dicit :
 “ What, wenestou I ne mowe vnderstonde
 þat Icham prince & lord of þis londe,
 And in þe Seisyne hadde longe I-be,
 þorw þe heize kyng þat grant hit me ? 1048
 Alle þing I seo, and alle þing Ich wot,
 But one þi þou3t no-þing I not.
 The Devil
 answered,
 “ I am Lord
 here;
 I know all
 things.

- þou nymest ful muche an hond
To be-nymen me eny þing in þis lond. 1052
- þauȝ I nabbe miht ouer þe,
Wenestou my preie to be-nyme me?
Nay, for þat foreward þorw Sob & Riht 1055
ffaste in godes court is congraffet¹ apliht ¹ Fr. cyrografez
- God has given
all sinners to
me. þat hose passede godes heste,² ² MS. repeats
Hose passede godes heste,
He scholde be myn and in sunne leste,
An ende dyen þorw hard deþ I-nouh;
And þe kyng of heuene nul do no wouh. 1060
- Will you
break His
promise?" þat was In Godes court I-speke?¹ ¹ Fr.: Mes bien tendra
le covenant
- Respondit Ihesus:*
- Jesus said,
And þo swete Ihesu him onswerde and tolde: 1063
"þat foreward on ende wel¹ was I-holde; ¹ MS. god wel
Fr.: Li covenantz
fu bien tenu
- "You first
broke the
promise Ac þou hit bi-gonne formast to breke,
þo þou þorw treson to Monkuynde speke
And seidest þat treo him was forbode¹ ¹ vv. 1067-70 added.
Lest he hedde þe miht of Gode, 1068
- when you led
man to eat
the Apple, Ac, wolde he of þe Appel ete,
þenne þou seidest he hedde I-gete,¹ ¹ H. And wolde Goddys
beheste lete
² om. in H.
ffor² he scholde kommen al þat god con,
And he scholde neuer die for þon. 1072
- and sin. He agulte þorw þe, & elles he wer skere.
Vnderstond my reson: zif hit skile were
- The promise
doesn't
hold." þat¹ þou heddest alle forward of me, ¹ MS. þanz
And þou noldest holden hem² as anont þe³?" 1076
- Diabolus dicit:* ² om. hem? ³ H. adds 2 vv.
- The Devil
confesses he's
beaten. "A, Ich am bi-trayzed," quod¹ þe fend þo,
"Nou Ich am þorw ple ouercomen so.² ¹ r. quaþ; MS. qd
² Fr. O, dist le diables, tral sui
Kant en pleidant sui vencud.
Of whom & hou comeþ hit, 1080
Such reson & such wit,
þat þou so baldeliche darst nymen þe
fforte dispute a-zeynes me?
þorw ple Ichabbe I-loren al anon.
Ac¹ so ne may hit nouȝt gon, ¹ MS. And, H. But, Fr. mes 1084
Algate he haþ mis-don,
þorw whom¹ he is in my prison; ¹ MS. whom
And bote he beo for-bouȝt of me, ² Fr.: Ne sanz redempcion por li
Ne serral a tort deseisl.
He ne ouȝte from wo disseysed be."² 1088
- But unless
Man is re-
deemd,
he can't be
freed.

Respondit Iesus :

þo swete Ihesu to him con sugge :

“ And Ichulle him þenne for-bugge.”

Jesus will
redeem him.[*Diab.*] “ 3if þou wolt him bugge to his feore,¹He schal costen þe ful deore.” ^{1 = price} 1092[*Jes.*] “ Hou deore ? ” quap Ihesu þo.[*Diab.*] “ As he is worþ ; er þenne he go

Out of bonde of my prison.” 1095

[*Jes.*] “ þat is skile,” quap Ihesu, “ and good reson ;Jesus will
pay man's
worth for
him,

Ne kep I nouȝt to-ȝeynes riht

þorw Maystrie bi-nyme þe no wiht.”¹¹ Fr. 2 vv. more :
“ Fai me le donc volen-
tiers ! ”
“ Keet on done ke tu
quiers ? ”*Diabolus dicit :*

“ No ; ac er he dilyuered be,

² Fr. : Rendez moi donc
que tant vaille
Com font ore tuz
eil dei mund
E quanka pres tuz
lurs vendrunt.

þou most also muche [worþ] delyuere me

As al þis world is nou [worþ] atte frome,

Wiþ alle þulke þat schulen heraftur come.”² 1102from the first
to the last :*Ihesus dicit :*

“ Blepeliche,” quod Ihesus, “ al ichul don þis.

ffor my luttel fynger more worþ is

1104

þen such an hondred worldes ben,

Wiþ al þat folk þat me may herafter sen.”

Jesus's little
finger is
worth 100
worlds and
their folk.*Diabolus dicit :*

þe fend þo to Ihesu onswere con :

1107

“ þat is al soþ, I seo bi þon, ¹ r. But ² Fr. : Kar tut le mund pus lustiaer,
Mes toi ne pus riens aprimer.

ffor þou maiȝt al þe world demen & dilte ;

ffor¹ nou ouer þe nabbe I no mihte.”²

And woldestou þi fynger ȝeue, þauȝ þou so sugge,

For such vile
stuff as man

So vnworþ & so vyl chaffare to bugge ? ” 1112

Respondit Iesus :

“ ȝe, and al my bodi, for his raunsoun,

But I-chul him habbe out of prisoun.”¹ ¹ v. 1114 added.Jesus will
give His
whole body,[*Diab.*] “ þou most ȝit more do ar þou him habbe so :

þolen on eorþe wandreþe & wo ; 1116

And, ȝif þou wole a-menden his wouȝ, ¹ Fr. has 4 vv. more.þou most deþ þolen þorw strong pyne I-nouȝ.”¹and suffer
woe and

death.

[*Jes.*] And þo swete Ihesu him onswerde to¹ : ¹ MS. þo

“ Al þat þat þou hast seid, al schal be do,— 1120

ffor Soþ seide hit ouȝte ben so, ² so H. Fr. : Kar verite le devise
E puis si ad iuge iustise.And Riht com after [& ȝef] þe dom þo.”²

And more þen þou hast i-seid I-chulle don,

- To diliuere þe þral out of prison." 1124
- The Devil
thought he'd
made a good
bargain;
but he'd only
swallowd
the worm;
there was
a hook inside
it.
- þo was þe fend siker, & wende wel eþe
fforte haue bi-ʒeten þorw his deþe;—
Ac he was cauʒt and ouer-comen,
As fisch þat is wiþ hok I-nomen, 1128
þat whon þe worm he swoleweþ a last
He is bi þe hok I-tiʒed fast.
- Man, take
heed how
Christ lovd
thee, to die
for thee,
- A**, Mon, nim ʒeme & vnderstond þe
Hou fynliche in herte god loueþ þe,¹ 1132
þat wolde deþ þolen þorw pyne wiþ-uten meþ
To saue þi soule from pyne of deþ!¹ Fr. Ore esgardez la doucor
E le conseil al sauveor:
Ke tant est leger a souffrir
Dont garison peut venir.
- Al vre gult on him he wolde take,
And lodliche was bi-lad al for vre sake. 1136
ffor he þat neuer no sunne dude
Ne neuer nas wiþ fulþe I-founden in no stude
In alle þe lymes þat haþ þe mon
Seþþen Adam formest sunne bi-gon, 1140
Wolde þat his lymes alle I-pyned were,
To maken vs of sunne al quit & skere.
ffor vre vnwrestschupe¹ here ¹ Fr. Iniquite
- and set thee
free from sin!
- þe coroune of þornes on his hed he beere¹; ¹ r. ber 1144
And for vre folye¹ also ¹ H. syʒht mysþende, Fr. pur le nos
fous regarz. r. fol eʒe
- He was
crown'd with
thorns,
blindfolded,
buffeted,
- His Eʒen weore blyntwharuet¹ bo; ¹ H. blynwherued,
Fr. bendez
- And al was his face bi-foulet wiþ spot,
And eke grete boffetes among me him smot; 1148
And for vre speche vnwreste & vyl ¹ H. adds 2 vv.
Atter heo him dude to drinke I-meynt wiþ Eisel;¹
þe otewyse werkes as þere-anonden¹
- þe otewyse werkes as þere-anonden¹
- He lette boþe þurlen his feet and honden²; 1152
And for vre woke þouʒtes he þolede smerte
þat me his syde þurlede riʒt to þe herte. ¹ r. anonde,
H. ffor vnlaw full werk
us avonde (!)
Fr. Et pur nos inavois
fez foreins
Se lessa percer
piez e meus.
² r. honde, plur.
³ H. of his soore
- and side;
- What miht he þenne do for vs more?
No tonge may tellen of þat fore³
Ne no moʒnes herte ne mihte þenche so
As he þolede for vs pyne and wo.
And ho is þat ne miʒte habbe pite
Of such frendschupe & charite? 1160
Suche beo þe dundes of Batayle
þat he þolede for vs wiþ-uten fayle. ¹ om., Fr. Mes quant,
H. And he
- Ac [þo]¹ he þolede to deþe ben I-brouʒt,

- Vre deþ þorw his deþ he haþ for-bouzt. 1164 He sufferd
ffor more þolele he an hundret-folde death, to
Serwe & pyne, þo he dyen wolde, redeem us
þen þe fend mihte for eny synne 1167 from death.
- Leggen hond¹ vppon monkunne. ¹ om. in H.
ffor þe soule loueþ þe bodi so Fr.: Ke diables neurent poelr
þat neuere heo nule him wende fro, A huneine nature charger. (The soul will
ffor no pyne ne for¹ sore, ¹ H. ne for no not leave the
þauz me hit to-hewe euermore, 1172 body
Er þe fyf wittes ben¹ loren out-riht, ¹ r. han? till its 5 Wits
Al heore vertue and al heore miht; Fr.: Aluz ke le cors eit perdu are all lost.)
þat is, þe Siht and þe herynge,
þe speche and þe Smellynge, 1176
And þe felynge, he schal leosen an¹ ende ¹ Sim. and
Ar he wole from þe bodi wende;
Kuynde ne may for no þinge ¹ r. to-delinge?
þolen her þe tipelynge.¹ Fr.: Kar nature ne peut soffrir 1180
Ac he þat alle þing mai welde, L'alme einz del cors partir.
- Doublede his peyne an hondred-felde :
ffor þo he pynede¹ on þe Crois, ¹ Fr. pendi, H. bonged
He 3af his soule wiþ loud vois. 1184
þer he schewede þat he was God so,
Vre Raunsum he dude þo ;
þe bodi zit liuede wiþ-oute fayle, ¹ 1189-90 om. in H.
And so he ouercom þe Batayle. Fr.: Tant ne peut diable charger but His body
Kuynde ne mihte þole such peyne non, Ne nature endurer. livd on.
ffor þe fend ne mihte hit neuer legen on.¹
- A**,² Marie, Maiden schene, ² MS. And
Mihtful Moder and Milde Qwene, 1192
ffor deol mungen I ne may
þe pyne þat þou þoledest þulke day.
Ac þe propheeye of Symeon
Was folfuld þo bi þon, 1196
As wiþ swerd in þulke stounde
þou heddest þo ful bitter wounde.
Ac þi Ioye doublede an hondrut-folde
þo he from deþ vp rysen wolde— 1200
ffor nouzt worþ weore his passion,
Neore his Resurexion.
þou seze openliche in alle þinge

- Of his Batayle þe endynge, 1204
 þorw whom¹ þe fend was al mat ¹ r. whom?
 And þe world for-bouzt & brouzt in stat.
 þe troupe of vs & þe be-leeue also
 Bi-leeuede al in þe þo;¹ ¹ cf. XXXVII. v. 88. 1208
- When Christ was dead, our faith rested only in Thee,
 In wonhope weore his disciples vchon,
 Ac þou weore studefast, euer In on—
 Ne mizte þe no þing tornen out,
 In trewe bileue euere þou weore, stille & loud. 1212
- Mary,
 Marie, Mooder of pite,
 Mayden ful of alle bounzte,
 Vre bi-leeue was þo in þe, I-wis :
 And nou al vre hope is, 1216
 as now our hope does.
 þat þou bi-seche þi sone for vs,
 þat so on Rode for-bouzt vs.—
- You've heard how Jesus was "counsellor,"
 } E habbeþ I-herd of swete Ihesu
 } Hou he þorw his muchel vertu 1220
 Vs redeþ to goode euer-more,
 And hou he wolde vs plede fore,
 And hou he wolde to Batayle wende,
 And hou he hit ouer-com an ende. 1224
 Nas þis a good redes-mon
 þat¹ vs so deore for-buggen con, ¹ MS. þas
 and showd us the way to Bliss;
 And haþ I-rud¹ vs þe way ¹ = prepare, so Hon. 2, 133.
 þer vchone of vs þat wole he may 1228
 To þe blisful Ioye come
 þat so longe þorw adam¹ was bi-nome ?—
- now I'll tell you how He is God.
 Vnderstondeþ nou forþure noþeles ¹ Fr. par Evain, through Eve.
 Hou he is God, and euere wes : 1232
 And 3e mouwe openliche I-seon
 þat hit ne may not elles ben.
- One God created the world, and redeind us :
 O God al þe world wrouzte,
 And þulke god vs alle forbouzte. 1236
 Oþer God nis non þen he,
 þe God of whom I seide er þe :
- 3 Persons and 1 God.
 Persones þreo in þrille-hod
 And o God cleped in on-hod. 1240
- You may see His godhead too by His deeds.
 Men¹ may also, Clerkes þat² conne reden, ¹ cf. Me
 I-seon his godhede þorw his deden : ² om. þat. H. as clerkys con
 ffor al þe deden þat he dude here <sup>Fr. : E ses fez peut hom sauoir
 E la puissance deu veoir :</sup>

- [Were] wiþ Godhede & Monhede I-meynt¹ I-fere. 1244
 And nym nou zeme & þou miht sen *exemplum*
 Hou þat ilke² mihte ben. ¹ H. he dede.
 Hose hedde a swerd here *Fr.: Kar tuz ses fez furent mellez*
 þat wel I-steled and kene were, 1248 *De hommece e de deitez*
 And he hit in to þe fuir dude, ² H. this thyng
 þat hit were brennyng in þe stude: *Put a sword*
 Ho is þat þenne mihte, *in the fire till*
 Whon hit barnde so brihte, 1252 *it burns.*
 þe fuyr to-delen þe stel fro *Who can part*
 Oþer þe Stel from þe fuir mo? *the steel from*
 And hose wiþ þe swerd smite, *the fire?*
 Two kuynden he mihte sen and wite: 1256
 þe Stel þorw kuynde kerueþ apliht,
 And þe fuir brande,¹ and þat is riht;² ¹ H. barneth, Sim. brenneþ *Both are one.*
 And al of O swerd hit come. ² *Fr.: L'ascer trenchant per droiture*
 Also is of Ihesu, Godes sone: 1260 *E le feu ardat par nature* *So Jesus is*
 Two kuynden he haþ, we witen bi þon,
 þat he is soþ God and soþ Mon. ¹ Sim. ffor atte neeces of þis priuete *both God and*
 ffor atte neeces of þis princee (!)¹ *H. He shewed gret myraculle and* *Man.*
 At þe Caane of Galylee *privete*
 A Gistnyng he made, Architriclyn, *W. reads: ffor atte neces (r. noc-* *At a wedding*
 þer he torned water to wyn. *es) [he schewe] þis priuete.* *in Cana of*
 Sixe vessels þer weoren I-don: *I think, þis p.—made is a* *Galilee,*
 Of water he bad hem fulle son; *later insertion.*
 As mon² he bad don water þer-In, *cf. Fr.:*
 And as God he turned hit to wyn; *As noces seint archit[r]ieelin*
 And þis ilke dede was al on² ³ *Fr.: Et tut iest un œur feu* *as Mau and*
 Of soþfast God and soþfast mon. 1272 *E domne e de verral deu.* *God,*
 And elles-wher þer he eode,
 Muche folk¹ him suwede of feole þeode,
 þat fyf þousend men he haþ I-set ¹ *Fr.: Ou tant de poeple siwi la* *He also fed*
 And wiþ fyue louus & twey fisches hem fed, 1276 *He also fed*
 And of þe Relif þat hem leuede bi-fore *5000 men*
 Twelf cupe-ful weoren vp I-bore: *with 5 loaves*
 As Mon he hem þe bred to-breek, *and 2 fishes,*
 And as God he haþ hem I-fulled ek. 1280
 Of Lazar also þou miht i-seon eþe,
 Hou¹ he him arerede from þe deþe, ¹ *Fr. Kant* *and raised*
 þat foure dawes he leiþ a-long *and raised*
 Lazarus from
 the grave
 after 4 days,

- when he stank. In þe Buriles,¹ þat he stonk ; ¹ Sim. buriels 1284
 Wiþ loud voys he clepede þus :
 "Lazar, a-Rys and cum out to vs :"
 Riht as mon he clepede to him,
 And as God he arerede him. 1288
 In alle his deden me may wel I-sen
- Christ is God, þat he is God and euer schal ben.
 þulke God alle þing dihte,
- He who slighted in Mary. þat in þe swete Mayden alihte. 1292
 Al vre be-leue in him is,
 Vre treuþe, and vre hope, I-wis,
 Persones þreo in þrillihod,
 And O God þauz, in on-hod. 1296
- How Christ was "mighty." **N**on ze habbeþ I-herd witterly
 Hou he is god almihti.
- No man can tell His strength. Ac his strengþe ne may non telle,
 Herte þenke, ne Mouþ spelle. 1300
 ffor þe heize nome Ihesu
 Haþ in him so muche vertu,
- To His name all things bow. þat al þat is in heuene hiþe, ¹ II. in erthe, Fr. En terre 1304
 A-bouen¹ & bi-neoþen, feor and neize,
 Bouweþ to þilke nome vchon.
 ffor-þi þer ne may hit telle non,
 His miht & his strengþe hou hit geþ, 1307
 But as a Mon þe Rynde fleþ.¹ ¹ Fr.: Mes come en rongant lescoree
 Sumwhat touchen Ichulle fonde² ² Tochier la voil apertement
 Solunc le mieux ke jentenc.
- Of þat Ieh may vnderstonde.
- When Adam lost Paradise, þo Adam hedde I-loren þorw synne
 Heuene & corþe & paradyses winne, 1312
 þe ffend hedde such miht þo
- all the world had to follow the Devil, þat al þe world moste after him go ;
 ffor whom¹ þe world was furst wrouzt 1315
 He haþ him vnder I-brouzt. ¹ MS. whon.
 Fr.: Celui pur ki le mund fu fet
 En son poeir out atreit
- Such strengþe he him þo ches
 þat prince of al þe world he wes.¹
 þer nas non for his goodschupe, ¹ Fr. Tant de poeir dones avoit
 Ke prince du mund se clamoit.
 ffor penaunce ne for holyschupe, 1320
 þauz he pynede him-self in flesch and felle,
- and go to Hell. þat þe fend ne ladde him to helle.
 Ac¹ þe strengþe of Ihesu, Godes sone, ¹ MS. And, II. But,
 Fr. Mes.

- Hym hap al mated and ouer-come. 1324 But the strength of Jesus over-came him.
- Ouercomen and I-mat he was ful sone,
þo he wende of him to done
As he hedde don of oþer alle
þat he lette in to helle falle— ¹ 1320-30 added to the Fr. 1328
- ¹ Alle he ladde herbifore after his wille ² MS. com
And in to helle con² hem spille.³ ³ H. In helle that he myȝht hem spylle.
- To þe croys he con come
And wolde habben his soule I-nome. 1332 When the Devil would have seizd Christ's soul,
- Ac he faylede, þe Traytour!
He was a-bated of his tour!¹ ¹ H. anowre.
Fr.: Il est de son torn abatuz
ffor Godes Godhede him hap doun cast
In to helle, and I-bounden fast. 1336 God cast him into Hell.
- ffor¹ þorw his Godhede his soule eode
þidere, for hise þat hedden neode, ¹ Fr.: Ou il meimes est ale
Od salme sa deite.
þat ȝore hedden him a-bide 1339-40 added to the Fr.
- And sore longeden to gon him mide. 1340
- Helle-ȝates he al to-breek,
And to-daschte al þe fendes ek,¹ ¹ Fr. Le poer du diable a toleit,
A gret bite he bot, of helle nom¹ ¹ Fr. A enfern fist un grant mors,
Ke tuz les soens eutreit hors.
And drouh alle hise out, vchon, 1344 and brought out His folk.
- þat leueden his come¹ & him knewe ¹ MS. nome;
H. comyng; Fr. venne
And serueden him wiþ herte trewe.
- Such strengþe nas neuer I-herd ar þis,
Ne neuer schal, but of him, I-wis! 1348 Such strength never was before!
- ffor þe meste strengþe he al bi-reuede,
þat þe fend in þe world heuede.¹ ¹ Fr. Ke tut le greingnor poeir
Ke feust el mund fist mater.
He was en-Armed ful stronge,
þat his ȝat wuste ful longe : 1352
- Ac þo þe strengore him¹ ouer com, ¹ om. him?
Fr. Meis quant li plus fort
sorveneit,
Ses espouilles lui ad toleit.
Gret preye he him bi-nom.² ² Fr. 2 vv. more.
- ffor-þi him seiþ wel Ysaye,
þat seiþ in his prophecy 1356
þat he scholde "Myhtfol¹" I-cleped ben. ¹ MS. Myhtefol
- His strengþe may no mon I-seon,
Ne no tonge ne mihte reden
Ne þouȝt þenken his mihtful deden. 1360
- ffor his miht me ouȝte him drede,
And for his swetnes him loue ful nede.
þis is vre [s]child¹ and vre help, ¹ MS. child, II. schild
- We ought to fear and love Him.

- Vre strenghe and vre zelp, 1364
 Vre be-leue and vre socour,
 Vre treupe and vre honour ;
 þat so Boxum bi-com for vs, 1367
 He ʒaf him-self to sauē vs.¹ ¹ Fr. Ki tant se vont humilier
 E soi doner pur nus sauē.
 And al o God dude þis,
 ffader and sone and hlogost, I-wis.
Sumdel ʒe habbeþ i-herd nou riht 1372
 of his strenghe & of his miht.
 ae herkneþ ʒit forþure of Ysaye,
 þat cleped him in his prophēcie ¹ Fr. Pere au poeple ki vendroit,
 Au siccle kē feut a venir.
 ‘ffader of þe world þat scholde come¹.’—
 ffor while he walkede her atte frome, 1376
 He folfulde in alle þinge
 Alle holye prophetes biddynge.¹— ¹ MS. bigynnyngē,
 H. byddyng
 In this way : Hou he Is ffader, ʒe schullen I-heren,
 And hou we alle of him I-streoned weren. 1380
 We each sind thro’ Adan, þorw Adam we¹ sungeden furst vchon ¹ Fr. trestuz pecherent
 And eeten þe Appel wiþ him anon,
 And¹ alle we² of him I-streoned weoren, ¹ Fr. Kanque de lui en-
 gendre furent
 La maleicon kil
 out eurent.
 and his curse þorw kuynde we hedden þe curs alle— ² H. that ³ om. in H.
 fell on us. þorw Riht ne miht hit elles bi-falle. 1386
 Adam begat us, ¹ Adam vr fader, þe forme mon, ¹ Fr. Kar Adam nostre pere
 estoit
 E charnement nus en-
 gendroit.
 and this fleschliche streoned vs euerichon :
 Ac þulke fleschliche streonyngē
 Beere vs Bale and Serwyngē,
 Neore þe grace of swete Ihesu,
 þat vs strenede [þorw] gostliche vertu. 1392
 and death. þorw Adam we weore to deþe I-demet :
 Jesus raised us, and is our Father. þorw Ihesu vp rered and al I-quemed ;
 He is vre ffader ariht,
 And¹ so goodliche vs haþ I-diht ¹ H. That 1396
 þat wiþ his blod he vs washed¹ of sinne ¹ MS. waked. Fr. lava
 And brouzt vs out of wo to winne—
 Neuer ffader for no childe
 Of fyn loue nas so free ne mylde ! 1400
 þat¹ from þe Roode for vre neode
 Riht in to helle he eode,
 ffourti tymen þer he wes
¹ r. þan ? H. ffor
 Fr. : Kant li nus out tuz rechatēz,
 Par sa mort de mort delivrez,
 En enfern puis s’en ala.

- O¹ þat he vp risen ches— ¹ MS. þo 1404
 þat was on þe þridde day,
 Erliche vppon a sonenday,
 þo þe nigt fro¹ þe day to-brek— ¹ r. for? 1408
 So seide seynt Austin þo he spek ;
 Wiþ him he drouz out alle hise
 þat dizeden in his seruise,
 ffrom þe tyme þat he Adam wrouzte
 [O]¹ þat he vp ros and vs for-bouzte. ¹ om. 1412
 To his disciples he him schewede I-lome
 And Eet & dronk, eode and come.
 ffourti dawes he was heere fulliche,
 And prechede hem godes kineriche. 1416
 Vppon¹ holy þoresday, þer on his nome ¹ r. O þon = Till the
 Heo weren I-gedered alle I-some <sup>Fr.: Deskes a l'ascen-
 cion
 Ou il estoient &c.</sup> and on Holy
 Thursday
 Vppon a stude, þer he among hem com
 And of mis-bileue hem vndernom. 1420
 In whonhope and doute heo weoren vchon,
 3it¹ heo sezen him alyue,² a lyues mon, ¹ r. þet hed sezen
 þo³ zit ne milten heo for no wit ² r. aryse?
 Riht to soþe I-leeuen hit. <sup>cf. Fr.: Kar tuz furent en dotance,
 Ki resuscite ven l'eurent
 E ne purkant nel creurent.
 3 r. þe zit</sup>
 Ac heore doute was vre bi-heue
 And fastnede ful wel vre bi-leeue,
 ffor muche vs dude sikernesse
 Of Thomas misbileuennesse, 1428
 þat nolde for no mon þat was
 Bi-leeuen þat he ded and¹ arisen was ¹ om. ded and
 Ar he hedde hondlet þe wounde so wyde 1431
 þat longeus made in his syde,¹ ¹ Fr.: Desk'en ses plates sa mein mist
 Ke Lougis de lance fist.
 And seon þe woundes grene and weet¹ ¹ 1433-6 added to the Fr.
 W3uche þat weoren on honden & feet.
 ÞO schewed *Ihesus* him his wondes wyde
 In hondes & feet, & þulke on his syde. 1436
 "þou art, I-choþ," quap Thomas þo,
 "Mi God and my lord also."
 "3e, Thomas," quap *Ihesu* crist,
 "þou hit leuest for þou hit sixt : 1440
 Alle heo moten I-blessed ben
 þat hit leeuen þauz heo hit not sen."
 Openliche he made þulke day
 and blest all
 those who
 would believe
 without see-
 ing Him.

- ffaste and siker vre lay.¹ ¹ Fr. A ceu iur vont apertement
La foi fermer de tute gent. 1444
- Wij̄ his disciples he set þo
As he was er I-wont to do,
And sette tweyne & tweyne to gon
3ond al þe world, to prechen vchon 1448
To alle schaft and to alle white—
þat is to mon þorw rihte¹— ¹ 1440-50 om. in H.
Fr. A universe creature, (cf. Marc. 16)
Cest a homme par droiture
and to baptize them. þat heo bi-leueu in godes sone—þat is, in him²— ² r. he
And þat vche mon folwede him,³ ³ r. fulwed be 1452
In þe ffader [nome] and in þe sone also Fr. Kil en le fiz deu creusent
And in þe holy gost þat glit of hem bo; E baptizez tuz feusent.
ffor hose neore I-boren eft at þe frome,
In to heuene ne miȝte he neuer come; 1456
Ac þulke þat beþ I-fulwed in Riht bi-leeue
Schulen beo brouȝt in Godes¹ bi-heue. ¹ r. gode Fr. Serrunt
mis en sauvezet.
In baptism we are new-born. Wel openliche he scheweþ vs þerfore
þat vche mon mot eft ben I-bore. 1460
And ȝif we schulen eft I-boren ben, ¹ MS. sunne; cf. Fr.:
We mote comen of sume¹ streon: Mes puske rene serrunt,
Engendrure averum,
þat is þe water of vertu, Cest del ewe e del esprit,
þer vs gostliche strenen swete Ihesu; O nus engendra ihesu crist. 1464
And whon he vs haþ so streded, I-wis,
fforsoþe vre ffader he is,
and we His children. And þenne we alle his children beþ.
Sikerliche, vnwrestliche he deef 1468
þat such ffader ne loueþ wij̄ al his þouȝt!
He ne eet of þe Appel riht nouȝt:
Baldeliche we mouwe þorw him craue
Vre Rihtes in heuene to haue; 1472
ffor he haþ alle þe lawen I-wyst,¹ ¹ or. wust
Of O poynt ne haþ he mist,—
þat neuere neore I-wust ne I-holde
Er¹ he him-self comen wolde. ¹ H. hent 1476
þe fforme Mon þat of eorþe com,
Brouȝt vs werre, and pees bi-nom:
He came from Heaven, and gave us peace. þat oþur Mon from heuene com wij̄ meyn
And haþ I-ȝolden vre pees aȝeyn. 1480
ffleschliche was þe fforme mon,
þat muche wo vs brouȝte vpon,
þat was out of paradys I-pult,

- And al his ofspring for his gult : 1484
 Ac vre gostlych ffader, swete Ihesu,
 Vs bryngeþ aʒeyn þorw his vertu ;
 He þat from heuene com, 1487
 ffrom louh anheiz he vs vp nom. ¹ Fr. Ki de terre est a terre ala,
 Kl vhit du ciel, a ciel munta.
 þat from eorþe com, to eorþe he geþ ;¹
 þat from heuene com to heuene he steþ.
 On holy þoresday, þer al þe folk I-seiz
 Wʒuche þat stoden a-bouten him neih, 1492
 þe wey he made, vs to lede,
 þorw þe skewes, þer he eode, ¹ cf. Fr.: La voie a ses seinz a fet
 Wip soþnesse, and wey of lip¹ ; Par les unwes ou il vet—
 Vie, verite, et voie.
 þe feire cumpanye¹ him ladde wip ¹ H. pray, Fr. prole 1496
 þat he out of helle nom,
 þat to muche blisse com.
 To þulke blisse he made hem wende
 þat euer lasteþ wip-uten ende ; 1500
 þer he woneþ as he dude er,
 Wip his ffader, O God þer,
 Persones þreo in þrillihod,
 And O God þauʒ in on-hod ; 1504
 þat alle þing wrouʒte, as þou, mon, wost,
 ffader & sone & holygost ;
 þauʒ¹ vche nome of þise þre ¹ H. And thawgh
 Sinderliche [be seid]² as he ouʒte to be, 1508
 O God hit is wip-uten care, ² H. Byn syndry seyð
 Of alle schaftes schuppare ; Fr. E s'il l a distinction
 To whom Ioye & honour bi-come De trois persones par nun,
 Wip-uten ende, þe holy gome.¹— ¹ In Halliwell's ed. here fol-
 Now biseche we God for his Merci lows a last part (see p. 403-
 Such lyf her leden and so trusti, 6 below) ; on the 15 tokens,
 þat we his heste holden so long, the day of doom, and the
 þulke pes vs wonye among 1516 dowers in heven, in 308 vv.,
 þat he sende from heuene to monkinne, and vv. 1513-24 are wanting.
 And þat he wone wip vs wip-Inne,
 And aftur þis lyf to Ioye wende.
 þis writ in god nimeþ nou ende, 1520
 þer is ende and byginnynge,
 So holy writ seyþ, of alle þinge :

On Holy
ThursdayHe made us
a way thro'
the skles,and led His
company to
bliss ever-
lasting,with His
Father,
three in one.May God
grantus to dwell in
His peace
here,and go to His
Jey when we
die!

God leeu vs here so ende

bat we ben worpi to heuene wende. Amen.¹ 1524

¹ Then follows Ypotys, fol. CCXCVI, ed. before in *Altengl. Leg.*, N. F., p. 341-8, and from another MS., Cott. Calig. A II, with readings from Arund. 140, Ashm. 61, Cott. Tit. A XXVI, ib. p. 511—526; 2 other MSS., Ashm. 750 and Douce 323, were ed. in a dissertation, Berlin, 1887.

Various Readings to XXXVIII from Halliwell's MS.¹

(Ed. 1849 for private circulation.)

Title in verse om. 1 He that. 2 wille helpene 3 ffor ther was . i-
wrowght 5 ther was . evyl 6 But evyl. wes . þe om. 7 ffadur 8 ever inst.
of on eorþe . syst 9 oone . art in trinite 10 in unite 11 Withoute 12 ought
ovre 13 Worshyp 14 crownyd kyng ys 15 through . beth 16 Alle
goodnesses . seth (i- om.). 17 graunt us to thencke & worken 18 fro. 19
Alle we to have helpe we nede 20 Thawgh we be not . alle om. thede 21
i-bore 22 oon 23 not inst. of we. 24 Ebru . that ofte beth wryte 25
ffrensh . spechyne 26 in this w. sechyne 27 dryht 28 As om. awght . is
29 Loovyng to syngre . full 3orne 30 syche . als . lorne 31 No mones ay ne
be adrede 32 Ne his ledone shall not be hed 33 To herien God . hath
wrowght 34 al om. thys w. 35 I wyl . shewe 36 hem . can . i-knowe
38 In . I-chul 39 ffor-why . was furst wrowght 40 And thereafter 41
fadur hade to byn hys 42 The ioy and myrthe of p. 43 It to w. and it to
welde . syche 44 shulde ther to hevyn 45 But . hit alle 46 And s. shall
here how he f. w. 47 hye kyngessone sone 49 But ther werene fowre
systen i-bore 50 And om. prisoner . wes 51 heryn 52 they cussyde .
sawght 53 he sone lyght 55 This castel M. 56 Therin 57 telle forthe
we shul 58 to us sayd wysly 59 þer om. i- om. 60 i-zevyn 61 name .
I-nempned om. byn 62 men . I- om. 63 my3hti . rihtwys 64 And of . to
om. 65 Lord þe om. 66 Off all the nomes how 67 Whe shulle 3ow telle
that 3e shul wyten 68 domesday . I- om. 69 shulle 70 somdele . pyne 71
it be wrytene in Englysshe . dark 72 And have no savor aforen a clark 73
lewde . lytell 75 And who so . wytur . wyce 76 3orne 77 michel of lintel
79 fynden 80 fay 81 byfalle . Goddys 83 3ef 3e . er 84 made (I- om.)
85 Tho inst. of flor-þi . I om. 88 hathe alle 90 seventh 91 Listeneth to
my talking (lordynges om.) 92 at the begynnyng 93 Hede i-wrowght h.
w. so mychel gynne 94 þe om. angels so teyre and bryght and feyre (!) w.
95 þer om. aftur 96 in here 97 waxed 98 That . anonry3ht cast 99 ffelle
100 3et wes . þo om. sevyn sythe 101 Bry3htur . forsoþe om. she 103
And alle-so the mone shon 104 As the sonne dothe in 105 nowght 106
profyt 107 And alle . that shupte weren 110 whiche sorewe . dyel 111 they
byth browght 112 osprynge 113 thay byth 114 dulfulle 116 And . telle
3ow 118 serve 119 Godhede al 120 fayled 121 flyne 122 shulde byne
123 Blossome . ryce 124 And om. bettur . yce 125 though . he om. alle
welle done 126 valley . Ebrone 127 shope A. at the last 129 the holy
Trynite 130 soul so f. and fre 131 showe 132 to have . owe 133 hynce

¹ Halliwell does not name the MS. he used; he only says: the text of his ed. was chiefly (!) taken from a MS. in private hands. His MS. is much younger; it omits final -e in *my3te*, *hy3te*, *tau3te*, *brou3te*, *moste*, *wolde*, *wente*, but adds it in *come*, *breke*, &c. Most readings are deteriorations or arbitrarily made to help the sense; some few contain the original reading or help to find it, where the Vernon-text is spoiled; none can with certainty be ascribed to a later or new revision with the French text.

ladde 134 cast slepe . al om. 125 nome 136 come 137 zef . to byne is
 wyfe 138 h. hyme . zef hyme is wytte fyfe 139 dele the evyll fro . goode
 140 hem wel 141 zef . zet . worship 142 lordship 143 That . londe 144
 Shulde byne . his owne honde 145 And feyrelak 146 And alle
 147 wonyne inne 148 and 'om. sorowe 149 god 150 byth 151 lyven .
 zonge 152 And all tho that of hem two spronge 153 tale . sowles . fro hevyn
 155-6 Tho Adam and hys osprynge shulle hevynne azeyne fulfylle, So blessed
 and bryzht be thowrgh Goddys wyll 157 Ryzht as the s . told 158
 Bryzhtur . is nowe by s. 159 they . hevyn wynde 160 To ioy and bl . eynde
 161 dethis 162 alle 163 ffro . ilke om. 164 styen 166 Among gret
 myrthe . angels 167 To lawes 169 Thet . wes . thowgh 170 Thet . wes
 i-cleped 171 Thet . at l. 172 holde Goddys 173 Thet . was that to hym
 174 appull he shuld never ete 175 Of that 176 So hym s. and hyzht 177
 Thet whensoever the appull he zete 178 that lyfe he shulde 179 alle the
 kynne . come 180 have the same dome 181 heoled . hest aryzht 182 hym
 zef . mychel 183 welde . worldis 184 Withoute . sorewe 185 Seysone to
 Adam delyuerd wes tho 186 wonnen 187 myche 188 Away full s. hit
 all 190 And brought . myche 191 appul zete 192 Goddys hest he dede
 forlete 193-4 And sethyn his lawes he breke, The lawe of kynde and the lawe
 set eke 195 he om. dede aftur is wyfys 196 heoled . hest 197 Thus is .
 rufull 198 Was om. i-cast 199 i-dryven 200 in the w. to lyvyne 201
 forsakyn 202 dylfull . himself i-takyn 203 hath hym boryne 204 Mirth
 wyth ryzht he hath forloryn 205 That m . pat om. welle have 206 shall
 he now . crave 207 Out om. i-pult 209 con 210 That A. had trespass so
 211 hadyn hocoowre 212 That mon shuld wonyn in the blessed honoure
 213 Hit he hade . prude 215 mychel . here 216 alle . aftur 217 when .
 hade i-l. here longe in c. 218 At the l. dye 219 helpe here 220 ne most
 221 to . bespekyn 222 wold not foreward brekyn 223 fulle evull . mychel
 he 224 þus om. this w. 226 mychell 227 ne om. 228 But hit peyred
 thowrgh his wonnyng 229 But for the wonnyng of him hit was not long
 230 Nere that synne was so. 231 zef . alle 232 And synne w. h. by all his
 myzht 233 synne . is alle oon 234 And Adam dede wone 235 Goddys
 hest breke 236 the appul he zete 237 lost is 238 to pyne 239 þe om.
 kynkes . zet 240 usyth thilke 242 synnes 243 feyror wes . er om. thynk
 245 Now is he . is servaunt and 246 understondeth 247 And when .
 servid thorgh thewdom 248 He dede withoute 249 And servise ne thrall
 they mow 250 eritage 251 is om. 252 So sone his er. is 253 Ne in curt.
 noo 254 Me owed not to answer ne him u. 255 mote 256 That myzht
 swewe (!) 257 myzht 258 that kynde 259 be boren 260 ne om. zete
 none of 261 And that have I-wyst with wyne 262 lawes withoutyn
 263 Theke too 264 And the tother. M. of S. 265 Moysen seven 266 zet
 i-holdyn nes 267 Of mon . evir dede synne 268 of syche mon mynne 269
 thenk other k. 270 Who seche a wondur myzht do or 271 Sey . stede
 272 As I before dede 273 ffior now is tyme that I hit telle 274 ffior it be-
 hovyth to our spelle. 275 Ther wes . myche 277 hede 278 Of alle seche
 wyt of alle syche wone 279 And of all seche chere 280 his fadur dere (in
 his manere om.) 281 oone . they were 282 oone studfastnes 283 volnes .
 they were ful ryzht 284 thei werene 285 fadur . alle begoon 286 belye .
 kyndome 287 Alle that was of hys b. 288 hit wolde 289 And foure
 dowghtryne hede this k. 290 And to uche he wes lovyng 291 zef one .
 fulnes 292 wit . wysnes 293 befall 294 zet wes alle this volnesse 297
 kyndam 298 hit om. iustisyn 299 nomen 300 dowghtr is M. 301
 doujter om. 302 Sothe 303 systur we clepon 304 And Pes . fourth 305
 Withoute these . worship 306 Ther may . lordship 307 er 308 Hede . dede
 309 bothe str. 310 wes . 311 insyzt . ryzhdome 312 he wes 313 de-
 lyverd 314 That in sorewe h. pyned ichoon 315 And of . thei hadyn dowte
 316 But hadde him in here rowte 317 And thei deden him 318 pyned .
 sore om. withoute . Title om. 319 she syzh 320 The prison hede here hert
 swyth nyzh 321 She myzht here no lenger hold 322 Tofore . come sheo
 wold 323 shewe . here 324 ffior to 325 quod shoo . fadur myne 326

dowghtur thyne 328 grace . goodnesse 329 alle I haue . thorgh the 331
sorfull wrecche p. 333 among 334 pyne thu last him doon 335 Thei maden
him a. in theke gret synne 336 Thorgh here feyre behest withoute blyne
337 him om. and inst. of 3if. appulle eten 338 And Goddis lawes forleten
339 have alle . God 340 Therefore they seyde that tre wes him forbode 341
And lyed to him therof. heo om. rowghton 342 falsnes . they 343 Therefore
let falsnes zelden be 344 wrecche om. prisoner thou zeve to me. 346 grace
347 And of alle thi dowghtryne I am the aldest 348 One hem alle I am
baldest 349 They dowghtur I ne were 350 But my swetnesse 351 Grace
352 swetnes 353 And thorgh thy nowne pyte 354 I-chulle . to om. sauite
355 grace 356 Tylle he haue i-funde thynne ore. Title om. 357 So some
Sothe this werk sy3th 358 here sistor heore h. 3y3th 360 hade . him om.
demyd (I- om.) . eynde 361 here mode 362 before . anon up stode 363
ffadur, I besече the to here me. 364 ne om. may not. hit om. 365 hit
om. a om. 366 Of my systere Mercyes w. 367 here wylfull sermon 368
out om. 369 suche inst. of swiþe . that I hit sy3h 370 ny3h 371 I sey .
þe om. 372 owest not 373 she 374 Sothe and Ry3ht therwith 375 And
om. 376 volnesse I-comyn I. 378 Mercies . rufull 379 3ef sheo . saue om.
here 380 Savyn alle . she . for besechyn 381 Then never mysdede shulde
byn ab. 382 fadur shuldest be dreded 383 And thou art alle sothefaste k.
384 stabull . all 385 Therefore . wowgh 386 a3eyns me i-nowgh 387 him
con 388 That he never grace i-fynde 389 Grace he hath alle forlore 390
wes i-warned . before 391 shulde we . thiike 392 That pyte of hymself
hade non. 393 Hes dome he m. stonde to . sygge 394 alle . abygge. Title
om. 395 i-hereth 396 And up her stode 397 I am heo seyth 398 kyng
and ry3ht 399 Ry3ht domes byth with the 400 And alle thy werkys byth
401 deap om. mevyn 402 Hath dome deserved as 3e 3evyn 403 þat om.
fre was 405 hede hem boo 406 went 407 betoke . wrath . wo 408 And
to synne and wrecchedome his fo 409 for ever thole dethe 411 to him thy
hest lestyst 412 Thorgh sothe thou deneth to him thou hetyst . After 412
H has 2 vv. more : And he dede thi hestes breke, And oon him thou wolldest
by ry3ht be wreke. 413 3ef 414 gylt 415 And Sothe beryth 416 And els
nedlyche no d. 417 3ef 418 Then dome . i- om. 419 not to 420 wolle sygge
422 Aftur here gult as hit heore doth befall 423 this . syggeth 424 And
also . they iuggeth 425 Nere nowther . ne om. 426 Ne non of hem morey
u. 427 As a diswaryed mon mysrad 428 he his myslad 429 helpthy .
whersere he wynde 430 And his foon fy3hty3th with him in u. eynde 431
And han stripte . alle 432 him alle bare maked 433 And him . alle 434
They thenketh he shalle be in prison strong 435 His foon maden him
agultyn wondur some 436 comy3th aftur . here 437 hym heo iuggeth 438
E. aftur Sothe that wolle sygge 439 And Pes with hem may not byn 440
he . flyn 441 ne bydyth 442 Ther as werre is ny3h-honde 443 my3ht
444 And so of londe they byn i-d. 445 Ther where not in the w. i-levyd
446 Nothyng but it wes dystryed. 447 drownt 448 Save . soules . where
449 In Noeis flood in the shippe wer heo 450 sonsy 451 haden 452 alle .
is ther leved no more 453 owght to 454 on so drury dome 456 withoute.
Title om. 457 So longe that . atte last 458 here fadur she 459 dowghtur
and of the i-ome 460 volnesse . I am i-ome 462 too systren . han 463
they 464 neuer come 465 ffor thing that eny mon may do 466 Mercy
my3ht not hem. 467 And . no kynnes thyng 468 I my3ht not come hem
amyn3 (!) 469 And the . alle . owne 470 Therefore I am owt of 472 tyll that
473 sustres 474 sawghtnes . so ende 475 And 476 Thawgh . byn set 477
wyten and knowe Pes 478 maystr sheo is 479 In reste and pes I con
maken 480 Whi shalle 481 When eny g. dede . for me om. 482 have me
be in thought 483 But . ne om. lovyd me 484 systur nyll 485 I-chylle
486 He (!) . oweth 487 þe om. byth . i-send 488 a evyn 489 shullen
490 3evyn . demyn evyn 491 ne om. dome 492 we f. byn 493 stonden
(at- om.) 494 loke sethin 495 foure fadur 496 ne byth not of 497
But I 498 We clepyn a3eyne the d. 499 al om. Sothe and Ry3ht wold
500 To Mercy and me hit doth not q. 502 Therefore fadur myne thou hit

3eme 503 goodnesse 504 Ther wonteth . Pes woll 505 Wyt ne w. is 506
 But Pes therwyth be f. 507 lovyth . withoute 508 withoute 509 oweth
 to byn . gret 510 lord of 511 Therefore . owest 512 systur that prayeth
 the 513—517 om. 518 Til om. d. shuld be 519 flyn 520 Tylle
 my systryn byn at oone 522 is . tho beren 523 sye 524 were inst. of al.
 526 Thei myght never togedur c. 527 Leve fadur . I 528 wyt . wysdome
 529 And om. Wysdam men 530 mychell . lovest 532 in thy werk
 browghtest 533 byth oon . volnesse 534 and strengthe and hyennesse 535
 All I chull 536 kyng more of ryghtwesny 537 In so myche fadur I take
 more 3. 539 furste inst. of for þe 540 of the p. rueth 541 And therefore me
 rueth well 542 cleputh 543 ffadur thou art . mekefulle 544 Heere . hero
 over 545 Alle here wyll I chull don 546 And make at oone S. & heere.
 547 Taken 548 wollen it . beden 549 And I alle one woll dome the dome
 550 a i. oweth 551 make 552 to cusse . sawght some 553 dryvyn . werre
 with myn honde 554 thi 555 Who so this afore bese con 556 openly i-se
 557 betokenyng 558 Is the insyght of God 559 ffadur . withoute God is
 m. n. 560 hath alle 561 hath fulled utryght 563 thawgh 564 volnesse
 565 þeve . blessing 567 han . I owe t. 568 make 569 Adam om. forlost
 hit was 570 The world . alle 572 Mon myght not himself do keveryng
 573 ne myght him . no. 574 And . myght not 575 most it nede 576
 Goddys sone shuld m. 577 And mon shuld deth tholyn with sorew r. 578
 shuld uprysen aþeyn fro 579 ffor ells . forloren 580 i-wrought. 581 wheche
 l. wych b. 582 grace and whiche s. 583 to alyght ches 584 ffor oon sele
 shepe 585 His fadur blysse he levede and ther-fro zeode 586 To seche
 theke shepe in uncowthe zode 587 Ther is not seche an h. non om. 588
 non om. mercyfulle a l. 589 syche a 590 meche l. on him 591 llyke .
 him wolde 592 sothen suffre deth 593 Sore he awght his handys to wrynge
 594 That this lord wold greve for enythyng. 595 Herketh . at this frome
 596 this sheperd 597 tydyngus comyn 598 prophetys 600 Elias 601 Ant
 D. . Ieremie 602 And D. 603 Eliseu 604 Thei seyn . ryght well 605 Long
 of hem 606 But herkynth. The Latin quotation om. 607 l-boryn 608 son .
 i-zevyn 609 shulle 610 alle this shull byn 612 rewfull . of ryght 613 al
 om. byn 614 And prince . seyn 615 These both . nomes . nowe i-leven 616
 to him zevyn 617 þef . wolle heryn telle 618 wondrousfulle 619 Seche . wes .
 I- om. ny saye 620 Ne n. weryn by no monis day 621 Ne never shull
 come 622 As was when God mon b. 623 sye (I- om.) 624 I- om. 625
 fete . bere 627 hede his fote or his hond forloren 628 he weren so bothe
 i-boren 629 Where thei . too 630 Nay sotheli . thei nere not soo. 631 ffor
 thawgh the toon hede of kynde to myche 632 And that o. to lytell and beth
 of diverse lyche 633 zet . nede om. byn 634 a forshapen lym 635 And .
 mychill . byn 636 myght seche a mon i-syn 637 That monkynde hade
 utwryght 638 That he nere to mychill ne to lytlyn in syght. 640 forshapen
 thyng 641 a good h. 642 Seche . befall 643 who-so isygh seche a shapyng
 644 clepon . wonderfulle 645 zet is hit . thousandfold 647 clepud 648
 sothefast . and monne 649 ne om. 650 And eke . all thyng is . I- om. 651
 withoute synne he is e. 652 wone therof dede 653 Ne shap therto non nes
 654 I-red 655 nys non then he that is of so gret myght 656 to erthe inst.
 of dude 657 ouore . nome 658 al om. wes become. 65 als wolde 660
 botyn . wymmon 661 That same shap 662 mons 663 And God myght
 not in no m. 664 Alyght bote . stede . in om. 665 stede . siker om. he
 666 Ther God inne to alyghte ches 667 that is comlyche 668 Mychell .
 and feir om. 670 This . c. mychell of the f. 671 meere . betwynnen too 672
 He hath no feyrelac. 673 withowtyn 674 And so . aboutyn 675 no maner
 676 harme 677 hie . sownde 678 And . I- om. from rofe to grownde (!) 679
 Ther may non evyll thyng 680 Ther to do eny grevyn 681 And eke hit is
 so levelyche 682 So dredfull and comlyche 683 tho . beth 684 thei flet
 685 ffoure s. toure ther beth abowte 686 wyte þe hole t. withoute 687 And
 also ther beth . baylys 688 So om. stronge 690 Ther may . here feyrship.
 I- om. 691 ne om. 692 it think . it spelle. 693 trysti . fast 694 dyche
 both all becast. 695 cornels . so om. 697 Seven barbaecanes . byth 699

toure 700 ne om. socoure 701 Ther shalle never fo stonde him wyth 702
 thidur . fle seche 703 sycoure . abowte 704 alle peynted is abowte 705
 colours . byth 706 The furst the fondement is all g. 707 fast lythe 708 is
 him that this myrthe sythe 710 colour lesseth (ne om.) 711 And sethyn .
 abouten om. hue 712 Is bothe . eke om. blue 713 clepeth 714 And hyt
 s. over all feyre and b. 715 ovenast 716 I-om. 717 withinne . withoute
 718 abowte 719 raddur . enere om. 720 Hit semyth it barnede all 722 As
 is the swan when heo is swymbyng 723 the l. 724 After om. Enlong on
 the. 725 Ther never there comyth wo ny wowgh 726 But 727 Amyd
 the toure a walle dede sprynge 728 That never is drye but ernynge 729
 stremys . strykyn 730 on 732 Mechell 733 That man nedeth non. 734
 aryght . watur 735 thike toure 736 thorne . meche 737 As whyte as
 yuory 738 somers . when heo 739 all do 740 byth 741 oo feyre in order
 i-joynd byth 742 So feyre thyng in erthe . i-syth 743 abowte it i-bend
 744 to him . i-send 745 Ther nes never so feyre a chayere 746 To kyng ne
 to emperour. 747 But meche more worship . I.ou3 om. 748 Ther God to
 alyght ches 749 Suche a c. is ther non 750 wes . thyke 751 here-aftur .
 ne om. 752 dyght 753 hit om. and hit alle dede 754 a. himself in thilke .
 feyre om. stede 755 kyndam 756 that st. myche 757 That 759 and hele
 and sycornesse 761 maydons body . fre 762 Ther . nas om. hoe 763 I-om.
 was 764 As . mayde 765 mere betwynne too 766 That hoe shuld us shyld
 from 767 vs om. 768 Hoe . here. After 768 H has 2 vv. more: ffor hoe may
 allerbest, And hoe woll allerblyvest 769 true . trysti 770 maydons body . forþi
 om. 771 That therin never synne come 772 And to serve God alle here hert
 shoe nome 773 wyst here maydenhode . muche om. 774 With grace and
 wyth s. 775 to the roche fast 776 grenship 777 That is . maydonis 778
 alle here 779 here . þat om. true 780 e. hit is grene and newe. 781 hire
 om. apertent 782 To . and fundament 784 feyreshipe 786 That in good
 hope wes here lvyng 787 Hoe wes 788 serve . with 789 and þe om. 791
 brande 792 Ther is noon . mychill 794 hoe . alle 795 And shoe is i-tend .
 fyre 796 To servyn here God ab. 798 kepyn . hie . withoutyn 799 þat om.
 abowten heere me syth 800 thei byth 801 strenghe . slyghship 802 Ryght-
 wesnes . warship 803 hath inst. of wip. 804 That non evylle ther may com
 withinne 805 what . baylys 806 cornels byth . feyre. 807 throwen inst. of
 I-cast . abowte 808 the hoole toure withoute 809 bayli 810 That be-
 tokynth heere 811 nes 812 Goddys . she 813 myddyll bayly 815
 otmast 816 Betokenyth here hoole spousayle 817 ffulle ryght me hem
 clepeth b. thre (forþi om.) 818 That hadyn . here om. bayle 819 ffor hoe
 here-self is m. 820 ffor shoe is . weddes (!) 821 these . in inst. of teon
 822 to an ende . I- om. byn 823 And the sevyn barbacanes abowte 824
 so gret . byth wr. withoute 825 kepyn these 826 aroo 827 byth sevyn
 vertuce that han wyth w. 828 To om. 829 Prude . begynnyng 830 evyll
 thyng 831 The whiche al matyd and overcome w. 832 sheo 833 heore
 true 834 heore 835 sheo m. to 836 heere 837 And all-so she dystried
 838 hire om. largenes on iche 839 evermore . hoe 840 pacyens . sheo 841
 heere gostly 842 Dystryed slowth in 843 walle . alle of g. 844 fylleth .
 a om. 845 so deled is 846 goodnes inst. of Meth . wipal om. 847 And .
 lovyd 848 That he heere zeve full grace outryght 849 þe om. gr. withoute
 let 850 Socur alle the w. i-þet 851 Therefore . here 852 One i-blessed .
 ladi om. 853 whiche . byn 854 Bote heere poverte that heo wes inne 855
 Ther was no mon-kynnes a. 856 That myght dere the castell of nothyng
 857 fynde was overcome 858 him all benoene 859 so om. freo 860 spak .
 neddur . treo 861 come . blyve 862 hed inst. of pouste 863 be heo this
 byrd 866 Therefore of here soule . is 867 And to . gestnyng 868 of hire so
 3yng 869 To brynge him out 870 gareson 871 feyre good 872 Whill .
 meche 873 then other that ever made was 874 And tho the sonne of ryght-
 wesnes here ches 875 And on heere when he shadowe wolde 876 He
 feyred . thowsonde 877 fast 3ate 878 And om. owt-goynge . l hit fast 879
 let we be st. 881 O 882 helpest . flyth 883 comyn 884 knocked . con
 grede 885 He knocketh & gredyth . con 886 Help . me om. mayde 887

Thi welle ondo I the b. 888 And therof thou let me cleche 889 Of thilke
 grace that alle is thoor 890 To hem that in herte gostly byth poore 891
 Be-se how 892 Of . alle 893 That is the fynd 894 And the w. and my f.
 they styntyth 895 Withoute ene mystre . voth 896 hoe 897 G. perlyment
 they han i-nomen 898 is forrest forth i-comen 899 osten . doth 900
 prude . slowth 901 with too ostys hath me 902 with c. and hate he wold
 me fonde 904 gloseine . foule 905 G. fyght they han . i-nomen 906 as a
 champyon 907 swete mayde 908 I ha forloren alle the m. After 908 H.
 has 2 vv. more: Thow that art to alle febulle leche, Thow let me of thy
 dyches cleche. 909 Theras the c. is so stabull 910 And om. is there con-
 stabull 911 I have . i-told 912 And . by a thousand 913 goodnes 914
 Out om. conyn (I- om.) 915 God Allmyght 916 alyzht 917 And hyre he
 nome . monhed 918 he kend . Godhed 919 bar . flour 920 The mayde .
 heere creature 921 that child . I- om. 922 A . i-zevyn 923 I trowe this
 be w. 924 That he for us was thus i-b. 925 So mychill wondur I knowe of n.
 926 too kyndys in oon to bryng 928 Hath that that shulde to him falle 929
 And n. ne om. wonteth here myght 930 But ether of hem han here ryght 931
 This . Goddys 932 fro 933 To make at oon his systryn that were at woore
 934 ffor the prison that was foreloze 935 To kyndes . I wotte 936 ffor he is
 sothefast . suthfast 938 And the ende of his dedyn i-dyght 939 And this
 all abowte thou well be-se 940 And . wold 941 boryn of a. 942 become
 944 in to heele ever 945 other 946 And calleth mon his leve brother 947
 myslyche i-gon and ungemed 948 londe . i-flemyd 949 syst 950 mayst not
 of thiself ha k. 951 Ne om. 952 And syker be thou here-oon 953 That
 he that woll . leve 954 . him brynge and lede to is o. lond 955 And soone
 herkyn thou to me 956 I 957 ffor my . weryn 958 is lyzht . beryn 959
 To mercys bone 960 forthe I am i-c. 961 I . pe om. sue 962 And
 I-chulle . take 963 have 964 I-chull crave 965 ffor now I am 966 There-
 fore I-chull crave 967 And am fre of byrth in every towne 968 Men
 owngton to here 969 ffor I have kept 970 lawes withowte 971 I-chylle .
 batell 972 And sycur make the of . ful om. 973 ffor I-chull over alle that
 fyght 974 And the maystry have alle with ryght 975 Ne on erthe thow nedest
 to thenk els n. 976 good 977 wheche freunship whose taketh 978 When
 God alle thys world shalle dome 979 That us sch. so meche swetnesse 980
 And so gret vertu of 981 And theke bysenes . lytull tellit 982 And sylden in
 the w. this vertu is do 985 And . and pacyens 986 Lovyn . mekenesse &
 987 ffor when a mon zevyth him to the worldys weele 988 And goodys fallyn
 to him mony and fele 989 He thenketh no good in maner thyng 990 to bryng
 991 And when worldly godys han the mastri (a last om.) 992 Hit maketh
 mon so rebell and hye 993 That he waxeth wouder prowde 994 mysdyth .
 bope om. 995 He wylneth no thyng of largenessse 996 lordship . hyennesse
 997 vertu of 998 Alle . prude . forzetyn 999 Thes synnes mow not Crist sue
 1000 ffor thei beth of evyll vertue 1001 And whos his vertu levyth nowght
 1002 Whi shuld he wyllen o. 1003 Of his . kyndome 1004 That he thorgh plee
 and bataylle wone 1005 And ever azejns his byddyng wold do 1006 And azejns
 here soulys also 1007 And . prude . hienesse 1008 And loveth nothyng b.
 1009 Therefore . han 1010 fro 1011 dowt for he that aftur hym don 1012
 Lest they shullen the way aftur hym gon. After 1012 H. has 2 vv. more :
 But zeif thei hem amende Of that that they dude God afende. 1013 But to
 this I graunte welle thou 1014 That hit may befall to a mon 1015 To
 have . lordship & gret 1016 townes . ryches 1017 And may zet Goddis
 wylle don and holde 1018 And lyve well God to plesse and he w. 1019 And
 byn in charyte and b. 1020 sothenesse . rihtwesnes 1021 wyllt not els
 1022 al om. and his love so clere 1023 How . aske 1024 How that . god
 om. 1025 And how 1026 And by whom oure ryght azejn come 1027
 Lusteneth 1028 how telle 1029 Tho that . bor (I- om.) 1030 & so d.
 fynde 1031 riht om. nothyng wyst 1032 But forte ha be lord & s. was his
 tryst 1033 ere was, but 1034 pat om. boren (I- om.) . to om. was come
 1035 fynde sye hym mon and in monis wede 1036 But he wyst not . ne of
 what dede 1037 He sey him mon and knewe that he was of monkynde

1038 But never to synne Cryst had mynde 1039 devyll . swipe om. art
 thou 1040 Whether. comyn art 1041 Alle. wyde om. 3ere. 1042 And thou
 wolde abowe & worship me. Latin om. 1044 I am thy Lord thou shalt fynde
 me so. Lat. om. 1045 What thenketh the, mayst thou not understond
 1046 Seyde the fynde, I am Lord of alle this londe 1047 And therof in
 sesyne longe I ha be 1048 hie . 3eve 1049 I knowe . I wot 1050 But of
 the ny of thy thought. 1051 Sykur thou takyst full mychill on honde 1052
 beneme. londe 1053 na no pouer 1054 Wenest thou . beneme 1055 porw
 om. 1056 ffulle fast . thei con it dy3ht 1057 wo so breke . hest 1058 ever be
 myne . synne lest 1059 And on endeles dethe he shuld dye 1060 And the
 k. of h. of ry3ht nyl not wrye 1061 What woldest thou seche f. b. 1062 be-
 speke. Lat. om. 1063 onswered 1064 And seyde that f. my3ht not be holde
 1065 Ac om. Thow thyselv forrest dedest hit b. 1066 monkyne 1067
 seydes the tre was him 1069 And 3ef he wolde 1070 And wolde Goddys
 beheste lete 1071 ffor om. alle 1072 And om. He shuld deth suffer never
 non 1073 or ells he hede be 1074 I trowe reson hit nere 1075 That
 thou hadest. 1076 And woldest not holde anont the H 2 vv. more: The
 covenant that thou shuldest ha do, Thou foule fynde, monis fo. Lat om.
 1077 O I am . fynd 1078 I am . overcome 1079 comyth 1080 Syche .
 seche 1081 so bold darst be 1082 To . a3eyns. 1083 I have all i-l. anon
 1084 But so hit may not. 1086 That is in my p. 1088 I wot not with
 whom I shuld desseyed be. Lat. om. 1089 Swete Ihesu tho con segge
 1090 And om. I wolle . for-bygge 1091 buggen here (to his f. om.) 1092
 shall cost . dere 1093 quod 1094 Bote as . heere that he go 1095 Vt 1096
 ry3ht, quod . good om. 1097 Ne om. I kepe no thyng to-3eyns r. 1098 Ne
 thorgh mastry beneme the hit 1099 Lat. om. Quod the fynde and er he
 delyverd be 1100 Thu . as myche worth 1101 is worth at thys f. 1102
 thyke . shulle. Lat. om. 1103 Blythelyche . al om. do. 1104 lytille
 fyngur 1105 seche a 1106 alle the . i-syn. Lat. om. 1107 fynde to Ihesu
 tho 1108 I wot 1109 ffor all the world deme thou my3ht 1110 ffor of the
 my pouere is lost by ry3ht. 1111 3eve thi fyngur . sygge 1112 So fowle
 and unworthy chaffere to bygge. Lat. om. 1113 O quod Ihesus and alle .
 to h. ransom 1114 han him 1115 3it om. don er . have him 1116 Thow
 most suffre on e. wondur & wo 1117 amende 1118 suffre dethe . strong om.
 1119 onswered to 1120 Alle . i-sayde hit shall. 1121 to be 1122 aftur
 and 3ef the dome tho 1123 I woll 3et 1124 that thrall 1125-6 Tho the
 fynde wyst well this That thorwgh is deth mon shuld ha blys 1127 And
 so the fynde wes overcome 1128 i-nome 1129 And the worme swolewe
 that the last 1130 Then he is . i-teyed 1131 O . take hede . me inst. of pe
 1132 truly . loved 1133 thole deth and pyne withoute 1134 fro p. and
 1135 misdede 1136 evyll inst. of lodliche . ur 1137 synne dede 1138 Ne
 with fylth was fownde . stede 1139 ffor alle . lymys . ever hade mon 1140
 Seth A. to syngre furst b. 1141 He wolde . alle om. I- om. 1142 makyn .
 al om. 1143 ffor oure gret gult here 1144 A crowne . thorne 1145 oure
 sy3ht myspende also 1146 enyn . blynwherved 1147 alle . was om. de-
 fouled 1148 And also with g. boffetys they him s. 1149 vnwreste & om.
 so vyle 1150 They 3evyn him galle to dryng and eysile. After 1150 H has
 2 vv. more: The Iewes deden this to him for gret vylny, Bote he suffred hit
 alle pacyently. 1151 ffor unlawfull werk us avonde 1152 He was peersed
 thorgh foot & honde. 1153 evyll thoughtys . ful smert 1154 A speere was
 smyte thorgh is syde to is hert. 1155 thonne for us do 1156 telle of his soore
 1157 No mon is hit may thenk hit so 1158 Syche peyne he tholed and wo.
 1159 is hit but he m. ha. 1160 Of seche a frynde that hade so gre cherite.
 1161 Seche buth . dyntes 1162 suffred . withoute 1163 And he suffred . to
 be b. 1165 he suffred . hondred fold 1166 Of sorewe . when . dye wold 1167
 eny fynd 1168 Legge . hond om. 1169 lovyd 1170 That he onnethe wold
 weynde hit fro 1171 ne for no 1172 That he was hurt and peyned with ever-
 more 1173 Tyll his f. wyttys wer i-l. utry3ht 1174 strength 1175 his s.
 & his h. 1176 Iiis . his 1177 his . he om. wes brought to an ende 1178 Er
 the soule fro . wolde wynde 1179 Kynde my3ht for no maner thyng 1180

Han suffred the halfondele of that peynyng 1181 But 1183 honged 1184
 To the fadur his soule he ȝyf with mylde voyce 1185 showed 1186 payed
 1187 withoutyn 1189-90 om. 1191 And ever M. 1192 Mereyfull 1193
 ffor deyl I may not hit say 1194 peyne . hoe tholed theke 1195 But 1196
 Wes fulfilled thon (po bi om.) 1197 As hit were with a swyrde in theke stonde
 1198 Thorghere here soule she hade gret woonde 1199 But here . hondred
 1200 Tho here sone fro d. aryse w. 1201 nought nere the p. 1203 She sye
 oponly . in om. thyng 1204 and the endyng 1205 the whiche . fynde
 1207 Oure trowth and oure b. 1208 Stode alle in oure Laydth tho 1209 the
 dyscyplys were 1210 But oure Lady was ever in on 1211-12 In fast beleve
 both styлле and lowde, Ther myȝht nothyng brynge here owte 1213 full of
 1214 Mayde elene full of bewte 1215 Oure b. in heere tho wis (!) 1217 sheo .
 heere 1218 That us forbowght of thrall thus. 1219 Whan I herd now 1220
 meche 1221 conselth 1222 he dede 1224 overcome hit to an e. 1225 Ther
 nes never no mon 1226 forbigge 1227 And he 1228 Ther we ichon come
 may 1229 abovone inst. of come 1231 nou om. 1233 i-syn 1234 he
 may . els byn 1235 But oon 1236 theke 1237 is 1238 ȝe God om. I er
 seyde . ȝe om. 1239 Thre persons in Trynite 1240 And oon God in Maieste
 1241 Me may as clerkys con rede 1242 I-syn that he is God by his dede
 1243 dedys . dede 1244 Wer om. . he dede inst. of I-meynt . in f. 1245 Now
 tak hede . myst i-syn 1246 That this thyng may well byn 1247 ffor who so
 hede . swyrd 1249 ȝe om. fyre dede 1250 Tyll hit w. red bernyng in that
 stede 1252 While . brande 1253 to-dele . styell 1254 steell fro the fyre to
 thro 1255 who so . ȝe om. 1256 Too kyendes he may syn and of w. 1257
 steyll . kervyth 1258 barneth 1259 alle . one swyrde 1260 And also hit
 faryth of. 1261 To kyndes . wyte 1262 very . very 1263 He shewed gret
 myraculle and privete 1264 chane 1265 gestnyng . he om. 1266 turned
 watur in to 1267 were 1268 With . bade fylle hem 1269 As by his monhede
 he bade do watur thereyne 1270 And by his Godhede he t. the water to wyne
 1271 And all this dede wes don 1273 owther that . ȝode 1274 Muche om.
 folk him sewed bothe evyll and goode 1275 ȝat om. ffyve thousand folk he
 fed 1276 Wyth tweye fysshes and fyve loovys of bred 1277 relyf . left
 1278 ther were 1279 that b. to-breke 1280 haȝ om. fulfilled eke 1281 syn
 (I- om.) 1283 That foure dayes long 1284 Lay in is towmbe that he stonk
 1285 lowde 1286 come 1287 Riht om. 1288 areysed 1289 dede . i-syn
 1290 byn 1291 That God . made and dyȝht 1292 that sw. mayde alight
 1294 hope . trowth 1295 He is thre persons in Trynite 1296 And oon
 God in unite 1297 han herd 1299 And . no mon may 1300 Ne thought
 1301 this hie 1302 myche 1303 hevyn heȝh 1304 In ertle & benethen
 fer & nyȝh 1305 Bowen . thiike 1306 Therefore this vertu no mon telle con
 1307 Of his m. ne of 1308 a om. that aryvede (!) fleth 1309 towchin 1310
 that that I 1311 hade i-lore 1312 The blys of paradys and hevynne 1313
 fynde hede syche 1315 But for monkynde the w. was wr. 1316 And the
 fynde . underbrowght. 1317 Seche 1318 alle 1319 was no mon . goodshipe
 1320 holyshipe 1322 And ȝet the fynde ladde 1323 But 1324 Hath him
 1325 Ourcome and shent 1326 with him to ha done 1327 he dede of 1329
 herbefore om. 1330 In helle that he myȝht hem spyll 1331 crose as Cryst
 honged he con e. 1332 his soule ha nome 1333 But ȝet 1334 of h. anowre
 1335 the inst. of Godes. 1336 and there i-bonden him f. 1337 is g. is s.
 ȝode 1338 To helle for hem . hade 1339 longe hadyn 1340 longed to goon
 out of that styde 1341 ȝatys . alle to-breke 1342 te-dasshed alle . fyndes
 1343 The maystri of helle he hede anon 1344 drough out alle hisen 1345
 beleved his comyng 1346 servid . hert trysti and true 1347 Seche
 streyngthe wes . I- om. er 1348 shalle be 1349 moost 1350 fynd . this
 1351 The fynde was armed f. strong 1352 And wyst f. long 1353 Bote
 Cryst with his strengthe him o. 1354 And his gret prey 1355 Therefore
 thus seyth Ysay 1356 And profecyeth 1357 myȝhtfull . byn 1358 no mon
 may think ny syn 1359 ne om. redyn 1360 hert think is . dedyn 1361
 owt him to 1362 to love . ful om. 1363 He is . shild 1364 and all oure
 1368 That he ȝif . savyn 1369 alle oon . dede 1371 han herd 1373 But

herkynt . Ysay 1374 clepud . profecy 1375 is to c. 1376 ffor om. Whill
 he on erthe here to walk nome 1377 fulfilled . thyng 1378 holy . byddyng
 1379 Now . shull i-heryn 1380 i-holpe weryn 1381 synged . furst om.
 1382 ete 1383 And all that thorgh Adamis kynde gete weryn 1384 bere .
 we om. beryn 1385 they hadyn his cors 1386 hit myzht not els falle 1387
 furst 1388 fleshely of him we comy[n] uchon 1389-90 And for the synne
 that Adam in Paradys dede, All we that of him come shuld ha byn in sory
 stede 1391 grave (!) 1392 zeynbowght thorgh gostli 1393 to om. 1394 alle
 quemed 1395 by alle ryzht 1396 That us so helpeth and us so hath dyzht
 1397 he om. wassheth 1398 And forbowght us hevyn to wyne 1399 Ther
 was never fadur to his child 1400 nas om. meke and myld 1401 ffor
 from 1402 jede 1403 tymes 1404 Er that he to aryse ches 1405 zet he
 rose up on the 1406 Erli in the marnyng on a Sunday 1407 When . to-
 breke 1408 This beryzth Seynt Austyn wytnes and thus doth speke. 1409
 And Cryst with him drow 1410 levedyn 1411 ffor 1412 And then he 1413
 showed sone 1414 zete . drong and zode 1415 dayes . wes . fully 1416 his
 lawes sycurli 1417 Opon a day the dysciples were 1418 I-gedred to-gedre all
 in fere 1419 In a certeyn place ther hem among he come 1420 Of here m.
 hem he u. 1421 wonhope . they weryn 1422 And zet they syen him lyves
 mon 1423 po om. zet myzhten they 1424 Verely belevyn hit 1425 But zet
 here dowte to us doth be-heve 1426 ffor hit fasteneth. 1427 ffor to us this
 dowte is sicurnesse as I fynde 1428 Of the misbeleve of Thomas of Iynde
 1430 Beleve that Cryst azejn rysen was 1431 Tyll he hede i-hauled (!) is
 wondes wyde 1432 Longes 1433 i-syn his wondes . wete 1434 That he
 hade with nayles thorgh the fete. 1435-6 om. 1437 I wot. 1438 Lord .
 God 1440 Thu levyst this . syst 1441 I-blessed mote all tho byn 1442
 That this belevyth and don hit not syn 1443 Oponliche thyke same day
 1444 ffast and sycor he made cure fay. 1445 dyscyplys . zete 1447 bad .
 togedur to gon 1448 Thorgh the w. to prechyn uche mon 1449-50 om.
 1451 That they shuld be-levyn in God Allmyzht 1452 And his lawes
 folewyn as hit is ryzht 1453 ffadur nome. in₂ om. 1454 holigostys that
 precredit hem fro 1455 Thawgh mon were now i-boren (eft at pe frome
 om.) 1456 To h. he myzht not comen, H. adds: But he beleve in God
 ryzht welle, And that shall him save fro helle. 1457-8 zef he i-folewed
 be and be [of] good lyfe, Thawgh he dye his soule shall be in no stryfe.
 1459 ffulle opynly . showeth us beforen 1460 iche . most twyes be boren
 1461 And zef he shull twyes boryn byn 1462 Onus of oure modur furst we
 mot be boryn 1463 And efte of the watur of vertu 1464 Therto us
 ordeyned s. I. 1465 And om. When we this Crystendam han i-wys 1466
 Vr sotheli fadur then he is 1467 we alle then . byth. 1468 Sykor un-
 kyndely he dyth 1469 seche a. ne om. loveth not 1470 He of the appull
 zete never r. n. 1472 Oure herytage 1473 lawes 1474 Of oon p. therof he
 hath not m. 1475 Ther nere never i-wyst ne holden 1476 Hent he him-
 selvyn come w. 1477 furst . that ever 1478 He br. . us benome 1479 But
 another that come fro hevyn without feyn 1480 He hath us get 1481
 fleshely was the furst m. 1482 myche . apon 1483 out om. 1485 But o.
 gostili fadur 1486 Browght us azejn 1487 When he downe fro hevyn
 come 1488 to hye 1489 He that . to the erthe him beyzth 1490 He that
 fro. he om. steyzth 1491 hali . that all folk him seyzh 1492 That by him
 stode full nyzth 1493 The way to us he made i-wys 1494 When he steyzth
 to hevyn that holi blysse 1495 A sothefast way and to ever-duryng lyfe
 1496 His feyre pray he hadde him wythe 1497 out of h. with him nome
 1498 To meche ioy and blys he made hem come 1499 To that ioy and
 blysse . wynde 1500 Ther to lyvyn w. eynde 1501 dede 1502 is . and
 byth oon God ther 1503 Thre persons in Trinite 1504 And oon God in
 unite 1505 well inst. of mon 1507 And thawgh . these 1508 Byn
 syndry seyvd as they shuld be 1509 On . w. dowte 1510 Maker of alle this
 world withinne and without 1511 Ioy, honoure, worship and lovyng 1512
 Be to that God oure hevyn kyng.

XXXVIII. *Castle of Love. 15 Tokens before Doomsday.* 403

Instead of the last vv. in MS. Vernon, H. has the following further passage explaining how Jesus is prince of peace :*

Lusteneth 3et forther of Ysayes spelle,	The ertquake shall be so loude and
fior now 3e han herd me telle	sturne ; ¹ vv. 1561-6 taken from the Fr.
How swete Ihesu oure fadur wes :	And on thylke dredfull byttur day ¹
Herkenyth how he is now Prince of	The pepull woll crye weloway, 1562
Pes.	1516 And sey to monteynes : 'falleth on
Beforen I tolde 3ow uchon	us !
How he is into hevyn i-gon :	Erthe to-clyf and hyde us,
Ry3ht so, the sothe truly to syggen,	That we this fere and ertquake ne
He shall a3eyn come this world to	syn, 1565
iuggen, ¹ vv. 1523-96 added to the Fr.	How wroth oure creature woll byn.'
In bodi and soule and Godhede, 1521	fior in alle hye hevyn-blys
To deme bothe queke and dede.	Non so holi ne so good is, 1568
¹ But fyftene dayes before the dome	Patryarch, apostelle, ne martire,
ffyftene tokyns ther shall come, 1524	Confessor, ne virgine with so feyre
The furst day the see up ryse shall	attyre,
And stonden on hye as a wall,	Prynce, potestate, ne angell,
ffourti cupetys herre i-wys	Ne non so bry3ht archangelle, 1572
Then eny hill in the world is. 1528	That nold never synne done,
That other day heo wole i-sonkyn byn,	But he shall dredyn a3eyne that dome ;
That eny mon unnethe may here i-syn.	fulle sore mowe heo then dreden
The thrid day heo woll be notheles	That byth alle full of synfull deden !
As full as heo furst wes, 1532	The nynthe day alle the vales that
And then woll whalles and grete	byth, 1577
fysshes with fynne	And the hylles that we so hye syth,
And all other smale fysshes that byn	Shull be made smethe and playn,
ther-inne	And into here kynde shull they not
Gedryn hem on the watur uchone ;	turne a3eyn. 1580
But that wot no mon but God allone	The tenthe day shull all manere men
What is the betokenyng 1537	Gon out of here holes and of here
Of the loude cry and 3ei yng	den,
Thet heo wolleth with loude stevyn	And renne abowte as they were wod,
3evyn and crye up to hevyn. 1540	As they cowthen nowther evyll ne
And on the fourthe day heo shall	good, 1584
With red fyre brennen alle,	Ne thawgh here hert shulde to-breke,
And alle other watrys in every stede	On word my3ht not oon with other
Shullen brenne as red as eny glede.	speke.
The fyfthe day the tren that don stonde	The elevynth day the mone and the
And floures and erbis in uche londe,	sterres alle
Blod thei shullen blede 1547	Shulle adown to erthe falle. 1588
In stede of here dewe, withoute drede.	The twelfthe day the bones of uche
The sixte day byth not bold	ded mon
Palyse ne pylere ne no strong-hold,	Shull come togedre uchon, 1590
Castell, toure, boure ne halle,	Thawgh they be dryvyn nere so wyde,
But thei shulle to-skatur and down-	At here byrynes ¹ here soules they
falle. 1552	shull abyde. ¹ From A.-S. byrgen
The sevynth day the stones uchon	The threttenyth day all maner men
Wolle lepe to-gedre and fy3ht anon,	Shull dyen anon that lven then,
That thorough the fy3ht that there woll	That heo mowe togedre with other
byn 1555	aryse 1595
The stones woll breke and all to-flyn.	And takyn here dome of God ry3ht-
The ey3hte day betokynth gret wrache,	wyse.
All 3ende the world the erthe shall	The fourteeneth day, ther may no thyng
quake, 1558	werne, ¹ ¹ In Fr., 1597-1618 follow after 1616.
And men wolle flyn into uche hurne,	But alle the world on fyre shall berne,

* This passage is found in the French text, except the 15 tokens, which were added in the Engl. translation, the 2 last (vv. 1597—1612) being, however, adapted from a passage in the Fr., where vv. 1619-46 precede v. 1597.

Hevyn and erthe shall byn aleyde,¹ And allso his synnes ther shall be
 And the foure elementes shall be un- knowe
 teyede ; ¹ Fr. enflambirunt 1600 Tofore alle maner men bothe hie and
 ffor thike fyre shall clansyn the eyre lowe.² ¹ In Fr. here follow 1631-6, 1597-1618.
 And makyn all thyng bryzht and feyre, Then woll swete Ihesu to hem be-syn
 And all the world shan (!) i-clansed That shull that day i-saved byn, 1648
 byn ; 1603 And sey with mylde steyvn and swete :
 But watur ther shall no mon eft i-syn, "When I was hongry ze zeve me
 Ne never fyre in the world me syth, mete,
 When that fyre shall ben aquenchith. When I was afurst ze zeve me dryng,
 The fyftenethe day God wol taken When I was nake ze zeve me clothyng,
 Hevyn and erthe, and all hit newe When I was herberlasse ze herberde
 maken, 1608 me fayne, 1653
 Not otherweys then hem beforen Bothe in heete, in cold, in wynde and
 wrowght— rayne,
 Loke thou thenke ne wylle hit And ze comforted me in prison eke,
 nowght— And loked to me when I was seke :
 But he wole newen hem i-wys 1611 Comyth, my blessed children uchon,
 In bettur state then heo weryn i-wys. And receyvth the blysfull ioy anon
 Ther-afur Ihesu wole his dome demyn. That to zow byth rewarded withoutyn
 The angeles shulle come and blowe the endenge
 bemyn. ffor this worldis begynnynge." 1660
 ffurst shull in body and soule aryse Then shulle the blessed byn receyved¹
 Alle that dyedyn in his servise, an hyzhe ¹ r. reysed, Fr. raut
 And all that eke that shull to the In hevyn to walke Ihesu ryzhe.
 blysse fonde 1617 And the cursede shull in erthe byn,
 Shul furst aryse and on the ryzht syde Of hevyn-blys they shull no-thing i-
 stonde. ¹ In Fr. 1619-46 follow after 1522. syn, 1664
¹Then shall Ihesu come ryzht this, But zet wyth the up-receyveng¹ they
 And his body tornen and showe to us shulle agryse ¹ r. reysyng, Fr. rauseissement
 What peyne he suffred for ur sake 1621 When the saved shull upryse,
 And how lodlyche he was for us i-take, So wery, so wrecched, so lodlyche,
 Wyth scourges i-betyn withoute gryth, I-charged with synne so hevyleche,
 That the blode barst out on ieha lyth, That all hevylly on the erthe they shull
 And how vylensli he wes ladde zet, steke, 1669
 With crowne of thornes on his hed set, When¹ thei heryn the domesmonis
 And how he suffred that the nayles speke. ¹ r. O pat? Fr. Deske
 stode 1627 Wyth gret and grymfull wrathe full
 Thorgh fete and honden into the rode, sone
 And how the spere that him wonded Thei shull heryn a full hard dome :
 smerte "Goth with the develys and accursed
 Brought blod and watur from his hert ; bestes, 1673
 And then Cryst woll clepe and calle ffor ze heded not my lawes and my
 And sey : 'thus myche I suffre[d] for hestes, ¹ Fr. 4 vv. more.
 zow alle.' 1632 Into the fure that shall last for euere ;
 Then helpeth ther no pledyng there, ffor ze han disserved here non other!"¹
 Ne forsakyng, ny answer ; The blessed shull blysfull gon
 Ne helpyth us ther castell ne toure, In bodi and soule everichon, 1678
 Nowther palyse, halle, ne boure ; 1636 As bryzht as ys the sonne, withoute
 All thyng then shall torne to nowght fayle ;
 That is with monis hond i-wrowght. Never hem nedeth to have travayle,
 Ther shall the synfull quake But ioy and blys that shall laste ever-
 And here tethe togedur hacke and more.
 shake. 1640 In good tyme the[*i*] were i-bore 1682
 Ther may segge thenne no mon That to that feste mowe takyn
 But that uchon shull seyn here mar- That God wole with hem in hevyn
 tyrdom, makyn !
 And beforen hym his iuggement So myche ioy shall byn at theke feste,
 sycorly ¹ al. Fr. That ever withouten ende shall leste :
 Shall byn i-wryten apertely,¹ 1644 ze, more ioy then hert may thenkyu,

Or eye i-syn, or 3ere i-herkyn ; 1688 Accursed be the tyme that thou were
 Seche ioy God hath i-grethed there i-bore ! 1728
 To hem that han loved him here. I am for-styfyd¹ among, ¹ = stifled
 And when they byth so endeles, 1691 Thi synne stynketh on me so strong !
 Thenne he is ary3ht Prince of Pes. Thus shall uchon to other menyyn his
 But theke that byth into helle i-nome, sorewe
 Thei shall never out come, ¹ r. dep Ever withoutyn ende on evyn and
 And in theke stynkyng deth¹-pytte morewe. ¹ vv. 1733-6 added. 1732
 Thei shall byn i-pyned and to peyne ¹Thawgh the[r] sete² a mon for the
 i-knytte. 1696 nonys ² If the fete
 In gret sorewe and pyne thei byth full And he my3ht lestyn³ in flesse and
 sore : ¹ Fr. La premiere peine si ert tristeste bonys, ³ If leftyn
 for thei lyvyn in wanhope evermore— Half the sorewe he my3ht not telle
 Thei wolde dyen 3ef thei my3hte, Ne the peynes that byth in helle. 1736
 But 3et here soule may not thorgh Ther is nowther solace ne love i-wys,
 ry3hte.¹ ¹ vv. 1699-1700 added. 1700 Ther is wepyng, pyne, and sorewe
 Uchon others peyne shall i-syn, withoute blys.
 That here peyne shall dowble byn. In theke foule stynkyng pytte 1739
 Another peyne they shall have of They shall in sorowe for ever be knytte.
 derknes, ¹ Fr. La tierce sera peur Long is ever and long is oo, ¹ 1741-2 added.
 With gret sore and gret hevynes.¹ But thei shall never come out of wo.¹
 And the four[th]e is fyre that may not The fynde shall here pruce byn that
 be queynte, 1705 they served er,
 And in stynkyng watur they shulle Sore withouten ende peyned they shall
 be dreynete,¹ ¹ vv. 1706-8 added. be ther.— 1744
 And pyche wallyng ever among. Ihes in hevyn, as I seyde before,
 Wayleway ever shall byn here song. Is¹ Pryns of Pes and shall byn ever-
 flor hidor or thidur wher-sere heo more ; ¹ If As
 turne,¹ ¹ Fr. E puis hidur de ver le diable His pes shall falle¹ never, ¹ r. falle
 They syn the foule fynde in uche And his ioy and his blys that is ever.
 horne ; 1710 Love, swetnesse, and pley 1749
 That he lothest were to syn, In hevyn lit neweth for day to day.
 He shall ever to-forn hem byn. The first ioy that there shall byn,
 And the stenche is over-alle there so The blessed shall hit i-syn 1752
 strong,¹ ¹ vv. 1713 and 5 added. The swete face of his Lorde there,
 And byttur wormys there styketh His God and his shapere ; ¹ Fr. s'esmirra
 among, In his feyreship he may him showen,¹
 Neddris, snakys and taddis there And all thyng in him may knowen.
 strykyth, So full he shall byn of ioy and skyle
 No place shall he there i-syn that him That he shall have all that he wyle ;
 lyketh. 1716 What-sever he wylueth, withouten
 Evermore withoutyn ende they shall gabbe, 1759
 be wepyng, Be-se on him and he may it habbe.
 And wrynge here hondes with gret weyl- Of hevyn he may i-se the wydnes,
 yng.¹ ¹ Fr. Cruissant de denz reschinerunt The feyreshepe and the heynes ;
 Then shall the systere sey to the And he may i-se the dereworth quene,
 brother, Goddis modur so bry3ht and shene,
 The fremed and the sybbe uchon to The swete ma[i]de Seynt Marye, 1765
 other : 1720 And all the feyre company
 "A, waryed wrecche, what¹ doost Of angels so feyre and bry3ght,
 thou here ? ¹ If whad They woll makyn him ioye with here
 A-cursed be the tyme thou i-boryn my3ht ; 1768
 were !
 I may not for nothyng suffre the, The apostlys and the martiris,
 So foule thy synne stynketh on me. The confessors and the virginis,
 ifor [mi]-nowne gret synne I styke in Alle wolle him ioy makyn—
 pyne, 1725 Well is him that thidur may takyn !
 But a thousande-fold more I suffer for And alle is fryndys he shall knowe
 thyne ! there 1773
 3e, but thou waryed wrecche forlore, That he hede in this world here,
 ffadur and moder, syster and brother ;

Miche ioy everichon shall make with And ever here is myrthe and gret song,
 other, And ever I se oure shapere among,
 3e, more then eny hert may under- That i-like hiunselvyn us hath
 stonde, 1777 wrowght 1801
 When thei hem syn in theke londe. And sethyn to this ioy us browght!
 So myzhti thei shall byn everuchon Mi ioy is doubled an hondred-fold,
 That whidur thei wolle thei may gon.¹ ffor I have all that I wolde.¹ 1804
 And thei shall be so lyzht and swyft Meche is the murthe that is at that
 That whidur-sever they think they feste,
 may be lyft. ¹ 1780 and 1784 to be transp. That ever withoutyn ende shall leste.
 And so slye and crafty¹ they shall He that is lest feyre there ¹ r. so clere
 byn alle ¹ Fr. si sotils Shall shyne as the sonne for ere¹ ;
 That thei shall do all thyng that in No nyd is thenne that sonne¹ be there
 here hert doth falle. 1784 i-wys,² ¹ H sinne ² v. 1800-10 to be transp.
 And where-sere the toon the tother They shall¹ shyne seven-sythe bryzhter
 metyth, then heo now is. ¹ r. That shall
 With lovely chere thus he him gretyth: When all thei shall be so bryzht,
 'I-blessed be the Lord that the Then by alle maner of ryzht 1812
 wrowght He most be feyre and bryzht and
 And hidur to this blysse and ioy the more clere
 browght! 1788 That more deserved that ioy here.
 I-blessed be the tyme that thou i-bore So many wouynges me may ther i-syn,
 were, And gret compani of angels that woll
 So myche ioy I have that i se the here ; ther byn 1816
 So myche blys I see on the In the ioy so mony and so ryche :
 That all my blisse neweth me !' 1792 In diverse ioyes never oon other
 That other answereth him anonryzht : i-lyche.*
 'Ever i-blessed be God Allmyzht, In which ioyes God, of his hiz grace,
 That seche ioy hath i-zeve to the ; In hevyn zeve zeve alle a place. Amen.
 Therefore my ioy doubleth me. 1796
 On the I se mychelle ioy and blys, Here endyth the Castel of Love,
 That all my ioy newed is ; Made i-wys for lewde mennis behove.

* The French text has 54 vv. more at the end.

APPENDIX TO No. XXXVIII.

The Myrour of lewed men.¹

A free version of Robert Grosseteste's *Chateau d'Amour*, by a Monk of Sawley, in Yorkshire.

MS. Egerton 927 (*Yorkshire dialect*).

IN the name of the fader and the soñ & the haly gast. Here begynnnes a romance of englische of the begynnyng of the world and of al that a lewed man has nede for to knawe for hele of soule. this romance turned [a]¹ Munk' of sally out of a frenche romance that sire Robert, Bisschope a² lycoln, made; and eked mekel therto, as him thoght spedeful to edificacion and swettenes of deuocion, and lering of lewed men. And here is no thing sayd bot as haly writ says and grete doctours: and therfor thou that redys this, and any comfort has ther-Inne, pray god be way of charite to haue mercy on him that turned it in this maner. And if thou couayt to loue god and to plesse him, take [this] mirrour and loke oft ther-Inne.

This Romance on the Creation and what is needed for Salvation is englished by a Monk of Sawley from Bp. Grosseteste's French.

¹ name om.?
² r. of

You who read it, pray for its Englisher!

WHo-so wele thinkes, wele may say,
ffor of gode thoghtes comes gode dedes ay.
God send vs thoght to his plesyng,
In whos fre wil hynges aH thyng. 4

¹ Edited before, but very imperfectly, by M. Cooke, *R. Grosseteste Carmina anglo-normannica*, Caxton Soc. 1852.

² This introduction is written in red. In the MS. final t, f, g have a thin tag (t, f), which I omit; ll' is given by tt, h' by h, d' by ð, k' by k'; doñ may be down and done.—The MS., 8, vellum, written in the latter half of the 14th cent., only contains this poem, in 28 foll., each page à 24 lines; it is written in the large, clear northern type, is carefully executed, and is most likely a fair copy of the poet's own MS. It must, however, be noted that the scribe frequently leaves out single words. "The Myrour of lewed men" is the title given at the end. The poem can hardly be called a translation: it condenses the narrative, adds from other sources, and introduces, not very happily, passages treating of points of Christian doctrine (10 Commandments, &c.).

He is god and lord of myztes mast,
 The fader and sone and haligast ;
 In godhed are thise persones thre,
 And aȝ are on god in trinite ; 8
 None is othir of thise persons thre,
 Bot alle are on god and ay sal be.
 Oure mede is to trowe this with stable thought,
 Al-be-hit that mannes skil proues it noght ; 12
 Bot when we sal se god clerly,
 Than sal we knawe this witerly.

Of the begynnynge of the world.

God created
earth and
heaven in
6 days.

GOd in vj dayes made bothe erthe & heuen,
 And, to make haliday, cessed at the seuen, 16
 Heuen was occupid with angeles kynde,
 Euermore on god for to haue thair mynde—
 Bot many thorgh pride fel in to helle,
 Thar sal thei aȝ with-ouen ende dwelle. 20
 Bothe sunne and mone [mor] bryzt thai ware
 Then seuenfold then thay now are,
 And aȝ erthli thing more vertuous,
 Bi-for Adam thurgh synne was vicious ; 24
 And ilk a best sul[d] haue bowed to mannes wiȝt,
 Had he neuer bi way of synne don none iȝt.

He made
Adam,

and Eve out
of his rib.

When god had the world so parfit made
 That no partie of hit defaut hade, 28
 Then of erth he made Adam, of man age,
 To his liknes in saule he was & his ymage.
 Of a rib of Adam syde, when he lay slepand,
 God made Eue, that sho to him suld ay be kepand. 32
 Of on god made al man-kynde, for ilkon suld loue oȝer
 And non til oȝer do wrong mor then til his brother.¹

And put him
in Paradise,

What lyf myzt mor² be schewed to man in charite
 Then in saule make him lik to the haly trinite, 36
 Make him lord of al the world, ful of vertuez, & wise,
 Make him eir of heuen-blis & sette him in paradis,
 Thare he and aȝ that come of him myzt leue with-ouen
 deyng, ¹ vv. 33-4 added. ² r. mor ioyful?

If thay vse the frut of lif & kepe wet godes bidding.

Of aȝ the trees of paradis bi goddis biddynge thei suld
ete, 41

But the fruit of the tre of wetyng of gode & ille thei
suld lete ; but forbade
him to eat
the fruit of
one Tree.

What tyme as thei ete of that, thai suld forfet thair
heritage

& be oblisched to deth & helle-payne, thai & aȝ thair
lynage. 44

Bot, if thai had kepide weȝ aȝ goddis biddynge,
Thai suld haue leued ioyfully, & aȝ thair ofspring,
Til thai had ben tan til heuen, to fille that fair place
That thurgh pride of lucifer & his feres voyde was ; 48
Thare thai suld haue had mor ioye than hert may thenk
or tunge telle,

& neuer non of thair kynd suld haue suffride payn of
helle.

Of the losyng of the world thurgh synne.

WHen adam & eue sesyn hade in the blis of
paradys,

The fende, for he hade that ioye lost, enuy had to thair
delice. The Fiend, 52

Then he come in neddir liknesse to eue *witȝ* a wommans
face, like an adder
with a wo-
man's face,

& sayde : " whi bad god ȝe suld noȝt ete of aȝ trees
that ther was ? "

" Of aȝ the trees," *quod* eue, " that thar is, we may ete
at oure liking,

Out-tan on that is forboȝd, *paraunter* for dredȝ of deying."

Than sayde the fendȝ : " ȝe saȝh noȝt deye therfore, god
wot it wele, tempted Eve. 57
¹ r. godis, cf. v. 576.

Bot as god¹ saȝh ȝe be, knowand bothe gode & yueȝ."

Eue sagȝ that the fruit was gode & ful gretly lykand :

Sho tastid sone, & gaf therof tiȝ her owen husband.

Adam wolde noȝt greue his wyf, bot sone he ete *witȝ*
hir. 61 She ate the
forbidden
fruit and
gave it to
Adam,

Alas, that synne oblisched vs al til wikkid heȝ-fire !

Sone thai were put fro that place to sorow & to care,

That neuer myȝt no creature recouer it mare. 64 and thereby
we all were
destind to
hell.

Alle thing vnder heuen made was to mannes solace,
 And therfor, syn he synned, aH thai lesse vertue has.
 AH man-kynde for-thi was put to thraldom of the fende,
 And bounden aH to his prison ay with-outen ende. 68
 How may thraH *with* rizt clayme a thing of fre heritage?
With his lord may he nozt mote, ne non of his lynage.
 Thus was aH this world lost; ther was no help in
 creature.

The whole
 world was
 lost.

Bot god wist what was his wil, that of aH thing has
 cure. 72

Of the ten commaundements.¹

¹ This passage is added to the Fr.

Then God
 gave man the
 10 Command-
 ments:

Then *with* the x commaundements god forbed aH
 synne

& taght man how he myzt him gret mede wynne.

1. Worship
 God;

The first is, to worschipe on god and no mo. . . .
 This biddying sal be vnderstanden so 76
 That it forbedes aH mametrie,
 And also aH maner of socerie.

Mammentrie is, to do creature that honour
 That thou suld do aH-onely to thi creatour, 80
 That is, worschipe him for him-self ouer aH other thing.

you may
 also worship
 Saints.

A seint sal thou worschipe for he is his derlyng.
 Ymages in the kirk that thou on lokes,
 Are to the as to the clerk are his gode bokes : 84
 Thou sal not worschipe thaim bot for thair¹ sake ^{1 r. that?}
 That thei bringe to thi mynd thi prayer to make.

2. Take not
 God's name
 in vain.

The second is : tak' not the name of thi god in vayn.
 Ilk fals oth, vnleful & idel¹ is ther-agayn ; ^{1 swering om.?}
 He is ay in peril of synne dedly 89
 That sweres bi goddis hert or any party.
 This biddying forbedes alle heresy,
 And also aH feyned and fals ypocrisy. 92

3. Keep well
 the Holy Day.

The thrid is : thou sal kepe wel thi haliday.
 That is thus mekel openly for to say :
 Put fro the synne & bodely werkyng,
 And gif the to god *with* hertly prayng. 96
 Tak kepe here that on halyday marchandyse

4. Honour
 thy Father
 and Mother.

Lettes man oft of goddes seruise.
 The ferd is : worschipe thi fader & thi moder.

- Be way of kynde thes two may noȝt be the to dere ;
 To thaim ogh̄ thou buxumnes & honour, 101
 And also in thair [nede] help and socour.
 And haly kirk is thi moder gastly,
 And the keper of thi saule thi fadir, sot[h]ly ; 104
 And who so is thi wardly lord or thi kyng,
 Is taken for thi fadir in this byddyng.
- The fift is : thou salt no man sle vnlaghfully. 5. Do no murder.
 That is to say, nother bodely ne gastly ; 108
 ffor ille ensauple, hate, & bakbityng
 Are ille to thi neghbur gastly sleying ;
 Hurtyng bothe gastly & bodely is forber̄,
 And wernyng of mete to the pour in peril of ded. 112
- The sext is : thou sal don non auoutrie. 6. Do not commit Adultery.
 And this forbedes aȝ maner of lecherie,
 Bot it be betwix the & thi wyf *wiȝh* gode entent,
 ffor to kepe the lagh of god in that sacrament. 116
- The seuent biddes that thou sal no thing stele 7. Steal not.
 Ne non othir mannes gode agayns his wille dele.
 This forbedes fals cautels, deceit, and maystrie,
 That mas many to loise his gode vnriȝtwisly ; 120
 And who so harmes any man in this maner,
 Sal noȝt be saf, bot he make asseth at his power.
- The aghtend is : bere agayn no man fals witnes, 8. Bear not false witness.
 And in tyme & maner skilful layne thou sothfastnes
 When it is noȝt lefful & nedful to say, 125
 And al lesyng eschue as wele as thou may.
- The neyghend is : thi neghbur hous sal thou noȝt 9. Covet not thy neighbour's house.
 coueit.
 In this is forboden assent to wrang & deceit. 128
- The tend is : thou saȝ noȝt ȝerne another mannes wyf, 10. Desire not another's wife or property.
 His seruant ne his other thing, that may helpe his lyue.
 Here is forboden alle maner of wikked couetyse
 That myght harme thi neghbur on any-maner wise. 132
 If slik thought come to thi hert, thou sal noȝt assent,
 Bot euer agayn-stande with gode auysement :
 And then sal thou noȝt falle in dedly synne,
 Bot ilk a tyme a crow̄n of gret ioye wyne. 136
 Thugh this ten thou may wyne gret ioye, & eschewe
 payn. Thro' these Commandments, Joy might be won,

but to open Heaven again, a man without sin was needed. Bot more help mot open heuen-zates the agayn. Who-so suld agayn blis to man¹ wynne, ¹ r. mankynd? Him behoued be a man that myzt nozt synne, 140 And he most ay fulfille alle goddes wille And neuer in thocht, word, ne dede don non ille; Slik on myzt, if he wald, a gode raunson wage And bye agayn both man &¹ heritage. ¹ r. & mannis? 144 Bot slik a man in ertli myzt neuer be made, If he of aH creatowrs aH vertues hade.

Of the restoring of the world.

The Parable of the King,
his Son,
and 4 Daughters,
Mercy, Truth, Right, Peace.

A Kyng ther was of souerayne worthines,
fful of mercy & wysdam & aH godenes. 148
A sone he hadde, knewe aH his wille,
And myzt and wald al hit fulfille.
Thai were ay bothe al on substauunce,
And betwix theim was no distaunce; 152
What as the fader wald haue amendyd,
By his sone godely hit suld be endid.
ffour doghters hade this grete kyng,
That fulfillid aH his likyng; 156
Thai were of his substance ilkon,
And aH that substance was bot on.
Thai foure doghters thurgh comune assent
Parformed al his iugement. 160
Bot if thise foure vse ay wele thair myght,
May neuer no rewme be rewled right.
The names of thaim *with*-outen les
Are: Mercy, Sothfastnes, Right, & Pes. 164
Mercy, when sho hade *parceyued*
How aH man-kynde was deceyued
Thurgh the fende that be foul treson
Has geten him to his prison 168
And euermore with enuy
With torment him as enemy,
Sho was so stered to compassion
That sho wald deliuere that prison. 172

Here spak Mercy.

T Hus til her fader sho began To pray him for synful man :	Mercy prays the King to	
“Dere fader, kyng of myȝtes mast, Thi doghter y am, wele thou wast, fful of myknes, swetnes and pite ; Dere fader, aȝ thes haue y of the .		176
Now here my praier for this prison̄, That he may be put til his raunson̄. His enemys with thair falsshede Has put him to so gret nede That he may neuer sauēd be, Bot thurgh mercy and gret pite.	let Man be raunsond.	180
Thair falsshed may gretly lettēd be, And that prison be ȝolden to me. Dere fader, mercyful is thi name, And y thin eldest doghter ame ; That y were thi doghter, myȝt y neuer say Bot y wald euer for sinful man pray. Thi mercy thurgh riȝt saȝ he haue, And thi gret mercy sal him saue.		184
I sal euer crie mercy to the Til that wreched prison deliuerd be. Dere fader, my praier may noȝt be lette, ffor y am ouer aȝ thi werkes to sette.”	She, Mercy, will always pray for Man	188 192
	till he is deliuerd.	196

Here spak Sothfastnes.

W Hen the second sister, sothfastnes, Hade herd, mercy thurgh here swetnes Wold sone bye the synful prison̄ agayn That sho hade iugged to ay-lastand payne, Sho sayde : “dere fader, thi doghter am y, As ner sib to the as is my sister mercy. Mercy of no thing may wele gife the dome Bot if y, sothfastnes, with her come ; Hir praier may noȝt be herd of the Bot if hit acordand be with me. If aȝ hir prayers suld ay be herd, Neuer no shrewe for the sul be ferd,	Soothfastnes says that Mercy lets off all the shrews.	200 204 208
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- Ne neuer punist no wikkednes :
That is gretly agayns riȝtwisnes ;
ffor he suld haue no mercy
That is dampned riȝtwysly." 212
- Here spak riȝtwysnes.*
- Folk
righteously
condemnd
should be
shown no
mercy.
Righteous-
ness confirms
this.
- T**Hen riȝtwisnes, the third sister, sayde :
" Dere fader, in me is aȝ dome laide ;
I ne may noȝt spare to say to the,
Aȝ that sothfastnes telles to me 216
I mot dele to euer-ilk-one,
Gode or iȝ after thei haue done.
- The prisoner
- Thi wikkid seruant is in prison,
As he was demed *wilk* gret resoȝn. 220
I may noȝt fro this sentence vary
Bot I to riȝt wald be contrary.
- is not worth
mercy.
- Mercy ne pite is non¹ worthi, 1 r. man ?
ffor that he lost thaim wilfully."— 224
- So Man is
- Alas catyf prison, now has thou no frende
Bot mercy, that praies for a gode ende !
Sothfastnes has accused the,
And riȝtwisnes has dampned the ; 228
Thou & aȝ that of the come
To helle-fire has herd *ȝour* dome.
- doomd to
hell-fire.
- Thin enemy gret stired the to trespas,
And riȝtwisnes of the no mercy has, 232
And mercy may noȝt be herd.
Ther-for pece may be ferd.
When no forgifnes may be,
Thai may noȝt dwelle in cuntre. 236
Aȝ mankynde dyes and is put to payn,
Bot Enok and Ely that sal come agayn.
Gret dole is to think on this,
How al maukinde fordone is ; 240
- Truth and
Right have
judgd him.
- Sothfastnes & riȝt has geuen thair iuggement,
Bot mercy & pees were noȝt of that assent.
If aȝ go bi reddure of riȝt & sothfastnes,
How saȝ mercy and pes shewe the kinges godenes ? 244
If al be thaim one deme sothfastnes & riȝt,
Mercy, pete & pece sal loise al thair myȝt.

¶ Here spake Pece.

Now pece to the king begynnes to say : Peace pleads
 "ffaire gode dere fader, thou has loued me ay,
 Thou art endles of pece prince & also king, 249
 And euer in pece salt thou be, for ther [is] thi dwellyng ;
 If y for debate suld away fle,
 Thou suld haue no place lykaud to the. 252
 Mi two dere susters now haue thaim me forsaken,
 And mercy with thaim two zit haue thaim not taken ; that the
verdict of
Truth and
Right
is of no good
 With-uten vs thaim be thaim-self han gynen a iuggement,
 That suld haue ben gyuen trewly with comen¹ assent.
 Ther-fore hit sal nozt ben of recorde ¹ MS. cōe, r. commune? unless she
and Mercy
join in it.
 Til we four ben aH of on acorde.
 AH erthly thing is made for gode pece,
 And with-uten¹ hit may ben non ese. 260 Without
Peace
 Iustisry is neuermore nedeful ¹ outhen on the margin.
 Bot when it is to pece spedeful.
 How suld right & sothfastnes auaille
 When thaim wil nozt caH me to thair counsaile, 264
 Ne mercy my sister that ay so gode is,
 That withouten hir no gilt amendid is¹? ¹ r. us and Mercy,
no crime can
be amended.
 Ther-fore out of cuntre wil I fle
 Til my thre sisters acorded be. 268
 If sothfastnes mete with mercy,
 Then saH kis rijtwisnes & y.
 The prison calles euer vpon mercy,
 And mercy for him wil ay to the, king, cry 272 Mercy will
plead for the
prisoner till
he is deliverd.
 Til for him be paied al his raunson
 And he be deliuered out of prison."

¶ Here spak the Kinges sone.

Now the kinges sone has wele sene The King's
Son
 That debate is his sisters betwene 276
 And hit may nozt wele be amesed
 Bot in to his hande it be sesed.
 He says to that myzty kyng anon : tells his
Father
 "Dere fader, thou and I are aH on, 280
 On substance, on wysdam, & on powere,
 And god, while the holy gast is oure fere.

	AH on in substance if we be, Neuer-the-les in persons we are thre.	284
	Thurgh me the world thou made of noȝt : Thurgh me agayn let hit be boght !	
that Mercy has made Him pity the prisoner ;	Mercy has so mekel moued me That of that prisōn I haue pite. Dere fader, I wil don al thi wille And punyschē at that is don ih :	288
	I sal take the clething of that wretelid prisōn And priuily for him sal I paye raunsoñ :	292
that He will take Man's nature and punishment,	Of his kynde wil I become And for him wil y take dome ; More payn then riȝt & sothfastnes woldē haue Wil y suffire, that prisōn for to saue.	296
save man, and atone Truth and Mercy, Righteous- ness and Peace.	On this maner sothfastnes and mercy Sal sone be made gode frendes verraly ; Also pece and riȝtwisnes Thai sal kis with gret swetnes."	300

¶ *Here spak the autour.*

Let all readers of this Romance believe	W Ho-so redes this romance, Trowe in god with on substance. Bot on is god & persons thre, Non othir thing in god may be.	304
	ffour sisters that we before rede, Are four vertues in the godhede : To foure doghters thai haue lyknyng, ffor thai procure aH gode doying ;	308
that Father, Son and Holy Ghost are one God, and the 4 Sisters His qualities.	Bot aH thai are on god of myȝtes mast, He is fader and sone and haly gast. If thou trowe this wele & stedfastly, Thou may haue mede ay-lastan[d]ly.	312

¶ *Here spak the king.*¹ ¹ This passage is added.

The King agrees that	T He kyng has herd his awen sones speche, That of aH the world is a god leche ; "Dere sone," he says, "thurgh the I made aH thing, And aH the world hynges in thi keping ; Thou, & the haly gast, with me Dose aH gode dede that done sal be ;	316
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- Oure dede may neuer departid be,
 ffor aH on god in kynde are we thre. 320
- AH only thou sal take manhede.
 Bot aH we thre saH do the dede,
 Ri3t as two virgyns cletes the thirð
 And 3it none of thaim bot on is cled. ^{1 r. althre?} 324
- Dere sone, this was oure al thre¹ purpos & curage
 When we made man to oure liknes & ymage ;
 This hight y to Abraham and to dauid,
 And my prophetes acorded ther-with. 328
- If mankynd sal out of his prison wynne,
 A man mot for him dye that has no-maner synne,
 That is of my3t to ryse fro dede to the lyue,
 And his with him out of prison ryne ; 332
- And siche my3t ther be neuer non
 Bot he were bothe god & man.
 Dere sone, if thou wil dye & suffre payne,
 Bothe aungel & mankynde may be ful fayne. 336
- That souerayne grace and meknes
 SaH be so ful of swetnes,
 That neuer may man wele haue in his mynnyng
 Bot he be sterid to loue the ouer al thing, 340
- And titter be resoñ his hert suld brest
 Then he for any thing suld breken thi hest."

His Son only shall become Man, tho' He and the Holy Ghost act in and with Him.

A sinless man must die to save Man.

If His Son will suffer,

no man who considers it can fall to love Him.

¶ *Of ysaies prophecies.*

- O**ff ihesu crist telles ysay
 To aH mankynde verrayly : 344
- How a child is born til vs,
 And a sone is gyuen til vs,
 His name sal be callid wonderful,
 Counsellour, & god, & strenghtful, 348
- ffader of the warld that sal come,
 And prince of pece sal be his nome.

Isaiah foretells how a Son shall be given us,

and shall be callid Wonderful, Counsellor, God, Strong, Father of the world to come, and Prince of Peace.

¶ *Here spake the autour.*

- I**ff any best in shap passed cours of kynde,
 A wonder in that wald many man fynde ; 352
- Bot if a parfit man were a parfit as,
 Mikel more meruayl wald man say it was ;

Christ was wonderful : A greater marvel than that a Man should be an Ass,

is it that
Christ should
be both God
and man.

Bot more maruayl may who so can
How verrailly is on bothe god & man. 356
ffor he wald saue mankynde that fouly was lorn,
Child of a nerthly woman wald he be born.
Syn god in ert^h for loue of man wald mak' his halle,
Nede it was to make it best & fairest of alle. 360

¶ *How ihesus entred in to a castil.*

The King
made a
Castle.

THer-for a castel has the king made at his devys,
That thar¹ neuer drede assaut of any enemys ;
He sette hit on a whit roche thik & hegh, ^{1 = dar}
With gode dykes al aboute, depe and dreghe. 364
Men may neuer *with* no craft this castil doun myne,
Ne may neuer do harme to hit no-maner engyne.

The Castle
had

This castil is euer ful of loue & of grace,
To al that any nede has, socour & solace. 368
ffour toures ay hit has & kernels fair,
3 Towers,
3 Baileys,
Thre bailliees al-aboute that may nozt apair.
Nouther hert may wele thinke ne tung may wel telle
Al the bounte & the bewte of this ilk casteH! 372

7 Barbicans.

Seuen barbicans are sette so sekirly aboute
That no maner of shoting may greue fro *with*-oute.
This castel is paynted *with*-out *with* thre-maner colours:
Rede brennand colour is a-boue toward the fair tours,
And was
painted red
at top,
Meyne colour is myddes of ynde & of blewe, 377
blue in centre,
green at foot,
Grene colour be the ground, that neuer changes hewe.
Thes colours both¹ [fer] & nere castes so mekil list,
That, when men behaldes thaim, *comfort mekil thair*
sigt. ^{1 MS. beth.} 380

The castel al *with*-in, who-so may hit knawe,
white within.
Ay is blanchd als whit as any dryuen snawe.
ffour fair stremes in hit out of a welle springes
4 Streams
ran from its
Well.
ffro myddes the hegh tour, thai fille the dykinges ; 384
So fair and so gode that liquour ther is
That he that drank oght therof myzt haue mekel blis.
A chaier of yuor ther was sette in this ilk tour,
7 steps led
to an ivory
chair.
With seuen grees vpward, *with* worschipe & gret honour ;
Was neuer non half so fair in this. world sene, 389
Ne neuer non so semly hade prince ne quene ;

Hit was made sotilly, & al be compas cast,
 The raynbowe enuyround^t it al stedefast. 392
 The kynges sone has made it for his awne se—
 Was ther neuer non so fair ne neuer-more sal be.

¶ *What betokenes this castil.*

THis castil of solas & of socour
 Is hir blissed body that bar oure saueour; 396 This Castle
is Our Lady's
body.
 Hit was made for refuyt to a^h manes kynde—
 Who-so fles ther-to, socour sal he fynde.
 The roche whit & fair *with* his stablenes 399 The white
rock is her
heart;
 Is the hert of hir in al halynes, ¹ The next leaves are misplaced.
 That sette hir to serue god *with*-outen any drede
¹ In souerayne clene meknes & clene maydenhede. fol. 14.
 The grene colour bi the ground, that wil so wele last, the green,
her truth;
 Is the treuth of oure lady, that ay was stedefast. 404
 The meyne colour in the myddest of this castil walle the blue,
her hope;
 Was stable hope to come to *grace*, that saue mankynd^t
 sa^h.
 The rede colour abouen, brennand in the sizt, the red,
her love;
 Was brennand loue of god & man, that gyues mykil
 lizt. ¹ MS. of 408
 No wonder if¹ this castil ware ful whit *with*-Inne,
 ffor the hert of that may was neuer foulyd *with* synne.
 The four toures gret & strong, that fair were to se, the 4 Towers,
4 of her
virtues;
 Ware gastly strenght & sobernes, rizt & sutilte; 412
 Thes four *vertues* stekes out al *maner* of wykkednes
 And kepes fast *with*-ynne al that is godnes.
 The baillies, on ay *with*-ynne a nother in thre stage, the 3 Bayles,
her maiden-
hood,
motherhood
and wife-
hood;
 Are clene maydenhed, & moderhed, & in¹ trewe
 spousesage; ¹ om. in? 416
 Woman *with* thes thre bot seint mary was ther neuer
 non;
 Bot who-so sal be sauf of synne, of thes he most
 haue on.
 Seuen barbicans fair seuen *vertues* calle we, the 7 Barbi-
cans, her 7
Virtues,
 That in oure lady suffred no vice for to be: 420
 ffor gret meknes in hir *hert* venquist ay al pride; Meekness,
 And hir gret charite enuy myzt not abyde; Charity,
 Hir discrete abstynens fordid al glotonye; Abstinence,

- Chastity, And hir clene maydenheft suffred no lecherie ; 424
 Wikkid couetyse in hir hert myzt neuer dwelle,
 Poverty, ffor wilful pouert in hir hert keped the castil ;
 Patience, Paciense in hir hert euer was so prest
 Ghostly Joy. That synne of wrath ther-in myzt neuer haue rest ; 428
 Ther was so mekil in hir hert of comfort gastly
 That ther myzt neuer synne of slewth dwelle ther-by.
 The Well is her Grace ; The fair welle in the castil that fillis ay the dykes,
 Is grace in goddes moder that synful man ay likes. 432
 Thou that myster has of grace, go to this spring-welle ;
 Who so help has of hir, sal neuer go to helle.
 Make the dykes of meknes & of gode wille ^{1 vv. 435-446} freely added.
 the 4 Streams wash away sin, And four stremes of that grace sal the sone fille : 436
 On streme euermore sal the clene wasch of synne that
 is past,
 resist tempta- Another agayn temptacion sal make the stedefast,
 tion, The thirde sal stere the to do werkes of charite,
 stir charity, And the ferd sal bere the to blis that ay sal be. 440
 ensure bliss. This welle is euermore springand mercy & pite ;
 If thou haue no part therof, it is al lange on the.
 The Ivory Throne is Our Lady's soul. The trone of yuor is the saule of oure swete lady ;
 Seuen grees that lys therto, are werkes of mercy ; 444
 The raynbowe that bendes ouer with his colours thre,
 Is the myzt that couers hir of the haly trinite.
 No wonder if this castel were ful fair in sizt,
 When god, the sonne of ryztwisnes, wald ther-in lizt !
 He come thurgh the cloise zate, & when he went clois
 it was ; 449
 Ryzt as the bryzt sonne-beme comes & goos thurgh the
 glas. fol. 15.
 Al that man nede has of [is] in this ilk castell ;
 He that help has of hit, has ynogh of wele. 452

¶ *Here spak the autour.*Mother of
Mercy,

GEntil lady of this castell,
 Let me my myscheue to the telle.

Moder of mercy & qwene of pite,
 To synful man thou art ay avowe :

456

Ther-for at thi zates now y lye,
 Thi help and mercy for to crye ;

I cry to thee.

Mercy sal y fast crie befor this louely tour,
 Euer til I fynde sum of thi socour. 460
 Hope of help me made hider for to fle
 When thre gret enemys fast pursued me :
 On is the foule fende *with* al his companie,
 That puttes forth pride & wrath & gret enuye ; 464 Help me from
the Flend,
 The secund is the fals warld *with* many schrewed gyse, the World,
 That shotes ay at me sharply *with* aH couetise ;
 The third is myn awne flesch, to me a gret enemy,
 That prickes me *with* lecherie, sleuth, & glotony. 468 and my
Flesh!
 Welle of mercy, I be ded & sone al fordoñ
 Bot a streme of thi grace come to me sone.
 Lady, let me lye in thi castel dyke
 And wasch me wele ther to thi seruant like : 472
 Then, if myn enemys wil me assaile,
 In traist of thi gode help y tak that bataile.
 In this castil ihesu crist tok of the mankynd : 475
 Ther-for hope y euer her¹ socour for to fynde ; ¹ MS. hir I hope for thy
succour.
 Here hid god his gret power in mannes liknes ¹ MS. wilk-
ednes
 & laide enbuschement for the fenç & al his wikkednes.¹
 Thou art the 3ert of aaron that bar the faire flour,
 When thou in clene maydenhede bar thi creatour ; 480
 Thou art the stegh of iacob thurgh wham is gate to
 heuen—
 He may hope wele of help that deuoutly wil the neuen.
 The Kinges sone of al this world ligh the *with*-ynne
 ffor to saue & socour wel al synful man of synne.— 484
 Now he has acorded alle his sisters foure,
 And pece is cryed for man heghe vp in the toure.
 Now god & man are to-geder both in O person ;
 Now has man ynogh whar*with* to bye him fro prison ;
 Now on man more parfit & withouten lak 489
 Than euer was Adam ar he goddis bidding brak,
 He is fre to plede for vs & al oure ryzt dereigne,
 And no creature may haue cause vp-on him to pleyn.
 In token of the prince of pees, when he til vs come,
 Pees was ouer-al in the world, & reuling was in rome ;
 Ioye is sungen now to god vpon hegh in heuen 495
 And pes in erthe til al man that are of gode wil euen.

In Christ
God and Man
are one.

He brought
us Peace.

¶ *How ihesus was gode counseillour.*

fol. 18.

Man, hear
how Christ
was coun-
sellor.

NOW, man, behold thi saueour,
Howe he was gode counseillour,
To bringe the to thin heritage
That was forfet thurgh outrage.

500

If thou
wilt follow
Christ,

If thou wil ay folowc his rede,
Thou sal eschue ay-land dede

thou shalt re-
gain Heauen.

And so recouer the ioie of heuen,
If thou wil folowe his counseilH euen.

504

When man
was the
Devill's thrall,

When he for the become man here,
He fand the a thraH, of no power
ffor to recouer that thou had lost,
Bot he for thi ri3t wold pay the cost.

508

Christ
promist
man His

Then souerayn meknes and charite
Schewed ihesu ¹christ, thi lord, for the ; ¹ MS. xprist
" Dere brothir," he said, " of the I haue pite grete,
That al thi fair heritage fouly is forfait.

512

Inheritance

Neuer-the-lees fal no3t in despeir,
ffor of that heritage y am heir ;
To double ri3t hit falles to me : ¹

¹ 515-522 *at. Fr.*

The ton of thaim y may wele gyf the ;

516

If he'd keep
His com-
mandments,

If thou wil kepe my comaundement,
Thou sal ay haue it verrament.

ffor I am god, blis is bounden to me so fast

That y may neuer fro me hit cast ;

520

ffor I am of adam kynde & *wit*h-ouen synne,
I may clayme his heritage & bi skil hit wyune.

love Him,

If thou wil¹ ouer al thing ri3t hertly loue me, ¹ overlined.

and his
fellow-Christ-
ians,

And loue thin euen-cristen for the loue of me, 524

AH thin enemys the agayn sal no-thing auaille,
And y sal sone for thi sake to me ta this bataile,
If thou wil hald [in] thi hert how y for the sal fi3t.
Mi 3ok sal ay be swete to the, & my birthin ful li3t.

and learn of
Him meek-
ness.

Lerne at me, for I am mylde & also meke of hert."
Ther-to may mekel help ay wilful pouert : 530

Meknes is a verray token of him that is in *grace*,
And *pride* an euidence of him that charite non has ;

He that settes his hert to mekel on riches, 533
Thai drawe him sone te *pride* fro *vertue* of meknes.

¶ Here spak the autour.

Now sues that man his lordes counsail
That al to the contrary dos trauail? 536

How may he socour seke of ihesu meknes,
That settes him-self to mekel vpon heghnes?
Ther-for drede he may that so wil him bere

Of a foul falling doun with lucifere. 540

Neuer-the-lees a riche man with his riztwisnes,
And he loue ay god wele in hertly meknes,
He may wele saue his saule with fast fleyng of synne,

And with werkes of mercy the Ioye of heuen wynne.

¶ How ihesus mot with the fende.

Now here how thi lord mette [the fend] for thi rizt,
Atte last for thi loue put him to fizt. 546

When the godhede was hid in the mankynd
And the fende in him no synne myzt fynde, 548

He tempted him with thre thinges that made adam
dede.¹ 518-563 added.

"If thou be goddes sone," he said, "make of stones
brede."

"Noght only thurgh brede," quad ihesu crist, "leues
man, 551

Bot thurgh ich word that comes of goddes wysdam."
The fend sette crist on the temple & bad him lepe
doun,¹ 1 MS. doñ

Goddes aungeles to kepe him suld be redy & boun,
If he were goddes sone, in handes thai suld him bere,
So at no ston suld he stumble ne nothing suld him dere.

"Writen," quad ihesu crist, "in haly writ y rede: 557
Thou suld not tempte god thi lord, when thou has no
nede."

The fend shewid him al the world & saide: "this gif
y the, 3. to accept
the world,
and worship
the Devil.

If thou wil bowe doun to the ground & so adour me."
"Writen it is," quad ihesu crist, "thi god sal thou
adoure, 561

And only sal thou serue him with so mekil honoure.
Go, satanas," quad ihesu crist, "for the am y nozt fend."

The Fiend
braut that he
was Prince
of the earth,

“ And I am prince,” *quad* the fend, “ of this midlerd ;
I haue gode sesyn ther-ynne & of ful lange tyme,
And be confermyng of god al mankynd is myne. 566

and that man
should be
ever in Hell
with him
for breaking
God's bid-
ding.

ffor man brak goddes bydding & of the appel ete,
He sal be in payn *with* me euermore, I the hete ;
God wil not do so gret wrong to reue me my pray.
If he haue any rizt, let se what he can say !
The couenant that god made, that sal I alway hold ;
No man for to breke it sal neuer be so bold.” 572

Christ said
this was thro'
the Devil's
betraying
Eve.

“ Man,” *quad* ihesu, “ hade keped al goddes bidding,
Hade he nozt be lettid *with* [thi] betrayng,
When thou saide til eue ‘for that mete sal nozt man
dye,

Bot 3e sal be as goddes, bothe wyse & sle.’ 576
How may thou couenant reioys¹ be resoñ ^{1 Fr. de c. jouir}
That thou made man to breke be thi foul tresoñ ?”

The Fiend
said

“ Alas,” then *quad* the fend, “ wher hade thou this
connyng

ffor to venquys me to-day thus *with* thi motyng ? 580
Mote euermore how as thou mote wiñt,

Man should
be his,
unless Christ
paid the
ransom he
was worth.

Man sal euermore be in my prison stille,
Bot if thou, be-fore he passe forth,
Paye as mekil raunson for him as he is al worth.” 584

“ That is resoñ,” *quad* ihesu crist, “ & that ful verrailye,
I wil nozt tak man fro the *with* vnskilful maistrie.

Loke what his raunson sal be skilfully,
And I sal paye hit for him, & that ful largely.” 588

“ Better,” then *quad* the fend, “ sal his raunsoñ be
Then al this ilk world is worth that thou now may se.”

[fol. 10]

Christ agreed
to pay it,

“ I graunt,” *quad* ihesu crist, “ to this couenant ;
ffor my lest fynger is mekil more vailiant 592

Then a thousand worldes, if that thai ware.”
“ Certes,” *quad* the fend then, “ that is al my care ;

ffor of al this world ay y haue sum skiñt,
Bot in the is no thing sene at myn awen wiñt. 596

And if thou wil gyue thi fynger him to bye,
Than sal thou make a febil marchandie.

to suffer as
much as one
who'd lain in
Hell.

And 3it most thou suffre for him als mekil payn
As he hade done & he in helle euer hade layn.” 600
Ihesu said : “ I sal do more than thou has ast,¹ ^{1 = asked}

And this couenant betwix vs sal be made ful fast."
Then the fend him to the dede as for his prison toke,
And choked on the godhede as fisch dos on the hoke.

¶ *Of cristes passioñ.*

BEhald now the passion of cristes manhede, 605 See now,
Man, how
Christ sufferd
for thee in all
His limbs!
How he gaf al him-self to socour the at nede,
Both body & saul, & his lymes alle
Lete punysch for the, when that thou was thraH. 608
Thre & thirty zere for the, to bye thi forfete, 33 years, in
hunger and
travail,
He suffred cold, hungur & thrist, & trauail wonder
grete. ¹ 609-624 added.
Befor that he for synne of man til his passioñ zode,
He prayed so hertly til his fader that he swette blode.
He was tane as a thef, & bounden wonder fast, 613 bound as a
thief,
beaten with
cords,
& bette *with* hard knotty stringes whil thei wold last;
ffro the crouñ of the hed to the fote-sole
No pece of his skyn myzt be founnden hole. 616
ffete & hande were drawn out & nayled to the tre, naild to the
tree,
As straitly, for more penaunce, as euer thai myzt be;
He was lifted vpon hegh & leten doun so fast
That aH the vaynes & the synnues in his body brast. all veins and
sinews burst!
Añ that blissed body stremed doun of blode, 621
ffor to wasch synne—ther was a noble flode!
His saule [was] ful drery agayn the deyng, His soul was
sorrowful,
To make asseth for thi saule wikked likyng. 624
The sharpe croun of thornes crowned him so fast
That the sharpnes of thaim in to the brayn brast,
And then he hinged doun his heued *with* mekel meknes,
ffor to make asseth for mannes proudnes.¹ ¹ a. Fr. 628
His eghen wex fade & dyñ & lost al thaire myzt, His eyes waxt
dim,
ffor to make asseth alway for synne of mannes sizt.
His eres hard fals reprocues *with* gret scornynge, His ears
heard reproof,
ffor to make asseth fully for synne of oure hering. 632
His neys smelled of the Iewes snot & foul spitting
That thei cast vpon his face to blode & sweting:
This suffrance of ihesu crist that lord is of al thing
May make asseth for aH synne of oure smelling. 636
Bitter aisel and galle, when he was thristy, fol. 11.
Drank he, to make fully asseth for mannes glotony. He drank
vinegar and
gali.

- When he was aght dayes old, *with* a culter of stone
 His foreskin was cut off; Thai karf his tendre membre away—that bi the lagh
 was doñ : ¹ 639-42 added. 640
- This penance of that child that was so worthi
 Miȝt make asseth for synne of mannes lechery.¹
- He was beaten, Al the body aboute *with* brising & beting
 Was punysched ynogh for synne of touching. 644
- naild to the Cross, His hende nayled to the crosse al for thi sake
 May for synne of thin hend asseth ynogh make.
 His fete nayled thurg¹ *with* yrne nayles ¹ MS. thurd
 Made asseth for al thi wikkid *trauayles*. 648
- He *prayed* for man til his fader hyngand an the croys
With bittir teres, & ȝeld the gast *with* a gret voys.
 He was both god & man ful *verrailly*,
 That so ȝelded the gast lyueand the body : 652
 ffor saule goos *neuer* fro the body be the *cours* of kynde
 Whyl thou may in the body fyue wittes fynde ;
 Bot god strenghed his body to suffre more reddure
 Than euer myȝt haue suffred any other creature. 656
- Christ's heart was cloven to make amends for thy sin, Man. His *hert* that was cloven thurgh *with* a sharp spere,
 That may make asseth for al synne that may dere ;
 His *hert-blode* & clene water was ther-out broȝt,
 To wasch away al enuy & al ille thoȝt. 660
- This of ful gret *mercy* is sette on comon broche,
 And the welle of pite springes out of this roche.
 If thou wil forsake synne & cry mercy,
 Thou sal *neuer* faile ther-of, certaynly ; 664
- How that thou may synne *with* any lymme that is thine,
 A lymme of crist is punysched to thi medicine.—
- At His death, the sun lost its light, When god thus suffred dede, as we rede in boke, 667
 The sunne sone *with*-drogh his lizt, and the erthe whoke,¹
 And the vail of the temple euen brast in two, ¹ = quake
 And the harde stones swiftly cleue also ;
- and many folk rose from the dead, Many a man rose than that were before dede,
 And al bare thei wittenes of his godhede.¹ 672
¹ vv. 667-672 added.

¶ *Of the sorowe of oure lady.*

Our Lady sorrowd,

W Hat sorowe hopes thou then hade his modur mary,
 When thing that has no resoñ for him was so
 sary !

Certes, lady, Symond swerd past thurgh-out thi hert,
 And the paynes of thi sone were in the ful smert, 676
 That thi hert hade neuer lasted on non-kyn wyse
 Hade thou noȝt trewed stedfastly that he suld vprise. but believd
 that her Son
 would rise
 again.
 Lady, what nede was the for to make sorowe,
 ffor thi sone dyed synful man to borowe? 680
 Thou wote that he sal ryse agayn thurgh his awen myȝt
 & *with* a body ful of ioye, apertely to thi siȝt.
 Thou wote the fend is venquist, & wetes it noȝt,
 Til thi sone out of helle haue al his chosen broȝt. fol. 16.
 ffro he dyed til he rose that [men] myȝt him se, 685
 Alle the trewth̄ of halikerk was stedfast in the ;
 Alle his awen disciples of *him* thai were dredand, Her faith was
 firm, tho'
 Christ's
 disciples
 doubted.
 Bot the faith in thi hert ay it was lastand. 688
 Dere lady, succour vs of dedly synnyng,
 ffor the ioye that thou hade of his vprising !

¶ *How ihesus is almyȝti.*¹ 1 Fr. deus omnipotent

HE rose by his awne myȝt, & that verrailly, Christ was
 God: He rose
 by His own
 might.
 And shewed so that he was *ihesus* almyȝhti. 692
 He that al this world made first of riȝt noȝt,
 Man dampned agayn *with* his blode he boȝt.
 Thus has he gyuen vs a gode counsail,
 And thurgh riȝt venquist the fend in batail. 696
 His lyf has shewed vs a ful redy gate
 ffor to entre, if we wiȝt, in-*with* heuen-ȝate.
 ffor we sul traist on *him* in al oure nede,
 He shewed vs the myȝt of god in his manhede. 700
 Power of god and man was mellid in his dedis, The power of
 God and man
 combined in
 His deeds,
 And that to stablenes of oure treuth gretly spedis.
 Riȝt as a sharp swerd of the fire al gloward
 The egge kerues if he smyte, the hete is brennand, 704
 So godhede & manhede in o *person*
 Shewed thair kyndnes¹ to mannes resoñ. 1 r. kyndes
 We rede: when he was called til a weddyng,
 Whan thaim failed wyne, sone at his bydding 708
 Thai filled pottes of clene water in the stede of wyne:
 And thai were *turned* in to wyne, & that gode & fyne. as at the
 Wedding in
 Cana,
 When he bad fette water, he shewed his manhed, 711
 And when he *turned* hit to wyne, he shewed his godhed.

ffor he myȝt haue made wyne *with*-outen water broȝt,
Riȝt as he made, when he wald, al the world a¹ noȝt.

at the Miracle
of the Loaves
and fishes,

Also *with* fyue loues & only fishes two ^{1 r. of}
He fedde, as we rede, fyue thousand & mo; 716
When thai hade eten ynogh, aȝ that ther were,
Twelf lepes of relef ful away thei bere.

His manhed to thaim aȝ delt Bret & fische,
Bot his godhed^r ther multiplied al this. 720

and at the
Raising of
Lazarus.

ȝit we rede that lazar hade [lain] four dayes in his *grau*e
When ihesu crist fro ded^r to lyue wald him vp haue;
ffirst he grette & sithen he cryed to lazar:
That shewed that he was *verray* man thar; ^{1 r. did} 724
When lazare rose fro the ded & died¹ mannes dede,
Then was shewed that in crist was *verray* godhede.

¶ *Of the sacrament of the auter.*¹ <sup>1 This passage
is added.</sup>

At the Eu-
charist,

GOd of aȝ his *meru*ailes made vs a gode mynd^r
When he wold in forme of brede dweȝ *with*
mankind. 728

bread is
turnd into
Christ's flesh,
and water
into blood:

Thurgh the *vertue* of *cristes* wordes of the sacrament
That the prest reherces at his messe *with* gode entent,
Brede in to *cristes* flesch, & wyne in to his blode, ^{fol. 17.}
Sudany is *turned*, for mannes gastly fode; 732

Nother brede ne wyne is after sacryng in the messe,
Bot *verray* goddes flesch & blode, in thair liknes.
Ther is of brede & wyne *sauour*, *colour*, & figure,
Lastand thurgh^r goddes wil agayn *cours* of nature; 736
But vnder this liknes is non other substance
Bot goddes body & his blode *with* thair purtenance.

In crist god & man, saul & body, flesch & blode
Are so fast knyȝt to-geder *with* kynde & loue gode 740
That whar that is any *party* of *cristes* awen body
Ther wil^r god be & thai aȝ *verray*ly.

they are real
God and Man.

Ther-for vndir liknes both of wyne & brede
Is *verray* both god & man that for vs was dede. 744
This is goddes dede, & passes mannes wit—
He has mekel mede that trewly trowes hit.
In this liknes gyues hit vs god, that is so gode,
ffor we wald be escheu of rawe flesch & of blode. 748
Brede & wyne in the stomak taken to mete

Turnes in to flesch & blode thurgñ kyndly hete :

Whi may noȝt god then, that al thing made of noȝt
And as haly writ sais many wonder wroȝt, 752

Turne sone in to flesch & blode both brede & wyne,
ffor to be to cristen man gastly medicine ?

If thou receyue his flesch & blode worthily,
Thou sal be as [a] quik lym of his body ; 756

If you
receiue them
worthily,
you are a
living limb of
Christ's body.

And if thou kepe the so out of dedly synne,
As a cosyn of his thou sal heuen wyne.

The pask-lambe in the ald lawe that al men suld ete,
And man¹ that god send fro heuen til his folk [to] mete,
& blod that was euer offrid for clensyng of synne : 761

¹ i. manna,
Hebr. man.

Was taken of his sacrament that oure help is ynne.

AH the tokens of this sacrament that we ay can fynd
In the old lawe, t[h]rough trouth of this comes til oure
mynd, 764

& aH the maruailles that god [wroȝt] ar he man ware
& [comen]¹ of that clene mayden & modir that him bare.

¹ om., or r.
boren ?

If man wil with al his myȝt loue this sacrament
& vse hit out of dedly synne ay with gode entent, 768

The benefit
of the
Eucharist
well receivd,
no tongue
can tell.

Nother tunge may wel telle ne hert may wel think
The noble and gastly profit of this mete & drink.

¶ *How ihesus is al strengthy.*

Now hast thou herd wele how ihesus is almyȝty ;
Here now how he is ouer al other strengthy. 772

Christ is
strong.

This name of ihesus has so gret in him¹ vertu & myȝt

To Christ's
name all
creatures
bow.

That aH in heuen, erth & helle suld til him loute with riȝt ;
Oft in this name god mannes prayer spedes ¹ r. in him so
gret 776

Agayn the fend that hit ful mekil dredes. 776

It is mirth

This name is mirth in hering, & comfort in sizt,

Triacle in mouth & in hert, that is of mekil myȝt,

Socour to aH synful men, & to seke solace,
To him that is repentant ay ful of grace. 780

and solace to
repentant
men.

The fend was prync of this world & hade man in prison

Ay til our [lord] ihesu crist hade suffred passioñ ;

Ther was non so hely¹ that myȝt in erth dweH ¹ = haly
Bot his saule, qwen he died, suld go to heH. 784

Hely men were in merknes ther thai no payn felc,

Bot the fend fro thair ioye agayn thair wil thaim held,

Paradise was shut to us
till Christ re-opens it.

And the gate of paradys was agayn thaim stoken,
Til ihesus with his passioñ hade made it open. 788
When the fende sagh him wele on the crois hyngand,
He wend to haue made him forth ay in heñ lengand ;
Bot sone the saul with the godhede as a fere lyon
And a kyng of al the world, & nozt as a prisoñ, 792
Come to heñ & brast thair barres with his wiñ fre,
And toke out añ anon with him that dyed in charite.
Him calles men a lord strong and myzty
That has ay when he wil in batail the maistry. 796
Sone he venquist the fend & cuttyd his power,
That he suld nozt tempt vs more then we mizt bere.
Thus is ihesus our refut, strenght & socour,
Our help & our hele, our ioye & our honour. 800

He burst the bars of Hell.

He is our refuge and strength.

¶ *How crist is oure fader gastly.*

Christ is our spiritual forefather,
as Adam is our fleshy one.

Here now how crist was oure formfader gastly,
Rizt as adam was to man formfader fleschly.
Añ that was of adam born, lost heuen for his synne,
And añ that cristes children wiñ be bi him may hit
wyne ; 804
Baptisme has the vertu of cristes hert-blode,
To make thaim his childer that wil take hit with¹ gode.
Thus rizt as al men dyed thurgh adam, ^{1 wil om. p}
So may al be quikned agayn in cristes name. 808
Was neuer no fader that any son so dere hade bozt
As crist, that man wesch of synne & out of prisoñ
brozt.
In forty houres after his ded herged he helle 812
[1 verse wanting.]
And apered to his disciples in many-maner wyse,
To proue soth that he said that he suld vprise.
He ete & drank with thaim ichon, rizt in thair sizt,
And spak that was nedeful to thaim, mekel of gastli lizt.
And elleuen of thaim he blamed sithen 817
ffor thei trowed nozt that he was vprisen.
Bot it was til our faith ful heply
That Thomas of ynde trowed lattly, 820
Til he in to crist[es] hert-wond hade put his hand ;
Than said he : " thou art my god & my lord lyuand."

As all died by Adam,
so all may live by Christ.

After His rising again,
He ate with His disciples.

Thomas put his hand into Christ's wounds.

"ffor thou has sene me," *quod* crist, "now thou trowes
 riȝt;
 Blissed be thai [that] trowes wele *with*-outen any siȝt!"
 When our faith was thus confermed as thou has wele
 hard, 825
 Then bad *crist* thei suld it *preche* thurgh-out al the
 world, Christ bade
 His Disciples
 preach the
 Gospel, and
 baptize men
 And [baptize] aȝ that wald be in trouth stedfast,
 In the name of the fader & the son & the haligast; 828
 ffor *ther* [may] *neuer* non in heuen-blis wone
 Bot he thurgh baptime be made *cristes* awen sone.
 In this fader was *neuer* no wemme of synne,
 The-for be *him* may [we] bliȝ clayme & wyne. 832
 Adam come of erth & band vs aȝ to prison :
 Crist then come fro heuen & payed for vs raunsoȝ.
 When he stegh vp agayn to heuen-riche blis,
 He tok al the ded *with him* that was his. 836
 Ther he haldes sesyn in his heritage
 To al that wil folow *him* of his lynage.
 Thar fader & sone & haligast
 Are aȝ on god of myȝtes mast. 840
 In siȝt of this thre *persons* in on godhede
 Sal be in heuen our gret ioye & our mede ;
 Then sal we se in that ioyfulnes ^{1 vv. 845-954 added.}
 How crist, our dere fader, is *verray* prince of pees.—
¹ When ihesu crist of heuen had *wonnen* his *gret* riȝt,
 Then was sent the haligast anon, as he hade hiȝt ;
 His disciples *hertes* anon he wald enspire
 In the fader liknes *with* tungen of fire. 848
 So the haligast was send & sest thaim aboue,
 That of the fader & the sone is the gode loue,
 And is al on god *with* thaim in *verray* vnite,
 Bot he is third *person* in the trinite. 852
 When thei were thus fulfilled of the haligast,
 Thai couth wele al langage & speke hit sone in hast ;
 Thai were so confermed in trouth & al ful of grace 855
 That for to *preche* goddes lawe thai dred no kinges face.
 that they
 might be
 made His
 sons.
 He took His
 dead with
 Him to
 Heaven,
 where we
 shall see
 Him, the
 Prince of
 Peace.
 He sent his
 Disciples the
 Holy Ghost,
 and made
 them to
 know all
 tongues.

*The
Articles of
Belief.*

¶ *Of the articles of trouth.*

- H**ere now of the articles of our trouth that we al
traist Inne,
& the seuen sacrament; that soccours vs of synne.
1. In God the
Father;
2. the Son;
3. the Holy
Ghoet;
one God in
Trinity;
- We sal trowen in on god of myztes alther-mast,
That is the fader & the sone & the haligast; 860
None is other of this persones thre,
Bot aH are on god in the¹ trinite: ^{1 MS. thre}
Thes thre are on god & on veray nature,
That made first of rizt nozt al-maner creature. 864
4. in Holy
Church;
5. in holy
men's
merits;
- We trowe in haly kirk, & haly mannes dedes,
That god ay *with* his *grace* thaim strenghtes wel &
spedes
In trouth & sacrament; & dedes of charite, 867
Thurgh whilk to the repentant forgifnes of synne sal be.
He that trowes nozt as halikirk, is in dedly synne,
And mede in heuen in that state may he neuer wyne.
7. in the Day
of Doom;
- At day of dome sal al mankynd vprise,¹ <sup>1 This point is re-
peated in v. 891.</sup>
ffor to take ay-lastand dome on many diuers wise; 872
The gode sal go to heuen to ay-lastand blis,
And the wikkid to helle-fire that ay-lastand is.
8. that Christ
was conceived
by Mary,
- The aghtend article is of cristes manhede:
How mary conceyued *him* in clen maydenhede; 876
When the aungel gabriel come & gret hir *with* gode,
The haligast made a body of hir clenest blode,
& put a saul in to hit that al wysdam can;
Then god the sone toke that & become man. 880
9. and born;
- The neghend is that he of maiden mary was born
& no-thing of hir maydenhede ther-for was lorn.
The tend is that he suffred paynes wilfully,
Al to ded op-on the crois & biring of body. 884
10. that
Christ died
and was
buried,
11. descended
into Hell,
- The elleuend that crist in saule went down to heH
& toke out al his awen chosen that *with* *him* suld dwell.
12. rose from
the dead,
- The twelft is that he rose fro dede on the thrid day
And apperyd quik in flesch *with* many tokens veray.
13. ascended
into Heaven,
- The thrittend is that he stegh vp hegh in to heuen,
Ther he sittes in manhed *with* his fader euen. 890
14. and shall
come to judge
men at
Doomsday.
- The fourtend is that he sal come vpon domesday
And gyue riztwis dome to quik & dede, that sal last ay.

¶ Of the seuen sacraments.

<p>Et the seuen sacramentz are nedful to kenne. For baptyme of al synne may soccour all men ; For who as taas hit lawefully, Of synne is clensted al fully. 896</p>	1. Baptism.
<p>The secound sacrament is confermyng : That agayn the fend is a gret strengthing.</p>	2. Confirma- tion.
<p>The third is the sacrament of the auter, That is declared a litel befor here. 900</p>	3. Eucharist.
<p>The ferth is penance ordaynd for mannes synne ; This lawefully has thre parties <i>him with-Inne</i> : Sorow of hert, schrift of mouth, & asseth making— This thre of mede & grace bringes agayn taking. 904</p>	4. Penance.
<p>The fift sacrament is for seke men anoynting : This is soccour agayn al uenial synnyng.</p>	5. Unction.
<p>The sext is ordour that clerkes has on diuerse wise, And ther-thurgh has diuerse power in goddes seruise. That seuent betwix man & womman is wedding, 909 For remedie of lecherie & childer nurishing. Thurgh gode & laweful vsyng of any of this seuen May men wele escheu payn & lityly come til heuen. Grace in this seuen heles man of al gastly sore ; 913 And seuen vertues ables <i>him</i> that thou red be-fore.¹ Seuen giftes of the haligast helps ay his dede, ¹v. 421 ff. And seuen maner of blis <i>parfourmes</i> his mede. 916</p>	6. Ordina- tion. 7. Wedding.

¶ Of the seuen giftes of the haligast.

<p>The first gift, dred of god, puttes fro man pride mast & makes <i>him</i> wele-manerd, pouer in hert and tast ; & that are thus meke in hert, & pouer gastly, Crist blesses thaim alway, & heuen is thaires, treuly.</p>	1. Fear of God.
<p>The second gift is pite, that puttes out enuy 921 & makes man to worschipe god, his fader gastly, & goddes lawe & his neighbour for goddes awen sake, & thes gode dedes gode, benigne & myld wil <i>him</i> make ; Thai that has vertuously that ilk myldnes, 925 Ay sal haue lyuyng in mekil blissednes.</p>	2. Pity.
<p>The third gift is cunnyng, that puttes away wrath & mas man to loue godenes, & <i>with</i> wikkednes to wlati,</p>	3. Know- ledge.

And haue sorow for his synne & taryng of blis ; 929
 ffor this is man blissed, & heuen sal be his ;
 This gift of cunning may noȝt ful longe be
 With-ouȝten gastly ioye & gret charite. 932

4. Spiritual
Strength.

The ferth gift is gastly strenght, that puttes away
 slouth

& to eschape aȝ perils mas man to haue trouth ;
 Hit mas man to suffre wel, & long to bide riȝt,
 & riȝt be done to god & man ȝerne *with* al his myȝt ;
 & who-so has this ȝernyng & hungres riȝtwisnes, 937
 Thai sal be ful-filled of hit & haue gret blissednes.

5. Counsel.

That fift gift is counsail, that fordos couetise
 & in hegh thing & hard mas man of gode auyse ; 940
 Hit mas man ay gode & benigne in alkyn thinge,
 And rewles hym wele in warkes of *mercy* doyng ;
 & aȝ that warkes of *mercy* dos deuoutely, ¹ = make certain
 Are blissed of ihesu crist & ay sal haue *mercy*. 944

6. Under-
standing.

The sext gift is vnderstanding, that glotery fordos
 & stires to *certayn*¹ trouth that *him* gastly behose,
 & makes *him* of aȝ synne elene in *hert* to be ;
 Suche men are blissid of crist, for thai sal god se. 948

7. Wisdom.

The seuent gift is wysdam, that fordos lecherie
 & confortes man in Ioye of god & pes swetly,
 And mas man to kepe & make pees *with gret* besines ;
 Siche are called goddes childer, & sal haue blissednes.

In suffring oght for riȝt standes the aȝhtend blis,
 & who as euer suffres so, the rewme of heuen is his.

¹ This passage is added.

¶ *Of antecristes commyng.*¹

Before
Doomsday
Antichrist
shall come.

That tyme when god wil suffre, before the [day] of
 dome 955

He shall call

To tempte & pursue cristen men anticrist sal come ;
 He sal be born in babiloyn of the kynd^e of dan
 That *sum* tyme here in erth of Iacob childer was an ;
 He sal regne in Ierusalem & *him-self* [crist] caȝt. 959
 Then many of ther wretched Iewes sal fast til *him* faȝt.

himself
Christ,

When he mas *him* god, his gode aungel sal *him* forsake,
 Then the fend sal *him* enspire & hede of wikkednes
 make ;

He sal feyne thurgh fendes craft nere al *cristes* meruailles,

Bot ay in him charite, mercy & meknes failes. 964
 Simple men sal he deceyue with miracles doyng,
 Couetous with gret giftes, & gode with punysching,
 He sal make men as god to adour his ymage 967 and make
 & on thair [forehede]¹ bere a mark of his seruage; men adore
 Who-so has nozt that mark, sal nouthur bye ne seH, ¹ a word om.:
 Bot antecristes tyrant sal thaim to ded queH. right hand or
 Be reson & in haly writ it is goddes sawe: forehede, cf.
 Thurgh payn sal god neuer stresse man to forsake his Apoc. 13, 16.
 lawe, 972
 Bot what as any man dos here with his fre wiH,
 Sal turne him, after it is, to gode or to ih.
 Betwix antecristes comyng & his gret ih doyng
 Sal Ely & Ennok com preche for mennes sauynge; 976 and shall
 Then antecrist sal sle thaim in Ierusalem, Enoch, and
 & god sal raise thaim to lif & tak thaim to his leme. but God shall
 Bot thre zere & a half sal antecrist haue maistry— raise them
 ffor to saue his chosen that ordayns goddes mercy. 980 Antichrist
 Then thurgh goddes myzt sal that wikked be slayn, shall rule
 & ah chosen that trespass then sal turne agayn. three and a
 The[n] ful many Iewes sal turne to cristes lawe, half years,
 & halikirk sal liue in pes out of tyrantz awe, 984
 Shortir tyme or lenger, til that crist wil come, till Christ
 To make the worldes ende & gif his grete dome. ends the
 world.

¶ *Of the day of dome.*

IN the same fourme in whilk crist suffrid payn,
 To deme both qwhik & ded he sal come agayn. 988 He shall
 Then sal he shewe his body stremand al on blode, come as a
 & his hert clouen in two as he henge on rode, man, bleed-
 & say: "for 3ow suffred I al this gret payn. ing, heart-
 Telles now what ze to me has done ther-agayn!" 992 and ask us
 Allas, what may then til him synful man say done for
 That neuer welo with-uten synne spendes on day? Him.
 Man sal zelde acompt then of al that god him sende,
 Body & saul, witte & gode, how he has it spende, 996
 & of ilk a nydel word that euer he here spak;
 In wikked word & wikked dede then sal be gret lak.
 After that degre of synne or of charite
 That any man dyes Inne, sal he domed be. 1000² As we died,
 so shall be
 our doom.

- Than sal clere conscience be mekil more of told
 Than any gret lordship with a world ful of gold :
 ffor al sal then *perisch* that we here now make,
 & synful man sal for drede sore tremble & qwak'. 1004
 Añ synne for whilk is noȝt worthily asseth made here,
 Bes shewed ther al openly, to shame & gret lere.
 Ilk a man then sal se his dome verrailly
 & for gret drede of god thus sal thei añ cry : 1008
 "Montayns, falles down on vs, for to hid vs,
 That we se noȝt the wrath of god that is so hedous!
 Allas that euer were we born any thing to craue,
 ffor with-outen ende we are lorn, for nothing may vs
 saue. 1012
 Alas, alas, & wele-away, wher-of may we ȝelp?
 Whe are shent for euer & ay, for no thing may vs
 help."
- Before
 Doomsday
 Haly writ sais that befor this dome
 Ouer al this wide warld a huge fire sal come ; 1016
 Seint Peter sais¹ that then al sal brenne ^{1 2 Petr. 3, 10.}
 Erth & water & al the warld, & al that is ther-Inne.
 Heuens & ayr & añ the elements
 ffire thurgh brennyng then sal clens. 1020
 ffire sal noȝt touche heuen in the whilk is blis,
 Bot other heuens that vnder hit is.
 The fire sal *purge* venial synne, ^{1 1021-4 added.} 1023
 & ful hard pyne thaim that dedly [syn] is lnne ;¹
 Hit sal fordo thing that sal noȝt endure,
 And make al the remanant of fairer figure. ^{1 1027-42 added.}
¹Then al the qwik bestes sal tak thair endyng,
 That were made bot for a tyme of mannes leuyng.
 The four elements sal be fairer seuen-fold 1029
 Then euer thai were any tyme, other newe or old.
 Ther sal be no chaunging fro cold to the hete,
 Ne non other tempest of wynd & wedirs gret ; 1032
 Al cold & hete, foul venum, fylth & styнк, ^{1 cf. v. 1095.}
 ffor to punish thaim in heñ, sal down then synk.¹
 The heuens sal noȝt *turne* aboute, bot stand ay in rest,
 The sunne ay in the est, the mone in the west ; 1036
 Ilkon sal be more clere seuen-fold than he was,
 Bot[h] to goddes worschipe & to mannes solas.
- The sinful
 shall cry for
 the moun-
 tains to fall
 on them.
- fire shall
 cleanse the
 world,
- all living
 beastes shall
 die,

- This sais god bi ysaie, that his wil wele knewe :
 "Lo, I make both heuens & erth aH span-newe." 1040
- This fairnes of the world sal dampned men no3t se,
 ffor thai sal be in helle-payne or that fairnes sal be.
 ffirst, when god wil, saH aungeles a gret noyse make,
 & crist thaim that are in blis sal *with him* take, 1044
- Then the remanant that sal be in that blis faire,
 Sal be rauyst *him* agayn vp in to the aere.
 AH saH ryse fro ded to lyf of Adames lynage
 Als in thair awen *statur* of thritty 3er age ; 1048
- AH goddes chosen then sal ful *parfit* be,
With-ouen any foulnes or superfluite.
 Then sal *crist* say to thaim on his rizt honde
 A gode word, of aH wordes comfortande : 1052
- "Come 3e, my fader blissed, & haues the reume of
 heuen,
- That, befor the world was made, [was] ordaynd 3ow
 ful eueñ.
- 3e gaf me mete whan I was hungry,
 3e gaf me drynk whan y was thristy ; 1056
- When I hade nede 3e harbard me ;
 When I was naked 3e cleded me ;
 3e visit me when I was seke,
 And in *prison* 3e wald me seke. 1060
- That 3e did for my loue to the lest of myne,
 That same 3e did to myself, *theron* sal 3e no3t tyne."
 Then wikked men for heuenes of synne 1064
- SaH no3t agayn crist in to the aier wyne,
 Bot thai on the erth [sal] cristes wordes here,
 That sal be to thaim *with-ouen* ende a lere,
 When he sais : "go, waried, in to the fire of helle,
 Thar 3e in payne *with-ouen* ende *with* the fend sal
 dweH. 1068
- 3e *serued* neuer ioye aylastandly, ^{1 1071-1090 added.}
 ffor 3e fulfilled no3t the warkes of *mercy*."— ^{2 MS. men}
- ¹Take now gode kepe here, wardly cristen man,²
 & do thi saule *profit* als wele as thou can ! 1072
- Thurgh warkes of *mercy* may men heueñ wyne,
 & thai that dos thaim no3t, sal no3t come ther-Inne.—
 Bot ther are seuen warkes of *mercy* bodely,

and as Isaiah
 said, the
 heauen and
 earth shall be
 made anew.

All men shall
 rise as when
 they were 30.

Christ shall
 call the good
 to Heauen,

because on
 earth they
 helpt His

poor for His
 sake.

But sinners
 He shall send
 to Hell.

Therefore,
 worldly men,
 do works of
 mercy here.

& also other seuen warkes of mercy gastly ; 1076
 Thurgh trewe keypyng of any of this seuen
 May a-trewe cristen man wel come to heuen.
 Sex bodely warkes has thou befor redde,
 The [seuent] taght Tobie when he beryd the dede.
 Seuēn gastly warkes, that are of more mede, 1081
 May thou hald in thi mynd to thin awen spede :
 The first is for to teche the vneunnand.
 The second is to counsail the doutand. 1084
 The thrid is to confort *him* that is sorowful.
 The ferth is to chasty *him* that is in synne wilful.
 The fift is to forgif *him* that has ih wratthed the.
 The sext is to support *him* that irksom is to the. 1088
 The seuent is to pray to god for aH thes hertely,
 That he amend thaim of thair faute thurgh his gret
 mercy.

6 Bodily
works above
(l. 1055-60):
7th, is bury-
ing the dead.
7 Spiritual
Works.

¹ The next passages are treated freely: most of the particulars are added.

¶ *Of the paymes of heh.*¹

TVrne we now agayn, *sum*-what for to telle
 Of the horrible paynes that ay are in helle. 1092
 Helle is a depe pit stynkand, *with* aH myrknes :
 Ther the dampned ay sal be halden in gret distres.
 AH that is in the world of filth & of stynk,
 At day of dome sal doun thedir synk, 1096
 ffor to eke thair stynkand payne, al be hit gret.
 ffor ther sal be of heh-fire wondir huge hete ;
 That brennand fire *with-outen* ende so gretly hit
 glowes
 That al the watur in the world may not sloken his
 lowes. 1100
 Ther is als gret cold on another side :
 Ther sudanly for more payne in to hit sal thei glide.
 Thai sal nozt haue no roume ther on be-side another,
 Bot aH be cast on a hepe as of turf a fother ; 1104
 Ilkon sal stynk on *other* & double his payne,
 & ilkon ay to greue *other* sah be ful fayne.
 Ther sal be gnasting of teth for gretnes of payne,
 And euer in the *hert* a sorowe souerayne 1108
 That thai haue lost for a lital lyknyng of synne
 The ioye of the sizt of god that al godenes is Inne ;

Hell is a deep
pit

with a fierce
fire in it,

and great
cold.

Sinners in
it stink

and gnash
their teeth
for pain,
heartsieck.

& this worme of conscience sal bit thaim euermore
 & ouer aȝ paynes ay be to thaim a sore. 1112
 No likyng sal thai haue, shortly for to say,
 Bot al thing agayn thair wil that thaim gref may.
 & thus sal thai be punist aylastandly,
 With-ouen hope of merycy or any remedy. 1116

The worm of
conscience
ever bites
them.

¶ Of the ioies of heuen.

THair ioye in heuen sal wele more be
 Then any hert may think or any egh̄ se,
 Ne non ert[h]ly mannes ere may wele here
 The Ioye that god has ordaynd til his awen dere. 1120

Christ as
Prince
of Peace.
The blessed
in Heuen
stall

This ioye saȝ haue then aylastand sekirnes,
 ffor crist, kyng of ioye, sal then be prince of pes.
 Ilk mannes body of thaim that god wil saue
 ffour fair dowers of ioye in heuen sal haue : 1124

have 4 joys :

¶ ffirst the body sal be [so] parfit there,
 That no thing in al the world myȝt him there [dere],
 Aȝ the fir of heȝt myȝt him neuer brenne,
 If he neuer so lange were laide ther-Inne. 1128

1. their
bodies shall
be perfect ;

¶ The second dower of the body sal be briȝtnes
 That man sal haue that dede¹ in gastly clenness ;
 Ilk a body sal be there seuen-[fold]¹ more briȝt
 Then the sunne is here when it most liȝt ; 1132

2. they shall
be sevenfold
brighter than
the sun ;

& this gret briȝtnes of the body
 Sal euermore cleth hit fair & honestly.

¶ The third dower of the body sal be sutilnes,
 ffor hit sal be so clensid of aȝ rudnes 1136
 That non erthly body may lette hit to passe,
 More then the sunne-beme is lettid be the glas.

3. they shall
be subtle,
able to pass
thro' any-
thing, and

¶ The fertyȝ dower of the body sal be deliuernes,
 ffor hit sal be clensid so wel of alkyn heuynes 1140
 That sudanly, whedir as the saul has ȝernyng,
 Thedir sal the body glide with-ouen more letting.

4. thro' space
at will.

In thes four dowers sal thi body be so parfit 1143
 That of aȝ erthly ioye of hit sal be delit. ¹ 1145-1172 added.

¹Thre gastly parties of thi saul ioye sal fulfih̄ :
 Thes are vnderstanding, a mynd, & a wiȝ.
 Vnderstanding that here was in trewȝ stedfast 1147
 Of poyntes of oure faith that manes [reson past],¹ ¹ om.

The Saints'
souls shall
have 3
dowers :
1. the Under-
standing
shall see

what on
earth it could
only believe,

Sal in clere sight of god al that he trowed se,
& in that souerayn fair sight al ful of blis be.
Añ wysdam, al godenes, añ fairnes, al myzt
Sal rauysh man to the loue of god in that fair sight.
Man sal se in god as in a myroure 1153

Añ that he wil or may be to his honour.
Ilk man as he deserued mor or lesse here,
Sal haue ther ay the sight of god more or lesse clere;
Bot al sal be so fully payd in that sight 1157
That couayt clerer sight non sal haue no myzt.
And thus in the saul the vnderstanding

and be filld
with joy;

Sal ay be fulfilled of ioye & likyng, 1160
And this sal be in mannes saul the first dower,
After that he deserued when that he was here.

2. the Will
shall be satis-
fied in Love;

His wiht that here loued god ouer al thing
& his euen-cristen for goddes bidding, 1164
In the loue of god ther sal be so parfit
That al his 3ernyng sal be ful of delit;
That loue sal be ay so gret, so gode, & so faire
That nothing that may befañ sal hit oght empaire.

3. the Mind's
hopes shall
be realised.

His mynd that hoped to haue ioye thurgh grace &
mercy 1169

& dyed stedfast in trouth *with-uten* synne dedly,
Sal haue mekil more ioye then he euer wend,
& sikirnes that hit last ay *with-uten* end. 1172

So sal ilk blissed saul be fulfillid of blis
That hit may nothing 3erñ thare that hit may mys.
He has parfit blis that has al his wiht,
& so be that he then¹ nothing wiht ih. ¹ MS. then 1176

Ther sal nothing be that may greue, bot al liking,
That sal ay last sikirly *with-uten* endyng.
Sothly, [thes] thre dowers of the saul are the gret blis,
And mannes ioye is mesurd after he has of this. 1180

This gret ioye is of gode loue & likyng & sight.
Al other ioye toward this [is] of lital myzt,
As he that has the sunne-lyzt vpon a fair day,
ffor many torches if he lyzt no better se he may; 1184

Nozt more lyzt, bot more maners of lyzt he has,
& that may be to him a maner of solace.

The sight of
God shall be
man's food.

Clere sight of god sal ther be mannes fode

And brightnes of body sal be clething gode.	1188	
Wark sal be thare, of god a mery louyng,		
That neuer <i>with-ou</i> ten end sal haue irking.		
If adam hade lyued to the warldes ende		
And al the wittes of aH men god had <i>him</i> send,	1192	
3it myzt he nozt haue told fully		
The lest poynt of that ioye, <i>ver</i> raily.		
Ther sal be nothing that may displese,		
Bot al honeste & gode that may ese.	1196	
[Thre] ¹ maner of men sal haue a ioye special,	¹ MS. flour	3 kinds of men shall have a special Coronall of joy:
That is callid in haly writ of ioye a coronale;		1. Martyrs,
Thes thre maners are: <i>ver</i> ray martires,		2. Virgins,
Alle-clene uirgines, & haly techers.	1200	3. Teachers.
Ilkon sal haue ther als [mekil] ioye of othir		
Als he were a thousand sith his brothir;		
Ilkon of other ioye sal haue a liking,		
& that sal be [to] thaim of ioye a doubling;	1204	
This doubling sal be in noubre a gretnes,		
Nozt to the ioye before euen mykilnes.		
After degre of loue of god that man hade here		
Sal his ioye be mesurd, <i>with-ou</i> ten any were.	1208	
Man sal haue souerayne ioye in sict of godhede,		The Saints shall be comforted by seeing the Godhead, and Christ's manhood,
And sithen a gret ioye of crist[es] manhede,		
That he is both god & man that hozt <i>him with</i> his blode	1212	
& deynd to shewe to man so hertly mekil gode;		
That his brother sal euer be his lord & his god,		
That sal be a confort to <i>him with-ou</i> ten make od.		
In <i>him</i> -self he has his ioye of al the dowers		
Both of body & of saul, as clerkes vs leres.	1216	
Of the qwene of heuen, our lady mary,		by the Queen of Heaven, Our Lady Mary,
That is goddes moder & weH of <i>mercy</i> ,		
fllour of aH uirgines & avowe to mankynd,		
May aH that are in heuen gret confort fynd;	1220	
Amang aH creatures sho has wele of aH weles,		
ffor sho is moder of the king that al ioye deles.		
Sithen ix. ordres of aungeles <i>com</i> fortes man in blis,		by the 9 Orders of Angels,
<i>With</i> thair gret myrth & ioyfulnes that thai may <i>neuer</i>	1224	
mys;		
Sithen al maner of men that to blis wendis,		by good friends,
And specialy aH gode men frendes		

Ekys¹ his ioye & confort when thai are mette, ¹ MS. Ek ys
And that saH ay last *with-ouen* any lette. 1228

and by all
creatiou.

3it heuen & erth & aH creatures
Sal be to mannes ioye, whiles hit endures.
AH the sorow & paynes of heH ay-lastandly
SaH confort *him* that eschaped *thaim* thurgh mercy.
Thus sal man in heuen ay fynd^t ioye & leth, 1233
Aboue him, *with-Inne* him, aboute & beneth.
Ay, sais seint austyn sothfastly,

To have the
joy of Heaven
for a day,
men should
forsake the
world for
ever.

Man suld^t forsake resonably 1236
AH the welthes of this warld euermore & ay,
ffor to haue the ioye of heuen only a day.
How mekil more then suld man ay forsake synne
While he lyued in erth, that blis for to wyne?
The godenes of god, the fairnes, the wysdam, the myzt,
The ioye, the solace, the confort that ay is In his sizt,
Passes aH mannes mynd, vnderstanding & wit,
Bot if he may come to blis fully & clerly se hit. 1244
Ther-for he that aH creatures first made of nozt
And *with* his awne hert-blode al mankynd bozt,
Thurgh his *grace* & *mercy* graunt vs that ioye to se,
How thre persones are aH on god in trinite. 1248

May God
grant us to
see how 3
persons are
1 God:

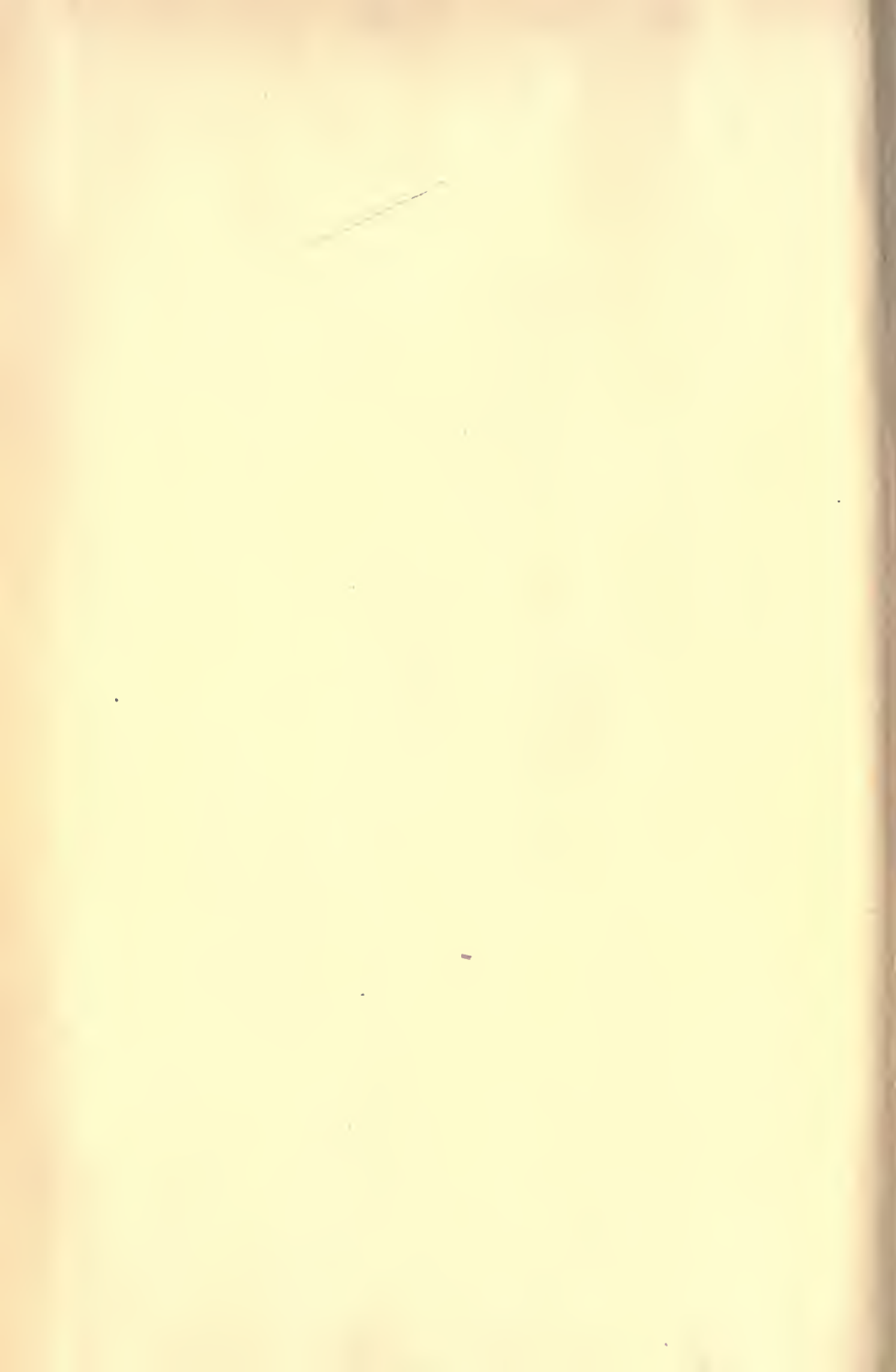
Amen.

Here endes the myrour of lewed men.

A Munk made this myrour, only for lewed mennes sake.
Thou that wiH se saule-hele, this thi myrour thou take!







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